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La celt Irisleabhar  
na

na

Gaeilge

V. 3

The  
Gaelic Journal

1887 — 1894



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OF

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(NOS. 37 to 48).

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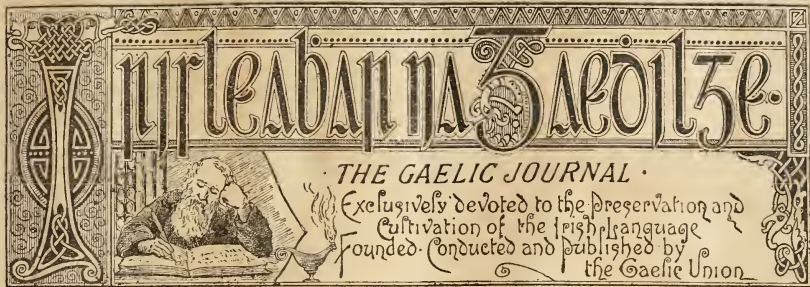
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## FOLK LORE.

The following is a first instalment of one among many legends I collected within the last few years in the Arann Islands. The narrator, John Folan, is a fisherman in Inis Meoðain, who cannot speak English, as indeed scarcely any of the inhabitants of that island are able to do. There is still a rich store of folk-lore in our western islands, but it is almost entirely confined to the exclusively Irish-speaking population.

Clann Cóncoibair.

### sgeul seáin mic bhradáin.

Bí fearaí fao ó, agus níorí fóir re go maib tonn maite doir aige. Bithéad rpeir mór aige i n-iarfaipeact. Do tēiréad ré amac gac lá agus ní gabaó ré níorí mó ioná aen n-iarfaipeact inir an ló. Do éairé ré i b-fao air an m-bealac rin agus da m-beiréad ré amuis i n-imtēact an lae ní feupfaó ré a gabaó aet aen n-iarfaipeact. Maí rin péin vo lean ré ée le púil go n-erpeóacó lá icineaet leir go maite. Do éairé go maib ré lá air bhuac na h-aibne agus é éiréir iarfaipeact a maibéad. Bí an t-iaetnóna as teact agus vo bí re as cparacó ruar a éorubá, nuair vo éonac ré fearaí as teact éurige le poir na h-aibne. Do beannuig-eadaí o'a ééle. Ann rin o'iairruig an cóigcpioc ée an maib lá maite aige. O'ie-azair an t-iarfaipeact é agus a túbairé ré leir nac maib aige aet an t-aen n-iarfai-

amáin vo báirí an lae, "agus ir maí rin," ar re, "dam gac lá, o'a g-cairinn mo íaogal ann ro, óir ní feupfaínn a maibéad aet an t-aen n-iarfaipeact inir an ló." "O," air an cóigcpioc, "feuc íarfaet eile leir agus feuc éa'ir a éurpeacó oia éurac." "Ní' aen maite o'a feucant," túbairé an t-iarfaipeact. "Glac mo cómaile," túbairé an fearaí eile; "ígaol amac vo éorubá." Ríge an t-iarfaipeact rin. Ba gáirí na éairé rin go maib bhuacó móir, bheas, air éeann a éorubá. Do éairruig ré ruar air bhuac an bhuacón alunn. "Anoir," air an cóigcpioc, "ir maite go n-éairmaí mo cómaile." Ann rin vo báirí an t-iarfaipeact an túbán ar agus vo leas ré ruar air an talam é. "Anoir," air an cóigcpioc leir, "éabair a baile é rin gan móill, agus éabair vo o' mnaoi é"—náir é vo bí an t-iarfaipeact i b-fao pórtas agus níorí b'é toir De aen éein éloinne a éurí éucub. Air an áobair rin túbairé an cóigcpioc leir, éair-fairé léo' mnaoi an bhuacón ro a éleir, agus íteao rí ée. Aet tá o'ieiríurí (o'ieir-bíurí) vo 'o mnaoi inir an t-ig i buill ríé agus ná blairéacó rí ée ná taine air bít eile; agus t-ir maite ó anoet beir éein éloinne aig vo mnaoi. An cóigcpioc a bí ann, ba é taine beannuigte no teactairé ó oia, maí o'ieiríurí inir an t-íean-amirpeact. Do éur ré a baile an bhuacón, vo éur ré o'a mnaoi é, agus túbairé re leiré a ígaol réir agus íteao ée. Níorí éurinne





aḡur aḡ cuip ríor aip nírí b aipnḡḡte tairi-  
 beaḡa tairneamāa aip maroin nuair  
 o'eipnḡ an rḡolḡs do ḡlaorí re cūige aip an  
 m-buaḡaill aipnḡie aḡur ip i an éaint oo  
 iḡḡne ré leip. "Íocaimpe," oubairt ré, "an  
 t-oipieao ío í'an m-bliatāin le ḡaḡ buaḡaill  
 o'a m-bíreann aḡam. Má tá tupa íaíoa  
 ḡeobḡairi an iuo ceuona." "Táimpe íaíoa,"  
 aip Seáḡan. "Anoir," aip an íeilméipíoe, "ip  
 é an obairi a b'eíoeaí oip, aḡ íoíuríoeaḡt le  
 ceíre cinn oe ḡabíraib a tá aḡam; obairi  
 euoipiom ná n-oeuníarí oobairi ouit. Le  
 b'íuaḡ na coille atá aḡ imḡeaḡt le mo  
 teoipainn aḡur b'ur éiḡin ouit ḡan na  
 ḡabairi a leigean ipḡeaḡ tairipí. An té  
 leip an taob ipḡiḡ ip t'íuipí íaḡaḡ íao. Atá  
 ḡáipíoin cúipmāta ann b-íuil íomaḡ oe éian-  
 naib uball aḡ íár ann aḡur bíreann na  
 ḡabairi aḡ ḡabáil t'ieaíina aḡur aḡ íteaḡ  
 n-uball. Mar íin, bí aipieaḡ aip oo ḡna-  
 éimḡ." "Oéaníao íin," a ubairt Seáḡan.  
 Ír ann íin aip eipnḡ o'o'n ímaḡíipí, éuaí  
 re leip ḡupí tairíbeán ré an teoipia oó. Na  
 oíarí íin o'ííll an maḡíipí aip aip aḡur  
 o'íáḡ ré Seáḡan aḡ íoíuḡḡeaḡt leip na  
 ḡabíraib. Íaoi éeann tamail aḡur é aḡ  
 íaíieaḡ ḡo oíḡíollaḡ t'opuḡ ré aḡ oeaí-  
 eḡaḡ t'apí balla an ḡáipíoin aip an toipiaḡ  
 b'ieáḡ, cúipia oo bí aip na c'íannnaib. Oo  
 éuipí ré íp'eíí m'íóí í' na h-ublaib abéuío  
 a bí ann, aḡur oubairt ré leip íéin.  
 "Íeupíao-íao íoinnt acub íáḡaíl íe'aí buí  
 íuo oo t'ioepaí ap." Oo buaíl ré cor í  
 láip na cloíoe aḡur lám í n-a báipí aḡur bí  
 ré ipḡiḡ ḡan íioill. Aipí oul íuaí í ḡ-c'íann  
 oó ḡo m-baineaḡ íe c'uo oe na h-ublaib, aḡt  
 ní íaib an oapia uball bainte aige nuair a  
 bí ceann oe na ḡabíraib ipḡeaḡ éuige. "Meiḡ!  
 meiḡ!" aip an ḡabairi, "taḡairi oām-íao  
 uball." Íoipio oíot, "aí Seáḡan," ní íuil an  
 oapia uball bainte aḡam íéin íóí." Máí  
 íin íéin éait ré ceann éuici aḡur o'íe íí ḡo  
 m'íipí é. Oipí oo bí ouíl m'íóí aḡ na ḡabíraib  
 í n-ublaib. Oo bí íé aḡ baint ceann eile  
 no oó nuair léim an oapia ḡabairi ipḡeaḡ  
 éuige. "Meiḡ! meiḡ!" aip an oapia ḡabairi,

"éait éuḡam-íao ceann eile." "Oó éíao,  
 náí íaḡaíao tú; íp beaḡ atá aḡam íéin íóí,"  
 aip Seáḡan, aḡt oo éait ré ceann éuici. Oo  
 buaíl íí cor aip aḡur oo éuipí íí íaḡaíl ann.  
 Oo bí íí o'a íteaḡ aḡur ouíl m'íóí aici ann,  
 nuair éonnaic an t'íuíoíao ḡabairi an éuio  
 eile ipḡiḡ. Íí comáíea oaoib ná oamíao aḡ  
 oul ḡo léim aip an ḡ-cloíao aḡur ipḡeaḡ  
 leíte. "Meiḡ! meiḡ!" aip ííie, "íoinn  
 íoimíao." "Íoipia oíot," oubairt íé, "ip  
 beaḡ atá aḡam íéin, íóí aḡt maí íin íéin,  
 ío, ceann ouit." Íí íaib an íoal íaíoe  
 aige nuair éáimic neul íoíea ío í éionn  
 aḡur o'aíie íé íaḡaḡ na o-íipí cloíḡean  
 aḡur na o-íipí ḡ-colann leip a éloríoe  
 teime aḡ t'íuall aip. "Íub! íáḡ! íeupíóḡ!  
 íaḡaím balaḡ an éíunniḡ b'ieuaḡ b'ia-  
 oḡ," íḡieao an íaḡaḡ. "Ceupí oo éuḡ  
 ann ío tú?" oubairt íé nuair éonnaic íé  
 Seáḡan anní an ḡ-c'íann. "Cia íp íeáipí  
 leat t'ioio le íaíeib íḡeannáḡ ḡlaíao í  
 m-baíipí eapíaeáḡ no capííoeaḡ aip íeapí-  
 éaíb oeapíao teime?" "Íḡieao íaíoe  
 oip," oubairt Seáḡan, "a íuo ḡíána, m'  
 íuil é cóipí ná ceapí a t'abairt ouit; oo  
 éáimic m'ie ann ío aḡt le ḡaḡ cóipí aḡur  
 ceapí a baint íoíot." Oo bí a élaíoe  
 íolupí í n-a lámí aige a oíonḡnaḡ íé íolupí  
 í n-íoíeapí. Leip íin íuḡaḡapí aip a  
 ééile aḡur éuaḡapí aḡ capííoeaḡ aip  
 íeapíaeáíb oeapíao. Oo bí íao aḡ cuip  
 íolupí le n-a ḡ-c'íapí ap na íeapíaeáíb oo  
 bí aḡ eipḡe n-a n-áimíeapí anní an aeí ḡo  
 íuḡne íao boḡán oe'n éíuaḡán aḡur eíua-  
 óán oe'n boḡán, ḡo o-taíipíuḡ íao uipḡe ap  
 na cloíeíb aḡur ḡo n-íeáíma íao cloíeá oe'n  
 uipḡe le neapí a ḡ-c'íann. Aḡt o'eipnḡ le  
 Seáḡan t'apí eíí aipnḡie íao cor a baint ap.  
 Éáimic ípíoeḡ an b'íollaḡ íeipḡ aip an  
 ḡ-cloíoe le n-a naip aḡur íp íao ío na  
 íocla oo labairi íé. "Seáḡan, íílic  
 b'iaḡáin," aip ííie, "anoip an t-am, aḡur  
 ma leigean tú t'apí é atá tú c'ííoeḡḡe."  
 Aipí cloííoean na b-íoclaḡ ío oo Seáḡan oo  
 éáimic neapí na ḡ-ceuoíb íeapí ann aḡur  
 íeipíneáḡ oá íéipí. Oo íuḡ íao aip a

céile ariú ari an t-aria caíad, do éug ré  
 do'n fáctac ariú ari ré ríor go o-tí na  
 glúinead é. 'Na óiad ríon do éuríre go  
 o-tí n-a éum é, ariú an t-ear íaríad do  
 éuríre ré ríor ríó an talam go o-tí na  
 ríuge é.

(Le beir ari leanaíum.)

## ELEMENTARY LESSONS IN IRISH.

Not knowing exactly, in our diminished size, how much of our space we could afford for the elementary lessons, as in No. 24 of the Journal, we have taken for this issue two lessons from the "Teacher's Journal." One of them we have selected specially, in order that the poetical exercise in it may be preserved. It is a very popular song in the county of Waterford, and was composed by James Power, known as Séamur na Spíón, James of the Nose—*lucus a non lucendo*—he having only the rudiments of that appendage to his face. He was one of the smaller gentry of the county of Waterford; and he soon got rid of his small property in law and dissipation; living afterwards altogether on the bounty of his friends. Of course, he lost his self-respect, too; and it is curious with what humour he describes his own debasement. Cairleán cuanac, called in English, Four-mile-water, is a village about four miles south of Clonmel. The parish is named from the village; and in this parish is the townland of Spíon-na-ngabair, the "village of the goats," where Power lived while he had a house of his own. The piece tells its own tale. It begins: Lá o'á riabair m' an g-cairleán cuanac. O'á, from oe, of, and á, those which, shows that he was often in Four-mile water, in the ale-house, of course. Had he been there but once, or seldom, he would have said Lá do bídear.

Cuiri tuairis, inquiring for, i.e., calling out for the foe-man's son to come forth and fight. Faois' éuríum, an abbreviation of faoi éuríum do ílánte, towards your health; lom me, I stripped off; took off my coat; gave myself up to the drink. Sác le Uomnac, every other Sunday; sác

Uomnac, every Sunday. In the first stanza, 'n a ríuge, means *sitting*, and in third, the words mean *standing*. Cáir, a card, is pronounced long in East Munster; but cair, when it means a title or chart, is short: ní feadair mé fao mo cairte ari an ríogal, I do not know the length of my bond or chart of the world. Spíunpar, wealth, is not in dictionaries; the reader may recollect it in the opening lines of Siolla an Amairíam. Báir lúibe or ríul lúibe, is a noose at the top of a fishing rod. Spíán, is shot; bucla, a buckle; píorair, powder. Tácla, a tackle, is an uncommon word. Deoc, gen. ríge, a drink, in the language of toppers, is beer or ale. Píob or píop, gen. píbe or pípe, pipes.

### I.

Lá o'á riabair m' an g-cairleán cuanac,  
 A' me ari cuiri tuairis m' an naimac,  
 Cairad bhuingeal oim 'na ríuge ari  
 íuríum,  
 Le h-air ríge muair (móir) ari éarib an  
 ríó.  
 Do labair rí lom go banaimí, rtuama,  
 Á éinne uarail, ríge go ríol,  
 Go n-ólair deoc uaim, gan cair, faois'  
 éuríum;  
 Cao a' do glúair tú, no cá b-fuil do g'no?

### II.

A ngráig na ngabair 'reac bíonn am  
 éoinnir;  
 Ir ann no lom mé éum an óil;  
 Sác le Uomnac ari uil éum teampall,  
 A' ríul le cabair beag o'rágal ó'n  
 g-coirín.  
 Bíonn go h-uair 1 m-bairib muair  
 (móir)  
 'S go no rtuama 1 o-tíge an óil;  
 'S do geóbanne-re bhuingeal éur gan  
 fuasac  
 A'c Sui muair (móir) léi fao mo íríon.

### III.

Ir maic an goa mé, éanbanne cáine  
 [cairige]  
 No ríuiríe ríinne do éanpar íoirí;



Ùreabhainn iomaire cnoic no b'ain ouit ;  
 A'f' eùirpinn r'aca 'na f'uirge 'ran b-fozhamar.  
 Ùéanfaínn r'ughaò amearg na n'gáilac ;  
 'D'ólfaínn r'gála le r'ui John Jones ;  
 'D'impeògaínn cluicé go cluicte aui éairp'ir  
 No éúig éáirte le Seón Ó B'ró.

## IV.

Ir maié an ceárouige mé, o'f'áirg'f'inn  
 funnra,  
 A'f' ùéanfaínn oamhar vo gac ceól vo g'eo-  
 bainn ;  
 'S oá b-fa'gaínn-re oír a m-ber'oeaò aca  
 r'púnnar,  
 'Do eùirpinn clampar a o-tuig'rin oóib.  
 'Do ùéanfaínn cóta oom' r'otóir a m-ber'oeaò  
 hoop ann,  
 A'g'ur o'f'áirg'f'inn bucla buíoe in a b'róig ;  
 'Cóp'óg'gaínn b'péoin aui f'eadur na oúitce ;  
 A'f' náir maié r'úo ó r'péic oem' f'óiric.

## V.

Oá m-ber'oeaò r'úo a'gam-ra g'rán a'f' r'púoir  
 'Do mar'bo'gaínn cúpla ceapic aui móin ;  
 'G'ei'p'ir-f'iaò r'gairte n'ioir b'ar om éú oó,  
 'Maíoin o'púéca 'f'mé g'abail an móio.  
 'Ùéanfaínn r'eal'gair'ea'ce le r'laic vo  
 lúbráò,  
 'Le báirir lúibe, nó taclair' móin :  
 'Do ùéanfaínn mar'cuig'ea'ce aui eac caol  
 lúimair,  
 A'f' nac oear vo múnfaínn-re cairlín óg.

## VI.

Ir maié mo é'p'ig'ce, vo r'péir mo r'muain'teaò ;  
 'Do ùéanfaínn n'io o'ib náir áir'mear f'ór ;  
 'D'impeògaínn le meupair aui te'wair' mine,  
 'S ar é'p'ann na r'ipe bairp'inn r'laínn ceoil.  
 'Iomaica céir'oe—ag an té a m-br'oeann r'í,  
 'Ir leir beir éoir'oe aui beagán r'otóir :  
 'A r'úin mo é'leib na r'péig mé éoir'oe,  
 'Tabair mug uige oam no g'loime am oóio.

## I.

One day I was in Four-mile-water,  
 Looking for the foeman's son.  
 I met a maiden seated on a form,  
 Near a great house beside the road.

She accosted me mildly, discreetly,  
 "Gentleman, pray sit awhile,  
 And drink with me without thirst to your  
 good health.  
 Whence have you come, and where is your  
 business?"

## II.

"In Graig-na-ngabhar I did reside,  
 Until I became reckless with the drink ;  
 Every other Sunday I went to church,  
 Expecting some small help from the Crown.  
 I was genteel when I went to town,  
 And a pattern of discretion in the ale-house ;  
 And I would get a fair maid without using  
 violence,  
 But that she thought my nose much too  
 long.

## III.

"A good smith I am—I could shape a horse-  
 nail,  
 Or a first-rate spade that would make a  
 digging.  
 I would plough a furrow on hill or plain,  
 And a stack I would set up in harvest.  
 Amongst the children I would be sportive,  
 And with Sir John Jones I would quaff a  
 bumper.  
 A game of chess I would play with skill,  
 Or five cards with John O'Bro.

## IV.

"A skilful tradesman, I would fix a hoop on,  
 And dance to music of any kind.  
 If I found two who had plenty of wealth,  
 I could instruct them well in cheating.  
 For my darling I would make a coat with  
 a hoop in it,  
 And a yellow buckle fix in her shoe.  
 I would finish frieze the best in the country.  
 And sure that is creditable for a rake such  
 as I.

## V.

"If I had these things, shot and powder,  
 A brace of hens I would kill on the moor ;  
 A hare from the bush could not escape my  
 hound,  
 On a dewy morn as I walked the road.  
 I would angle with a pliant rod—  
 A noose at its top, or a line of horse-hair.  
 On a fleet, slender steed I could ride well,  
 And well too could I teach a fair one.

## VI.

"These are fair accomplishments according to my notions ;  
But I could do things I have not mentioned yet.  
With tuneful fingers I do touch the harp-strings,  
And make the pipes sweet music speak.  
But too many trades—and he who has them,  
'Tis his to be always scant of wealth ;  
My bosom's darling, do not abandon me,  
Give me a mug of ale or glass in my hand."

## VOCABULARY.

- air, *pe h-air*, cp. prep., near.  
banaimhul-mha, adj., modest.  
bpuingéal, a young woman. I have not seen the words in any position from which its declension could be inferred.  
bpuéoin, g. id. pl., níge, s. m. frieze.  
Cap, inf., -rao v. t., turn, return, twist : in the pass. voice, with air it sometimes signifies, *meet with*.  
Uo capao oim é, I met him, past, passive.  
Cluice, g. id., plur. éce, s. m. a game ; in Waterford pl. is -étiúe.  
Clampar, g. -air, plur. id., s. m., a dispute ; cheating.  
cuiprim clampar a o-tuigrin uoiu, may be either, I would make them go to law, or, I would teach them to cheat.  
Ceápsaige, g. id. pl. -gce, s. m., a tradesman. Coney says pl. like sing ; but in East Munster it certainly is *aiége*.  
Daibair, g. -air, pl. id. s. m., a dancing.  
Faigr, inf. faigras v. t. to squeeze or press, o'faigrim,  
I would press, cond. mood, first pers. sing.  
Flaime, this word is not in dict., nor in the spoken language, "strains" (?)  
Fughaib, g. -air, s. m. a harvest ; autumn.  
Fumara, g. id. pl. -arúe, s. m. a hoop.  
Fuasac, g. -ais, s. m. an abduction, a very common practice in the time of Seamu na ríón.  
Garlaó, g. -ais, pl. -aise, s. m. a young child.  
Geirp-fiaó, g. id. pl. -faáa, s. m. a hare (Coneys). In Waterford the pl. is *Geirp-fíche*.  
Gnó, g. id. pl. gnóta, s. m. a business.  
Imup, v. t. inf. imup, play ; cond. mood o'impeodáinn (pronounced in Waterford, o'impeóáinn, I would play).  
Iomair, g. id. pl. -iurúe, s. m. a ridge.  
Lub, g. lúibe, pl. lúba, s. f. a loop ; here it is a noose on a kind of fishing-rod with which the trout is caught and swung out of the water : it is also called *púil purbe*.  
Lub, inf. -baó, v. t. and i. bend. Uo lubas, that would bend.  
Naharo, g. -haro, pl. nahíroe and nahuro, an enemy.  
t.ón, g. póin, s. m. hair, especially of a horse's tail or mane.  
Seálgaipeáct, g. -aá hunting or fowling. *taigaipeáct*, fishing should be said here.  
Sgriupa, g. id. pl. -raíoe, s. m. a scourge. In another part of the journal this word is well explained : the poet certainly said *sgriupa*.

- Stuama, ind. adj. discreet.  
Tairnge, g. id. pl., -gíoe, s. m. a nail, a horse-shoe nail : in Waterford it is pronounced *táipe*.  
Táipir, g. -ye, s. f. chess, Foley. O'Don. App. *alea*.  
Teuo, g. -oa, pl. id. a string of a musical instrument ; a rope.  
Teampoll, g. -oill, pl. id. a church ; generally a Protestant church, as here.  
Tpeab, inf. -baó, v. t. plough uo tpeabáinn, I would plough, cond. mood.  
Tpeigce, a plur. noun, a accomplishment, especially good accomplishments.  
Tuairis, g. -ge, s. f. an account, a character.  
Tuigre { g. -piona, s. f. knowledge. Cup a o-tuigrin,  
to make understand ; pronounced as if writ-  
Tuigrin } ten tuigrin.  
Móir, adj. móipe, móir, great ; pron. in Munster, muar, muape, muair.  
Ua b-faáinn (cond. mood of faáinn, I find), if I could find.  
Uo geobáinn (cond. mood of geirim, I find), I could get.  
Maib, inf. -baó, v. t. to kill. In the future and conditional it is irregular, maibáao, I will kill ; maibá-  
báinn, I would kill.  
Mop b'ar ó'm éú uo = nioir b'ar uo ó'm cú, it was not out of it for him from my greyhound, i.e., it could not get away from : beir ar, escape.  
tomayca céipoe, too much trade ; in Waterford, a clever, handy man never succeeds in the world.

## (ADDITIONAL REMARKS.)

## Séamu na ríón.

If, as somebody has said, our greatest interest should be to learn what kind of life people lived in Ireland, we must be content with scanty information in respect of those who lived a century and a-half since. One anecdote of Séamu is that on a visit to a kinsman, Éamonn geannacá ó gileann na h-uíoe (geannacac, pug-nosed), a horse was saddled for him for a day's hunting. Coming out to mount the steed, he caught its tail and examined it very closely. The host, in surprise, asked what was the nature of his examination ; to which the guest replied :

Ní péactar fiacla an ead a bpuonctar,  
"the teeth of a gift-horse are not examined."  
We have seen that Donnóao Ruao was a very great lip-nationalist, though not above bartering his religion for a clerk's salary. Séamu, too, for a consideration, went to church, though it is said that cursing the memory of Colonel James Roche, in the graveyard of Churchtown, he split the tombstone over him. He composed a few lines of rhyme over the grave, too :

raoí úir na lice ro fíor t'á'n fíor cneádaíne  
do fháin an t-Sionainn pé éann gloine 'r'gan baogal  
baíste air

A garb-leac ceangail, agus fairs go bláit  
air an eapmaíteac málunáite 'ra éanaí [na]  
bhúis ;

Air eagla go raáas pé do fháin raoí'n t-Suir  
peap t'earfáite élaí Banba do éarla píte.

Below under the earth of this flag the really mean fellow  
lies,

That swam the Shannon under a glass head, and no fear  
of drowning upon him.

Coarse flag bind and press firmly

On the wicked reproachful—and bruise his bones ;

For fear that he may go to swim into the Suir,

The man—the destroyer of the plain of Banba is  
under you.

Colonel James Roche, of Glyn, in the county of Waterford, between Carrick-on-Suir and Clonmel, is buried in Churchtown, adjoining the townland of Glyn. From him I suppose Roche's Point, near Derry, has its name. He was one of the Fermoy Roches, a family that nearly all fell fighting for the Stuarts. John Roche, the Happy, lived at Tourin, in the county of Waterford, near Cappoquin. Of his five sons, two survived the wars of 1641, and their property being confiscated by Cromwell, they joined Charles II. in exile, and shared their poor pay with him. One of the two brothers died in Holland of his wounds, and his son was James Roche. Charles II., on his restoration, ignored the Roches, and James Roche joined William of Orange, in whose army he rose to the rank of colonel. General Kirke, sent to relieve Derry, was so discouraged at the obstacles in the Foyle, that he would have sailed away had he not been prevailed upon to remain by Colonel Roche, who undertook to swim to Derry with despatches. His jaw-bone was broken and three bullets lodged in his body on his way in ; but he succeeded, and went back again to the fleet, but so weak that for days he was kept alive by milk poured down his throat. He was not treated much better by his adopted party than by those he had left. At any rate, he was High Sheriff of the county of Waterford in 1714, in which year he announced the accession of George I. at Dungarvan and Carrick-on-Suir. He died in 1722, and Séamur na ríón perpetrated the lines above quoted on his grave.

Séamur had heard that the swimming feat was on the Shannon, and that Roche had on a glass mask which enabled him to breathe under the water. Churchtown is on the banks of the Suir, into which Séamur feared the deceased colonel would swim. How badly we do things in Ireland ! O'Daly having occasion to mention Glyn, in "The Poets and Poetry of Munster," vol. i., p. 156, said it was a "small village situated on the banks of the Suir, midway between the towns of Carrick and Clonmel. An annual fair is held there on the twenty-eighth of May. The Suir runs direct through the village." There is no village. It is a fine townland, *all* on the right bank of the Suir ; and the fair was held on Ascension Day. If it were worth mentioning these things at all, he should take care to be accurate. The book was reprinted a couple of years ago, and the note has been kept intact for the future readers of Irish topography. So are inaccuracies perpetuated until they are regarded as matters of history.

## beagán focail tinníocht donaocht na gaeilge

do eagaraoirí iupleabair na gaeilge.

A Sáoí Uairil—Ir sóis liom gur mac-  
vnae vuit an rtao 'na b-fuil donaocht na  
gaeilge do éirí go foilleirí or comairí na  
n-éireannaí éom mímí agus ir peirí, mar  
fúil go b-furúeas an t-donaocht an éabairí  
o'a b-fuil rtao in eapburó, vuir go v-tioepaó  
leo an obairí éabaoeac ta togea i laimí aca  
do éomí-líonao. Ata ann donaocht na  
gaeilge uimíorí de na ríolairíde ir feáirí  
eolar airí an n-gaeilge o'a b-fuil in éirínn,  
agus ir é a mian áir v-teanga áirí do  
áiríuáó an gae céim. Dúó éairíe do'n  
veag-éiríor rín a éirí i n-uimíorí do éire-  
nuije bíreann airí loirí raiuiríeac' a v-tíe  
gur éirí vuirí iur éirí do éreanní airí rón  
teanga na tíe. Marí a n-veuníomíur-  
ne áir n-veicíol an fáro ata an teanga beó  
éim í do éomíarí marí uiríabíra ameafí  
mumíe na h-éireann ir eoiríurí go m-  
beró gineadúis 'na úiaí go mílleánaí  
oiríann agus go m-beró eiríeaca eirí-

cmoða aig maðaó fúinn a v-taob ár b-fail-  
lize. Domuigítear go coitcéann sup veap,  
oirpeamianac an foilruigadó iupleabair na  
Gaéilize, agus ó nac b-fail aon iupleabair  
eile cloobuailte in Einn tugéa ruar air  
fao éum fóipleacnuigte na Gaéilize níl  
a mairiur ve meadóon agann air na bhuatpa  
blarua vo labairi air iupri vo cómheav  
buan, agus na v-taob sup éan doó buíde  
MacCuirin :—

“Níorí úeilb an domian uile  
Teanga ír millte mórtuile,  
Ve bhuatpaib ír bhuóctfhuite blar  
Caint ír cianntuile cuntar.”

Ír príor go b-fail aig donuacé na Gaéilize  
móir-éuro cáirve vionghala, acé ír ceapí  
vúinn go leiri ár g-conghaí vo éurí mairí aon  
le éile, agus v'a n-veupfamaoir, vo éioc-  
paó linn an Gaéilize vo íaropaó agus vo  
leapugaó. Ír íí an feav-éomairé í ír  
luacmairie vo íaz árí n-áiréacá agann.  
Ma tugamaoir iarracó air, ír geapí go m-  
beró cairngíle an t-Saoi O'Maelínuaó com-  
lionta, an tpaé a vubairt fé timcioll óa  
éuro bliavain ó íoin :—

“Biaó an Gaéilize pá mairí móir  
A n-áiréacé na írleic írínól.”

Ír me vo íeupíreacé uíal,  
paupaic o'brian.

Baile áé-éilacé, Máirta, 1887.

### A ÉOIL ÍRINN ÚTEÁIS.

#### I.

A éoil írinn úteáir gan íamúil comóir-  
tarí,

Ír binné v'íuaim-íe ná a g-cluimteapí  
v'íonn,

Vo íánna mine, taío buan 'náirí g-cuníne,  
'S árí g-cíoré óa líonacé le gué vo éonn.

Vo épanaírl\* anníra, bíóú íreun nó  
ceanníra,

'Sé éugann íuairceap vo'n gaóal tar íáil,

O cia 'g a b-fail íríor cá líacó é aóibneap  
Na n-óán vo íéimneap clann linní íail!

\* Épanaírl, sound, tone.

#### II.

An t-uíal, an íabacé, an tuíaracé cíaíbéacé,

An t-óglacé gaíroacé v-taob áile a íúin,  
An íle ímuamneap coir abann air v'  
aóibneap,

Táio uile claóirte fé v' éomacé ór  
meóv ;

An veoparóe cíocmair, an íaíóirí íríocmair,

An mácáirí múnite 'g á vutéar íríor

A éurpeann íróg air a báb neam-íuamíar,  
Le h-ábíán nuagmair\* óa buan-élar tír

### THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

#### XI.

#### l and n.

We have judged it expedient to interrupt the regular course of our remarks on the diphthongs, and to anticipate those on certain of the consonants. Our reasons for doing so are, that in no grammar that we know are these consonants fully treated of, or a sufficient number of definite rules given for their correct use, that in most parts of Ireland at present where Irish is spoken these consonants are used loosely and often erroneously, and that we have been requested to furnish a fairly full treatise on them. The consonants to which we allude are l and n, single and double. These, along with m and p, belong to the class usually called liquids, l and n being further termed lingua-palatals, and ll and nn lingua-dentals, the teeth and tongue being the principal organs used in pronouncing the latter, and the tongue and foremost part of the palate the former. n is a nasal lingual, l a dental or palatal lingual. The Welsh ll has nothing in common with the Irish ll, though the Spanish ll is the Irish ll slender. With these preliminary observations we shall proceed to consider the separate sounds of these letters.

Every consonant in Irish, except p, has four sounds, viz., the simple-broad, the simple-slender, the aspirated-broad and the

\* nuagmair, heavenly, from nuag, heaven.



aspirated slender. The aspirated sounds of all consonants, except *l*, *n* and *p*, are expressed in modern Irish orthography by placing a dot over them, or by writing a *h* after them. Thus, *bean*, a wife; *a bean*, pronounced *ah van*, his wife. In the oldest manuscripts there is a variety of signs of aspiration; all the consonants, including *n* and *p*, but excluding *b*, *v* and *g*, are written on certain occasions with aspiration marks. But in modern Irish printed books and manuscripts *l* and *n*, even when their pronunciation is changed in accordance with the rules of aspiration, have no such marks over them. It would be well if they had, as it would tend much to simplify Irish pronunciation. But in the south-east of Ireland, and indeed through the greater part of Munster, Leinster and East Ulster, the distinction of the different sounds of *l* and *n* has been in great part lost, and even in Roscommon and Mayo it is being neglected by those of the rising generation who still speak the native tongue. It is well preserved in Clare, Galway, West Mayo, West Donegal, the Hebrides and the Western Highlands. It is, therefore, of importance to signalize these distinctions before they are lost altogether. We shall first take the liquid *l* into consideration.

*l*, like other consonants, has four sounds, two simple and two aspirated. As these latter, however, are not represented by any special mark, the simple sounds have been variously denominated *thick* and *liquid*, while those corresponding to the aspirated sounds of other consonants have been called *hard*. We shall adopt the terms *thick* and *hard* respectively, and classify the sound of the letter *l* as follows:—

*l*, thick-broad, as in *lá*, a day; *balla*, a wall; *l*, thick-slender, as in *leabhar*, a book; *faillige*, neglect; *l*, hard-broad, *mo lá*, my day; *rál*, a fence; *l*, hard-slender, *leat*, with thee; *eile*, other. The sound of *l*, thick-broad, has no equivalent in English, and to obtain a similar sound in other languages we must travel as far as those of the Slavonic family. The hard *l* of these in Russian and Polish corresponds closely to the thick-broad *l* of the Irish. It is formed by spreading the tongue and pressing its

point against the inside of the upper teeth. The thick-slender *l* has the tongue also pressed against the teeth, followed by the sound of the consonantal *y*. This very much resembles the *l mouillé* of the southern French, the *gli* of the Italians, and the Spanish *ll*. The English *ll* in *million* is too hard, the tongue being too high in the mouth to express it, but it approaches to the Irish sound. The hard-broad sound comes near the English *l*, but is not quite so hard, the tongue being nearer the root of the teeth. The hard-slender *l* does not exist in English, but the *ll* in *mill* comes near it. The distinction between the thick and hard sounds is, that in the former the tongue is spread against the teeth, while in the latter it touches the fore part of the palate just behind the root of the upper teeth. The distinction between the broad and slender sound is, that in the former the consonant is immediately followed by a very short *u* sound, while in the latter there is a very short *y* sound. These sounds are so short as to be scarcely perceptible.

#### *l* THICK-BROAD.

This sound occurs—1st. At the beginning of words in their unaffected or radical form when it is followed by a broad vowel. Examples, *an lá*, the day; *luar*, swiftness; *laḡ*, weak. 2nd. In all such situations, when followed by a broad vowel, as those in which other consonants would be eclipsed, as *leir an lám*, with the hand; *gan an lón*, without the provision. 3rd. When doubled in the body of a word before or after a broad vowel, as *callóro*, a wrangling; *pollám*, *fallám*, wholesome, healthful. 4th. Before a broad vowel, in the beginning or body of a word, when immediately preceded by the consonants, *v*, *t*, *p*, or followed by *v*, *t* or *n*, as, *ólut*, close; *élaét*, pleasure; *elú*, a pair of tongs; *rlán*, in good health; *rlat*, a rod; *eaplán*, unhealthy. 5th. When doubled at the end of a word, after a broad vowel as *ball*, a member; *coll*, a hazel. 6th. In the body of a word after *n* or *nn*, before a broad vowel, as *connlaé*, stubble; *bannlam*, a bandle; *óunlur*, knotted figwort. 7th. *ól* in the body of a word is pronounced as *ul*, as *coolao*, sleep.

### l THICK-SLENDER.

This sound occurs—1st. At the beginning of radical or unaffected words when followed by a slender vowel, as *leamlaeo*, sweet milk ; *leap*, luck, benefit ; *leat*, grey ; *léine*, a shirt. 2nd. In such situations as those in which other consonants would be eclipsed, and when also followed by a slender vowel, as *as an leat*, at the physician ; *oá léiminn*, if I should leap. Rules 3, 4, 5 and 6 above apply also to l thick-slender when a slender vowel is substituted for a broad one.

Exception—The preposition *le*, with all its pronominal compounds, has not the thick, but the hard sound of l.

### l HARD-BROAD.

1st. l at the beginning of words in all cases in which a mute would be aspirated, and in which it is followed by a broad vowel, acquires the hard-broad sound. Examples, *oá lá*, two days ; *cop loicéin*, Lawrence's foot ; *an eilic leat*, the swift hind ; *gaé mle loḡoá*, every allowance ; *a labhair*, O Laurence ; *mo laog*, my calf ; *so loirg ré is*, he burned them ; *oá loé-ougaó*, blaming him ; *an té a luigear aréad aih*, he who encroaches on him ; *reairb-lur*, wormwood ; *leat-lán*, half full ; *níon lot ré é*, he did not wound him. 2nd. A single l in the body or end of a word has the hard-broad sound when accompanied by a broad vowel, *eala*, a swan ; *cúl*, a back ; *conablaé*, a carcase ; *eagla*, fear. Except when preceded by *n*, *o*, *é* or *í*, in which case it has its thick sound. 3rd. When single l is preceded or followed by *b*, *c*, *f*, *g*, *m*, *p*, *ph*, in the body of a word, it has its hard sound, as also before or after these letters aspirated, as *blaip*, taste ; *Alba*, Scotland ; *cloróe*, a ditch ; *ealba*, a drove, herd ; *flair*, a prince ; *olc*, bad ; *uléabéan*, an owl ; *glan*, clean ; *malpuir* for *malair*, exchange ; *palmaire*, a rudder ; *realtair*, a hunter ; *realtb*, a herd ; *ploro*, a blanket ; *alpoire*, a glutton ; *neamhglaine*, uncleanness.

### l HARD-SLENDER.

When l is preceded or followed by a slender vowel, it has, like all other conso-

nants, except *ph*, a slender sound. This slender sound is hard, 1st, in all the cases comprised under the foregoing rules for l hard-broad, substituting a slender for a broad vowel ; and 2nd, the preposition *le*, with, and all the compounds formed by it with pronouns, have the l hard. Examples of (1), *an leaburó*, the bed ; *so léig ré é*, he read it ; *níon líon ré an roigteaé*, he did not fill the vessel ; *baile*, a town ; *gle*, clear ; *pleuirg*, strike ; *so pleuirg ré*, he struck ; *deium náin éir ré é*, I say he did not deceive him ; (2), *leir an mnaoi*, the woman's ; *lunn*, with us ; *le oádeair*, with thy father ; *leo-ran*, with them. Remark that the l in *lunn*, a pool, when unaffected by aspiration is thick-slender, while it is slender-hard in *lunn*, with us.

Exception to the rules for the hard sounds : the words *an*, *the*, *very*, *aen*, *one*, *any*, *rean*, *old*, do not change l initial from thick to hard, although in the case of initial mutes, except *é* and *o*, the mutes may be aspirated by these words preceding them.

By unaffected consonants above are meant consonants not changed in pronunciation by aspiration or eclipsis, though the pronunciation may be modified by their connection with broad or slender vowels, as the case may be, or by preceding or following *é*.

The Scotch grammarians apply the term *plain* to the thick or liquid sound of l, and *aspirated* to its hard sound. As the hard sound is often heard where the rules of aspiration would not apply, we prefer the term *hard* to *aspirated*. Instead of the term *slender*, they use *small*.

As an exercise in distinguishing these sounds of l, pronounce a *lám*, his hand ; a *lám*, her hand ; *lunn*, with us ; *lunn*, a pool ; *lean é*, follow him ; *lean ré é*, he followed him ; *ala*, a swan ; *allur*, sweat ; *tá ré olúé*, it is close or thick ; *rgéad olúé*, a close briar ; *balla*, a wall ; *balao*, a smell ; *balaoé*, a clown ; *bealaé*, a way ; *ballaoé*, speckled ; *caill*, lose ; *caill*, reputation ; *caile*, a bold woman ; *caillead*, an old woman ; *cailead*, husks ; *ail*, will, pleasure ; *ail*, a rock ; *maile le*, along with ; *mála*, a bag ; *mála*, an eyebrow ; *meala*, of honey ; *mall*, late ; *aih an m-balla*, on the wall ; *ann an m-baile*, in the town ; *m'ail*,

my rock; imil, anoint; imiol, a border; ciall, sense; cill, a churchyard; caol, slender; le céile, together; raob-ceille, doating; tilead, the poop; tuile, a flood; nior tuille, more hollow; tuillead, an addition; tuilte, floods; tuillte, increased; tuillte, earned. All these should be carefully distinguished in the pronunciation.

Clann Concéobair.

(To be continued.)

## seagan gaba.

Thí pícró bliadain ó foin, nó arcead 'r amad leir, bí céaróca agus áit-coinnuigte gaba coir Thága Abann-na-réad le h-air leara-móir. So rriot'eo juiteann thí ceann ve 'r na gleannraib bheadóta atá ann ro air gac don taob ve baile Naoní Moéúta. As á beul, pul'eo éatúigeann rí le h-Abmóir, tá enuaraeo gairibéil agus ganmie air a n-gairimtear "An Tháig," agus ir bhuac na Thága ro vo tí céaróca Seagan thí Éreaoán.

Ní raib moirán air ro Seagan mar céarócaige, acé vo bí ré 'na coinmra mairé, agus ré móir-mear 'na baile outéair féin, agus leat 'r muig ve. Vo bí uinne mun-tearóca vó 'na coinnuigte i m-bairia-na-bánóige, ráraib' amm Seagan O'Laol, nó—marí buró gnátaige glaoúac air—"Seagan na n-abrán," marí pile buró h-eaó é. Bí ré féin agus Seagan Gaba 'na jean-coinmrair-raib, agus buró mimmé i g-céaróca na Thága é 'na fúro air an o-teallaé as cupi abrán vó vountúr féin vó éioiré.

Bí an-óuil i n-iarfáiraeacó aige, agus ir mó bhuadán agus bheac vo éraoé fé air Abann-na-réad. Buró mó contabair leir,\* vo cupi ré é féin ann vó n-vear-gao, marí bí corp air bhuadán vo maríbuíao le tráo, agus ir le tráo vo maríbuíao Seagan O'Laolao acé móir éuaró leir a g-coinnuigte. Cum rgeul gairro a vountaó ve—gabao fé uirre

é, agus cuiréao ríor go rriórún fíorclairge é; agus rao a bí ré ann ro muíge ré abrán air a uinne mun-tearóca Seagan Gaba. Buró é ro a oéaro. Lá vó raib fé i g-coinnuarai le rriórúnairib eile vubairt uinne aca vón vo muígeao air gaba éigin vó mólaó ór meóuin. Air a érioénuaó vó muíge Seagan nemmíro ve a'ráó, go raib aige féin abrán ná coramíul leir, air céarócaige náir b' féioir a leitéro vo fágaíl 'ra vúitce. "Abair uinn é," air rao. "Déaríao a mairé," air Seagan. Agus fé maron v'air na mairé bí an t-abrán ro vounta aige, agus vubairt ré vóib é marí a leannar:—

### I.

Éirigeao gac ráir-fearí veag-ráiriteac  
marí t-rúairc  
Go v-tabarairíro mé vón vóib air mábairie gan  
fúuam  
N-a b-fuigíroé 'na céaróca gac air v'á  
m-bevóeo uair  
Air bhuac géal na trága ro lám le lior móir.  
Na gúirige a' na taríaoir, an távól a'  
an tuas,  
Sírél, iaranníro-plána, an t-saw veag m  
móir  
Griobíngé a' rleáanta, capíán a' rpeal  
fúairc,  
Sgúirre bheag máinne, a' gmarán rleáo-  
marí buan.

### II.

Óunraó mo laó-fa an méro rin gan rei-  
meal,  
A' tuille n-ai mím liom vo muirne gan  
moill,  
An gna 'r a' gúir-fleag, an bayonet 'r a'  
cloróeam,  
Sna ríorail vo fíoríao na ríléir ar áir  
ráúairc.  
Úiríir na raoi ro v'oon rraic gan ceméal,  
Bileóga, ríréiríroé, ráiréir agus pikes,  
Na veimíir a' na razors, gímleáo agus pliers,  
Laríaríro fearí Eireann 'na m-bevóeo blade  
ve gac size.

\* leir, here means also, as well.

## III.

Óeunfaó fé an gaeata ve'n b-fáirion buó  
núairde,

An glar a' an boulda, an cno a' an ríuoba,  
banra mo' cairte, 'r an t-ax'tree uíal,  
an washer, an linchpin, ag cupi a' fíuionn  
cum riubail.

Úiúir éúipéaria a' fear óeunta na m-biós,  
Steel vo'n m-búirtéir, cleabéir a' miosós,  
An drill vo'n éúipeulaoóir, ríatáso gúir  
agur cús,  
Píocóio báiríia-éaol, oing eieun a' an t-  
oio.

## IV.

Óe'n iariann 'r é a óeunfaó an céáata gan  
ceimeal,

'Na m-beiréao iailir, cóim-ríarta ná riari-  
éac i ngríem,

hamlaíre, cláir-ríéite, cross-béam agur  
cuing,

An mair, roc, 'r a' coltai, 'r gan voob' an  
beul-oing.

Cob-yoke aii boulda, an rlabhaó aii a'  
r gloim,

An t-plárapo 'r a' pice aii a m-bíoeann an  
oá laóar,

An trió cum na h-éirí ro vo émaoóao aii  
a' linn,

Steel vo'n rlat púmpa, agur anncoir vo'n  
loing.

## V.

Óeunfaó mo rcaíaríe taiuge 'r cúsó,  
agur machine ve'n b-fáirion a glanfaó  
aúirar,

Lúbán vo'n éarria, fearrao a' uáim,  
na glair a' na éairíall, a' iaca 'r a' comb.

Fire-shovel, poker, cúsó, trióléac a' clúg,  
an fleshfork ná riariéac, a' gan bueug an

riomóir,

beulmaó, cúsob ríuanta, 'r vo'n oiallaíe  
riarióir,

Na ríuuir fé na iouleir, agur ríuompa cum  
ceóil.

## VI.

agur ríuirtín 'r é óeunfaó, fork, ríuian agur  
rriúan,

bíoir rlabémarí neuta, 'r gan bueug na  
bhuosúin,

An jack a' a rlabhaó cum iomporíé' aii  
ríuoba,

Na fenders oá áilleacó, agur ríatáirde an  
rárlíur.

Cairíur oá neutaó, líoígan a' ceap-oio,  
Fly-hook le h-ágaró 'n iariáiríe, 'r a' ouban

le h-ágaró 'n oiríóga,  
Siorríur, méariacáin, ríatáso, agur taiugeóe  
na m-biós,

An triúr a' an bíannhaó, a' lanra 'n éuir-  
leóir.

éiríéao, *reel*, éiréao.

Óeag-ráiréac. Another version gives, críun, ráiréac,  
Óeag-ríuairc.

t-ríuairc. The *t* is expletive, as there is no reason for  
eclipsis.

rábairc, a litigious, bullying fellow, according to O'Reilly;  
it means here a fine active fellow.

n-a b ríuirtéir, conditional pass. of ríuairc, generally  
written b-ríuirtéir; the *n* in n-a is merely euphonic.  
áir (not in Dicts.), any useful article.

Trága, gen. of Tráig, a strand.

gúirtéir, gouges, or semi-cylindrical chisels.

caracáir, plur. of caracáir, an auger.

táóal, a cooper's adze.

tuag, a hatchet.

ríréal, a chisel; gen. ríréil, pl. id.

iariannróe-plána, carpenter's plane-irons.

gúirbíngíe (not in Dicts.), ordinary turf spades, which  
have not the wing or side cutter.

rleááanta, turf spades with a wing or side cutter at right  
angles to the blade.

ríuirtíre bréag ráinne, literally, a fine scourge of a  
spade, or, as one might say, "a dashing fine spade."

Sgúirtíre mná is a common saying, and means a  
dashing woman.

grapán, a grubbing axe.

ceimeal, a fault or blemish (O'Reilly explains this word  
by "shadow," "shade," &c.).

úiríur, tools, implements of any trade.

ríuairc (not in Dicts.); another version gives ríuairc. Might  
the word be ríuairc, a bar?

bileoga, billhooks. Sometimes corrupted into míleóga.

pitíuirtéir, axes for felling trees.

veimíur, plur. of veimear, a pair of shears.

gimléir, plur. of gimléir, a gimlet.

uial, pliant; that works smoothly.

ríuionn, the entire yoke.

fear óeunta na m-bíos, literally, of the men of (the)  
making of the shoes. Óeunta being the gen. of  
the verbal noun óeunao. This is a very common  
form of expression. Cf. Caílín veap eúirtéir na  
m-bó. Bean caointe.









A' r na marcais fí meóir,  
 San leaga san máill,  
 A'í aé-ghairm fuaím go gléurta.  
 Do éirínnneasair na mílte tpeun-fear,  
 Chum aicir agus ipróir an lae úto ;  
 Agus leigeamair éum rúibail  
 A'í g-conairt 'nn a o-túinn,  
 Ais loirg a'í ais ipróim' an méiribis.

## IX.

Do ppeabamair rúar  
 Thé mullaig, Shliab g-Cua  
 Agus tpe Chúl-Ruaó na n-Oéireac  
 Agus ar-ran ó éuaig,  
 Tpe élaótaóirib agus iuaó-énoic,  
 Sui capao rynn an-éuaig a'í an g-caol-  
 rgar.

Buo éinne linn túim a'í m-beagles,  
 A'í curo eile o'á n-gaóair a'í raóair ;  
 A'í sui annr a' Chúanctín aorinn,  
 A'í b'ruac na taoroie,  
 'Seao éurpeamair 'nn a f'uiré móóimuin péice.

## X.

A'í o ppeabamair oíreac  
 Triaína na tíreac,  
 An rguirto a'írt oá éirioim ;  
 A'í sui éurpeamair 'nn a f'uiré é,  
 Le n-iomairca rgeile,  
 A'í a'í g-conairt a bí go oéim a'í.  
 Buo calma, c'pógaé, tpeun rynn  
 Tpe bogacáirib móinrib agus íléirib ;  
 A'í sui ais an g-Cearais a b'oeamair  
 Am easair-épac oíreac,  
 A'í a'í g-capail a bí go triaoctao.

## XI.

A'í o ppeabamair le h-áar,  
 Gao n-oime 'gairn 'nn a'í lán moct,  
 Tpe énoic, tpe bántairib, agus tpe íléirib ;  
 A'í na marcais le h-áar,  
 Ais gearraó a'í ais íargar,  
 A'í ais gpeaoao éur b'rágar a ééile.  
 Nioir éugamair ípár ná mé oó,  
 Aét gpeaoao éur b'rágar a ééile ;

A'í sui ag-Clair-móir aorinn  
 A ius pé an é-ríge uann,  
 Le n-iomairca oaoimeao a'í g-caocao.

## XII.

Nioir rtaomair o'nn íráir rynn  
 Go baile-na-tiaig,  
 A'í go O'romana san ípár oá éirioim ;  
 A'í sui ais Coill-áé-fáile  
 B'í maóair le'n áill a'í,  
 A'í an calao o'nn íráig pé a'í raóair !  
 Nioir éugamair ípár ná mé oó,  
 Aét gpeaoao le rál an méiribis ;  
 A'í o ppeabamair le ronn  
 Triaína na h-áan,  
 San eagla na o-tonn oáir o-triaocao !

## XIII.

Náir mó b'ieag an t-atar é,  
 Fíacao an maómar,  
 Tpe oúctairib, baileirib agus íléirib.  
 A'í sui a g-Cnoc-a'-leataraig  
 Churpeamair a o-talam é,  
 A'í an ríaoóirib f'airie go g'uir a'í !  
 Nioir b'uirraó a'í nioir oíon oó ann aon  
 áit,  
 Ma'í bí an éonairt mó oían go oéan a'í,  
 A'í sui annr a' Chúanctín íactaraic,  
 Fuairamair pé írriob é,  
 Agus gearraim oaoirib sui oíol pé m' g'eoó-  
 naib !

## EXPLANATORY NOTES.

Taire, pity ; Laise, a river which runs into the Black-water near Clashmore. It forms the genitive case by the addition of nn : thus, a'í b'ruac na Laiseam b'ruao, the river Bride, in Cork and Waterford. B'ruce, the river Bricky, which flows into Dungarvan Bay. Fí, same as faoi and pé. The latter is the Waterford form. Spúim', varied from r'pionao. Róóimuin-péice. The fox known by this name in the Decies, in Waterford. Sguirto, a brake. Conairt, a pack of hounds. C'pógaé, same as c'póaoé. Scair, a run. "Oo íráig pé," he swam. "Oíol pé m' g'eoónaib," he paid for or out of my geese, Oíol pé "a'í" mo g'eoónaib.

Youghal, Co. Cork,  
 July, 1886.





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## TO THE READERS OF THE GAELIC JOURNAL.

The Conscript Fathers once passed a resolution thanking a general whose army was annihilated, because he had not despaired of the Republic. Whether there are among you any who had not given over the *Gaelic Journal* as dead I do not know ; but had you known what difficulties and obstacles the small staff of the Journal had to contend with, it would require a faith equal to that of the Roman Senators after Cannae, to expect that the first number of the third volume should ever see the light ; and these difficulties were put in our path equally by friends and those who are not friends.

In November, 1857, I was looking over some books in O'Daly's shop in Anglesea-street, when a gentleman came into the shop. He and O'Daly had a long discourse about Irish books, &c., and during this discourse O'Daly made a grievous complaint against Professor O'Curry—or as he called him, Curry—for obstructing the Council of the Ossianic Society in their work. The gentleman was William Smith O'Brien, and he must have left Anglesea-street that day under the impression that it would be well to have O'Curry out of any movement pertaining to the Irish language. Such, certainly, was my impression ; and years passed over before I had learned the true state of affairs in the Ossianic Society. The fact is, I believe, that Professor O'Curry was the only person who clearly perceived how things were managed at the time, and that he tried to check the abuses he saw ; hence, it was necessary to give him a bad name.

O'Daly had a better opportunity than any other man in Ireland of meeting Irish scholars and whispering into their ears ; and he turned this opportunity to account. He was the *publisher* of the Ossianic Society's works, and he was the honorary secretary of the Society ; and it is said he took advantage of his position to suggest to the men of substance in the Society that they were drifting into debt, and that *they* (the men of substance) would be the parties liable for this debt, &c., &c. At any rate, the Society was smashed, and O'Daly, in payment of his bill, as publisher, got the works of the Society at a low figure.

History repeats itself. Before the *Gaelic Journal* was started, the Gaelic Union was more than a hundred pounds in debt, of which debt nobody now in the Union was aware. The debt was more than doubled in a short time, and persons with opportunities even better than O'Daly's have kept on, up to this date, whispering, as in the old times, that the members of the Gaelic Union who had anything to lose would be mulcted for those liabilities. Still, the Council of the Union toiled on, trusting that the friends of the Irish language would enable them to fulfil their obligations to all. And now those who predicted bankruptcy for them will be glad to learn that a few members of the Council of the Union have wiped out these heavy liabilities, and that the Union does not at present owe a shilling. Would it be too much to hope that the false prophets may likewise desist from whisperings calculated not only to throw discredit on the Union, but also to injure individual

members of it? It is said, for instance, that some transactions, which took place before the secession, have been commented upon, as if done by the members of the present Gaelic Union, though, like the debts transferred to them, they know no more about these transactions than the man in the moon.

I had intended to enter into details of the things alluded to above, giving dates and names, but two articles that have lately appeared in print require an answer in this issue of the *Journal*, and our space is limited. Moreover, I hope before very long to lay before the public in another shape a brief account of the movement for the cultivation of the Irish language since its inception. Even in this paper some of the incidents in this movement must be told in order to set the Gaelic Union right, especially before the young generation who are learning our language, and whom the said articles are calculated to mislead. One of these articles, which appears in the *Irish Ecclesiastical Record* for the present month, July, is from the pen of the Rev. Father Yorke, M.R.I.A., and is headed, "Is the Irish Language worth Preserving?" The members of the Gaelic Union are, of course, at one with the rev. writer in answering this query in the affirmative, and in deprecating the apathy of our people, who are looking with folded arms on the language of their fathers dying before them. Father Yorke is a zealous member of the "Society for the Preservation of the Irish Language," and his zeal has unwittingly made him unjust to the Gaelic Union, to which he makes not even a passing allusion, but whose work he sets down to the credit of the other "Society." He alleges that the "Society," by diplomacy and pressure, induced the "Commissioners of the so-called National Education to grant certain concessions in the way of teaching Irish in the primary schools." Now, the facts are these. At the Congress of National Teachers in 1874, there was a memorial unanimously adopted by the teachers, praying the Commissioners to grant these and other concessions. The resolution adopting the memorial was moved by the present Mayor of Kilkenny, Mr. P. M. Egan, and seconded

by the late Mr. Peter Fleming, of Killarney. Through the exertions especially of four National Teachers, the late Mr. Peter Fleming, of Killarney; Mr. Lynch, of Cahir, a Member of the Council of the Gaelic Union; Mr. Payne, of Bandon, and the Editor of the *Gaelic Journal*, this memorial was signed by five Bishops of the southern province, and by over eighty managers of National Schools. A remark made by the late Irish Secretary at Belfast induced the teachers to put the memorial in abeyance, and wait for a more favourable time. In 1877 the Society for the Preservation of the Irish Language was got up, the memorial, with its signatures, was handed over to the Council of the Society, and formed the nucleus of the monster memorial that was afterwards presented to the Commissioners of National Education. It was the Editor of the *Gaelic Journal* wrote the teachers' memorial, and arranged with Messrs. Egan and Fleming that they should see to it in Congress, and at every Congress since he has personally or by writing taken an active part with his fellow-teachers in renewing their application for these *concessions*.

It was especially by the exertions of those who afterwards became the Gaelic Union, that the great memorial was made a success—so far as it was a success. And it was they who instructed those members who spoke for the Irish language in Parliament. It was they that supplied Mr. O'Connor Power with the materials of his great speech, and it need hardly be stated that the other great speeches we have heard on the subject were made chiefly from briefs supplied by the Gaelic Union.

In reply to one of these speeches, another Irish Secretary, Sir G. Trevelyan, promised to make inquiries as to the practicability or advisability of having Irish-speaking children first instructed through the medium of their own language. He made inquiry from the Commissioners of National Education, and their reply he said satisfied him that this way of teaching was not advisable or practical. This reply, the Commissioners' Memorandum, they called it, was an able statement of their case, written by those who, along with ready pens, had the

most intimate acquaintance with the subject of National Education of any persons in Ireland. To this Memorandum the "Society," so lauded by Father Yorke, never thought of replying; nor would any member of the "Society" have since thought of noticing the Memorandum. In fact, it was believed to be unanswerable. The Gaelic Union, so far from dreading the arguments and facts of the Memorandum, published it at a cost of £16 in the *Gaelic Journal*, gave to it circulation gratis, and answered it word for word, sentence for sentence, in another issue of their Journal; and the answer has been pronounced in Parliament and elsewhere to be a complete success. Father Yorke was not in Dublin while all these events had been taking place; but it is really astonishing that he has not been informed of them. The Gaelic Union sent deputations to the Irish Secretary and the Lord Lieutenant; but as in the other cases, Father Yorke has never heard of these deputations.

Another piece of information that may appear strange to him is, that his "Society," some years ago, in an annual report, complained that the examinations of the National teachers in Irish were too hard. Next day a letter appeared in the *Freeman* denying this, and asserting that any person having a good "grammatical knowledge of Irish grammar" would get a certificate from the National Board, &c., &c.

At the foot of this letter was the name of a member of the Council of the "Society," and no person in the "Society" has since asked him for an explanation of this transaction. The *Gaelic Journal* noticed the transaction after a considerable time, on finding that the "Society" passed it over, and the writer of the letter sent a rather angry note to the late editor of the Journal, denying his having ever written *such a letter*. He had hopes that the paper in which it appeared might have been lost, but it had not, and so he was informed. And this gentleman was one of the deputation appointed by the "Society" to accompany Father Yorke to the late Teachers' Congress. Of course Father Yorke was never informed of this little transaction.

The Rev. Father Yorke has also, perhaps unconsciously, done an injustice to the Gaelic Union in respect of the publications, so-called, of the Society for the Preservation of the Irish Language. Father Yorke calls them the "Society's Publications," and so did the Very Rev. Father MacTernan a few months ago; and I have since seen his words quoted in an American paper. "Sic vos non vobis." For the details of these publications I take this extract from the last Report of *his* "Society." "The following is the account of the books sold within the present year":—

	Since the beginning.
Of the First Irish Book, 2,368 copies; making a total of . . .	44730
Of the Second Irish Book 1,372 copies; making a total of . . .	20768
Of the Third Irish Book, 794 copies; making a total of . . .	6697
Of the Copy Book, 348; making a total of . . .	5826
Total for the present year, 4,882. Total since beginning 78,221.	
Of the books in these totals not a line was written by any person remaining in the "Society" after the secession—I alone excepted. The following are the publications proper of the "Society":—	
Of the Pursuit of Diarmuid and Grainne, Part I. . . . .	366
Of the Pursuit of Diarmuid and Grainne, Part II. . . . .	110
Of the Fate of the Children of Lir . . . . .	28
	<hr/> 504

Total issue of these three books since the beginning . . . . . 2847

The work done by the learned Society in the seven or eight years since the secession consists, then, in making three *vocabularies*—one for each of the three books named above. The contents of the books—text, translation, and notes, they found ready to their hands. And of the vocabularies, that to the Pursuit of Diarmuid and Grainne, Part I., contains 113 errors, and those in elementary matters; and that to Part II., I believe is nearly as faulty. Surely it is enough for the "Society" to put the price



of these publications in the purse—the credit of compiling them should not be filched away from those who did the work! The First Irish Book was attacked immediately after being published by a gentleman of Trinity College, who stamped upon it. Not a member of the “Society” ever said a word for the little work—to rescue it was left to me and to two other members of the Gaelic Union.

The Society has other merits of a negative kind. The readers of the *Gaelic Journal* will have an opportunity of reading at length in the last and previous issue certain inscriptions on tombs in Glasnevin cemetery for which the Society modestly claims credit.

Father Yorke says, with perfect truth, among many other truths:—“It is very doubtful whether we would ever have such Keltic scholars as O'Connor, O'Donovan, O'Curry, and many others, unless they spoke the language naturally from their childhood.” We should certainly not have such scholars. Neither O'Donovan nor O'Curry would be an Irish scholar at all had he not spoken the language in childhood: both were too poor to study Irish as a dead language, even if inclined, which they might not be. In fact, no person who has not a colloquial knowledge of the language can be a first-class Irish scholar. To acquire this knowledge, by those who have not spoken the language since childhood, men of gigantic talents, perfect literary training, and possessing an intimate acquaintance with the grammars of many other languages—these men, and these only, I say, can acquire a colloquial knowledge of the language, and are acquiring it, in this country, on the continent, and in America. Now such being the case, I would ask Father Yorke, why did he submit the “Short Catechism” to be maltreated by persons who are not Irish scholars, nor scholars at all, and who do not speak the Irish language? I put the question in sorrow, not in anger. Father Yorke, I believe, is one of the very few that would work for the Irish language without the motives of need, or greed, or praise. He is not an Irish speaker, and could not, consequently, be aware of the emptiness of

shams and quacks. Persons very zealous in any cause are easily imposed upon by ignorant audacity; and they very often under its direction inflict serious injury on the cause they love best. No man could love the Irish language more unselfishly than William Smith O'Brien, and it is doubtful whether any man in his time injured it more. After the death of O'Curry, his place was asked for the best living man,—the late William Williams, of Dungarvan; he was the best Irish scholar in the south of Ireland, and he was as unselfish in his love of the language as Smith O'Brien or Father Yorke. The application was made by Father Patrick Meany, the founder of the Keating Society, as honest a man as Smith O'Brien himself, and far and away a better Irish scholar. Mr. O'Brien, however, was able to get the situation for the reader of the Callan oġam; and who can compute the injury thus entailed on the language! I have before me the letter of Mr. W. M. Hennessy to the *Athenæum*, dissecting the questions set to candidates on Celtic by the reader of the oġam at the first Intermediate Examinations; and had not Mr. Hennessy, by a sublime act of charity, squelched this examiner, he would have squelched the Intermediate Examinations in Celtic as those in the Royal University were squelched. Such are the effects of the best-intentioned people when imposed upon by shams!

The teaching of Irish in our colleges, and schools, and Universities is so much gained; but I certainly would not have undergone years of labour, and anxiety, and loss, for these advantages. I took all this trouble in the hopes that I might help to have the poor children in Irish-speaking districts brought up as intelligent beings. In 1857, I read one of Sir Patrick Keenan's Reports from Donegal; and I believed that his reasoning was too cogent to be resisted. His other reports, and afterwards his *evidence* at the Royal Commission, further convinced me that he only required pressure enough from without to put his plans into operation. I am every day now being asked questions innumerable: “Was he *sincere* in his reports and evidence? Would



he give the same replies now if examined? And if so, why has he not put his own plans into operation?" To these my replies will be direct. He was as sincere in his recommendations as I should be if in his place; and he would give the same replies to-day as in 1868, had he been asked the same questions. Moreover, had it depended on himself, he would have put his plans into operation; but he knew quite well that neither his fellow-commissioners nor the Treasury would allow him to do so, except under the pressure of a general demand. Nay more; had he been a simple manager of a school, and especially had he been a Catholic priest, he would have acted upon his own plan; and his success would encourage him to redoubled exertion, and would have such influence upon his neighbours that, from Derry to Tramore, every child at this time would be taught to read *Irish* at first in the school, and through *Irish*, he would be taught to read and understand English. And what would all this amount to? Just what it amounts to in Wales. The Welsh child reads Welsh in six months as well as he could read English in two years. Having learned to read his own language, he goes to the English school without a word of English in his mouth; he never heard English at home; and yet he is able to hold his own against the English-speaking child at the results examinations, which are all *carried on in English*. The child in Donegal or Connemara is as intelligent as his cousin of the Principality. At the age of twelve or thirteen years, he reads; "We get turf from the bog;" but he cannot tell what turf or bog means. He grows up, and after a few years at school he has just as much book knowledge as an Ojibbaway Indian. He is whipped to make him forget *Irish*—but he never learns English. Of all the resources wasted, or lying unused, in Ireland, the waste of the intellects of our Irish-speaking people is the greatest and the saddest. One fifth of our people speak *Irish*—one-fifth of our school-going children, then, speak *Irish*. A moiety of these, at least, can never learn by the present system, except as parrots. It is not

hard to calculate the number of these intellects let run to *waste* since the date of Sir Patrick's Report, published thirty years ago. Of the people thus brought up, hundreds of thousands emigrated and became hewers of wood and drawers of water; and hundreds of thousands of them are still huddled together in the "Irish quarters" of the large cities of Great Britain and America. And in this third of a century not one manager could be found in all Ireland to give a trial to Sir Patrick Keenan's plan. The Welsh people were as hopelessly drifting into ignorance as dark as ours, when rescued from destruction by the exertions of two poor clergymen, men apparently with as little means as any of our school managers. But Ireland had neither a Griffith Jones nor a Thomas Charles. When the monster memorial was presented to the Commissioners of National Education, had the "Society" for the Preservation of the Irish Language preserved their organization, I believe they could since have perfectly instructed the people of the country as to the right way of educating the poor children of the seaboard. All persons understand the axioms; and there is no axiom plainer than that which says: "A child must be taught through the medium of the language he knows." This is so plain, that nobody has yet denied its truth; people who would deny it, if they could, content themselves with passing it by. As I said, had the Society been intelligent or patriotic, they would have instructed the people, hierarchy, clergy, gentry, Members of Parliament; and the *Irish*-speaking children would since have been properly taught. But a few men in the Society, urged on by need, or greed, or vanity, began to quarrel among themselves, and gave up to belabouring one another the energies and exertions that had got the great memorial signed. Such were our Irish organizations!

And is the *Irish* worth preserving? Yes; but not the *quasi* *Irish* introduced into our Class-books and Catechisms; or that engraved upon our monuments by the "Society." May the tongue of the saints and the sages perish from the mouths of the people before it becomes such a jargon!

I now appeal to Father Yorke. There are in the "Society" others—many others—who love the old tongue well. I appeal to all these. I ask them, do they think that corrupting this tongue is the way to preserve it? I beg of them to look into the Review in No. 24 of the *Gaelic Journal* of the Pursuit of Diarmuid and Grainne, and then to judge for themselves. They will acknowledge that in the interests of the native tongue it is high time to protest against the proceedings referred to therein. *Ní beag a b-puill véanta*.—Ed. G. J.

P.S.—The above was written in July last, but was crushed out of No. 25. In the future issues of the Journal, Irish will take up more than half its pages, and I *will look more sharply at every article to be inserted in it.*

### O'CURNAN'S SONG.

The following song, translation and memoir were inserted by the Editor in the *Teachers' Journal* some years since; and were afterwards reprinted in the *Teachers' Almanac*. To preserve them, we insert them in the second number of our third volume:—

In one of our periodicals for July, 1850—I suspect the *Dublin University Magazine*, but I have only the few pages of it which contain the review on the Poets and Poetry of Munster, and the title is not on these pages—the reviewer, after enumerating the names of those whose poetry appeared in the volume, asks: "But where is Dermot O'Curran? Why has all mention of him been omitted?—yet he deserved a niche in that miniature temple of the Momonian muse, as well from the interest attached to his tragical story, as from the intrinsic merit of his poetry. . . . We have never met with any of O'Curran's poems translated or printed, and though we have seen some of them in MS. among the peasantry in the county of Waterford, we believe they are chiefly preserved by oral tradition. Dermot O'Curran," the reviewer continues, "the son of a farmer, was born about or a little before 1740, in the county of Cork, but resided after he grew up in the parish of Modeligo, county of Waterford. Young O'Curran was peculiarly gifted by nature; he had a finely-formed person, a strikingly handsome face, deep and ardent feelings, and considerable abilities." I had copied this far two weeks ago, when I was interrupted, and on resuming my task I could not find the original, nor have I since succeeded in finding it. This is a loss to the learner, as it contained a spirited metrical version of the song, together with some remarks on O'Curran's compositions, and a brief sketch of his career, correct except in one particular. It says that O'Curran was deprived of his reason by a philtre given him by a young woman in Modeligo, whom he afterwards killed by cutting off her head with a bill-hook. About the date of the critique (1850), and for a long time before, there lived not far from Modeligo a literary lady, a diligent searcher out of antiquities, but too fond of the marvellous to rest content with a plain, correct account of

any subject. This propensity gave quizzers an opportunity of playing off their hoaxes upon her, as in the present instance. But poor O'Curran's story was tragical enough without the aid of fiction. Hired by a farmer in Modeligo, who had but one child, a little girl, Curran was given to understand that on her coming to a marriageable age her hand, and the farm together, would be bestowed upon him, provided he served faithfully until then. He served seven years, it is said, and, like the patriarch of old, was cheated. Being sent to Cork to sell some loads of corn, and buy the wedding dress, &c., the young woman, during his absence, was married to another man, who had a fortune. Curran travelled day and night, but a long journey, a century ago, could not be got over in a hurry. As he approached the home of his betrothed early in the morning, he was met by the wedding party, going to their respective homes after the night, and it is said that some of them made him the butt of their ridicule. Entering the house, and learning how matters stood, he threw into the fire the 'favours' he had brought from Cork, as well as his own clothes, and for ever after roamed over the country a simpleton—but with his poetical powers intact—and always engaged in singing his own misfortunes and the cruelty of his Mary. O'Curran's story was known to every man and woman in the county of Waterford fifty years ago, and there are persons still living who saw him; for instance, Mr. O'Daly, of Anglesea-street, a native of Modeligo—but no one ever heard of the love potion or the murder. To make 'assurance doubly sure,' I wrote to Modeligo a short time since, and received from the best possible authority there the assurance that the philtre and outrage were baseless fictions. Of the song I have had copies made for me by two young friends, in remote parts of the country, from the dictation of persons in their respective localities, but I could not contrive to get out of these copies more than three stanzas, though the translation in the review contains four stanzas. But, defective even as it is, it should be preserved as being unique—the real composition of a maniac. The songs and sayings of other maniacs—Lear, Ophelia, &c.—were composed by persons in the full possession of reason, but in this we have the very expressions of the maniac himself. Some months ago it was asked in the *Irish Monthly* was Moore a thief—an original, or something very like it, of one of his most celebrated compositions being found among the works of a French poet. Of poor O'Curran's song, too, there is in the Irish MSS. presented to the R.I.A. by William S. O'Brien an original composed by Michael Cummins for Harriet Stacpoole, which is as like this song as the French original is to Moore's. Should any of our friends have a perfect version of the song, I would be very thankful for a loan of it for a day while making a copy of it."

#### I.

A mháire mhíur bheá, o'fhús an éneas ro am láir,  
nác leigearaibh m'oiséan ná fórlaó,  
a'f' go m-beáiraimh d'ar mo láimh, ná o-ruigféa péim  
mo éar,  
nác leigféa mo báir gan fóiréim;  
ní éaréim umra bío, ní éorlam neul ó lúróim,  
ní'l capa' ionnam ná b'púg ácc r'gáil beag:  
mapa b-pa'garó mé uain no r'gáil a'p éian-é'páil láir mo  
éaróide,  
ní mairpéir mé beó ní ná páite.

#### II.

Níl prop ná leigear mo éaróide ag aon-ne beó le pá'gáil  
ácc áimáin ag an mháire o bheoré mé;

níl mo leigear air thuir ná trág, níl mo leigear air  
lamb na lámh.

níl mo leigear aet ag bláe na h-óige :

ní aiteínigim ceapc ear éuaé, ní aiteínigim tear ear  
fuaét

ní aiteínigim uam uair mo éairpe ;

ní aiteínigim oíde ear lá, agus o'aite'neóeádo mo époróe  
mo ghrádo.

Oá o-éagádo rí a o-éapé agus fóiréin.

## III.

fóir, a éumainn, óean, tabair oam póg thuir óo'beul,

agus cóg éuaé péin anoir ó'n m-bar mé ;

nó óroug oam leaba éaol a g-comha éluemair dale,

a g-comhgar an oair 'ra éairpe.

ní beo mo beo aet eug, ní glór mo glór aet gaoé,

níl ruao ópm, raozá, ná pláince ;

aet go teóráe, bhónae, tréie, gan éeól 'gan rporé,

gan péin,

a n-oair-bhuio 'ra b-péin le ghrádo éuit.

## I.

O Mary, sweet and fair, who left this sigh in my heart  
(midst),

That the isle of Fodla (Ireland) would not cure ;

And I would swear by my hand, hadst thou understood  
my case,

That thou couldst not let me die without relief.

I take not an ounce of food, I sleep not a wink when I lie  
down ;

There is no liveliness in me or strength but as a shadow  
Unless I find time and opportunity of speaking to my  
heart's love,

I will not live a month or a quarter.

## II.

No one living knows my case or its cure,

Except the woman who has sickened me ;

My cure is not on sea or strand, not in herb or in [skill  
of] hand,

My cure is only in the Flower of Youth :

I know not cuckoo from hen, nor know I heat from cold,

At no time do I know my friends ;

I know not night from day, though my heart would know  
its love,

Should she come in time and save me.

## III.

Save me, dearest, do ; give me a sweet kiss from thy  
mouth

And raise me up to thyself from death ;

Or bespeak for me a narrow bed, in a close deal coffin,

In the company of the chafer and his kindred.

My existence is not life, but death ; my utterance not  
voice, but wind,

I have no colour, life, or health ;

But tearful, sad, feeble, without music, sport, or power,

In slavery and affliction, for love of thee.

Cneao, sigh, groan ; fobla, one of the names for Ire-  
land ; fgaile, a shadow ; fgaíl, in Munster ; bugh, strength ;  
cpaoh, pain ; mopa, colloquially for muna, unless ; pagham, I find ;  
muna bh-pagharoh me, unless I find or get ; uam, time, leisure ;  
fghih, rest ; lap, the ground, midst ; aon-ne, for aon neach, any one ;  
lurbh, an herb ; lámh, hand, skill ; blach, a blossom ; na h-óige, of youth ;  
ní aiteínigim, I do not know ; cuach, a cuckoo ; ceapc, a hen ;  
ear, beyond, rather than ; fóir, save, relieve ; am 'phóiréim, to my relief ; cumhgar, convenience, vicinity ;  
oaoil, gen. oaoil, a chafer. Sin, in

the second line, is an expletive, and pronounced ran. It occurs very early in the Irish *Imitation*, naé in lines two and four are pronounced ná. O'aiteineóao (oait'neóeádo), conditional mood of aiteínigim. The final letter é in gaoé is pronounced in Munster like gh in lough.

## VOCABULARY AND ERRATA

To the First Part of Sgeul thic bhramáin.

It may be necessary to remark that this story was taken down just as delivered without any attempt at grammatical corrections. Of course it is not intended as a specimen of classical Irish, but rather of the dialect used in the Middle Island of Arann. Accordingly the peculiar forms ending in b, of the third person plural of the prepositional pronouns are used throughout, forms referred to in my letter to the *Gaelic Journal*, Vol. II, p. 222. However local peculiarities must be carefully distinguished from press errors. Both are included in the following vocabulary :—

## COLUMN I.

- Line 2. For tonn maé aor tear tonn maé aor', literally, "a good wave of age," meaning that he was pretty far advanced in years. Expression peculiar to the west coast.
5. n-iays, the pronunciation of the "thick slender n," requires for its expression the prefixing of n before nouns beginning with vowels in situations similar to this, although according to the grammars the n of aen or aon is not repeated.
6. Oo éaie pé, &c. "He spent a long time in this way." bealaé is not used in this sense in Munster.
7. i n-iméaét an lae, during the day.
8. a ghabaó, local abbreviation for ghabáil.
10. icneaeét, local form for éigin, a certain, a particular (day).
12. é'péir, abbr. for ear éir, after.
12. for a mapbaó read a mapbaó.
13. cpapaó ruar, winding up.
14. a óopuá, a line of any kind, particularly a fishing line.
14. éonae, spoken form of éonnaire, saw.
15. poré, bank, wharf, shore.

## COLUMN 2.

- Line 1. o bárr an lae read o bárr, &c., as a day's return ; bárr, crop, produce.
4. an t-aen n-iays. In Connaught aon is used in the abstract, aen in the concrete. For n-iays see above, col. I, l. 5.
6. céa'no, abbr. of cé an puo, by metathesis cpéuo. Cao is more used in Munster.
7. ó'a penéaime, literally, "to its trying," i.e., trying it. See Joyce's Grammar, p. 116. The o of ó'a is aspirated for euphonic reasons.
13. aip bhuacé. Aip in the west only aspirates in certain cases, i.e., when the dative governs a genitive after it. See above aip bhuacé na h-aíone.

- Line 15. 'oo bann, &c., ap. The fisherman took out. The form in books is 'oo bean.
- " 16. ruar, sic, tautological.
- " 18. tabair a bairle é, take it home. Remark the two meanings of tabair in this sentence.
- " 19. nár e, much used instead of óir, for.
- " 21. éucub, to them, i.e., to himself and his wife.
- " 24. iteao rí, third pers. sing. imperative for iteao rí, let her eat. Form frequently used all over Connaught.
- " 25. 'oipe'ruir; book form, 'oipe'bhruir, a sister.
- " 25. i buill ríob, along with you.
- " 29. For ba é umne, &c., read ba umne bean-nuáste, &c.—é.
- " 30. For aimirpe read aimirp.
- " 32. For éumne read éumnuig.

## COLUMN 3.

- Line 1. bagairt, to charge, warn.
- " 3. pomnt, form used for pomn.
- " 5. ó n-oróe. See remarks above on initial n.
- " 11. an bein thac, the two sons.
- " 11. 'na malnaigib, malpaé, a growing boy, from 5 to 15.
- " 12. a5 boinnuáste, swelling out, increasing, growing strong.
- " 13. For go iongantap read go ríab iongantap.
- " 18. For éap leant read éap an leant.
- " 19, 20. Supply hyphen to glaoi-faouir.
- " 21. óiobera, generally written óioib.
- " 26. áobap ro may be read without ro.
- " 27. aineaoisail, form used for aineuáste, to recognise.
- " 28. 'oipe'bhruir, pron. 'oipe'bhruir. Another genitive form is 'oipe'bhruir, pron. 'oipe'bhruir.
- " 28, 29. feanbain a5 ríubail, an old woman travelling, may read fean-bean ríubail, an old travelling woman.
- " 31. óui for ói.
- " 33. fiafpuáste used for fiafpuáste, will inquire.
- " 39. 'oairpior for 'oairpior. The book form is 'oairpior, of the fut. pass., it will be said.
- " 44. h-ú, better ú.

## COLUMN 4.

- Line 7. For h-ú read ú.
- " 8. 'oo 'heasácar, local pronunciation of 'oairbhácar, brother. The word is nowhere pronounced as it is spelled.
- " 11. m-beieac, adv. were it not.
- " 13. For imteoáste read imteoáste, I shall go away.
- " 16. leir an m-bealac, localism for leir an m-bealac.
- " 27. For báile read báile.
- " 28. a5 is understood before págal.
- " 35. care for cé h-as, whence.
- " 39. a5 tóinuáste aimirpe, seeking employment.
- " 42. For pára read pára. This whole sentence from béaprao mipe to air bit é should be included in inverted commas as being spoken by Seágan.

## COLUMN 5.

- Line 3. For glaoi read glaoi.
- " 10. ruiribéac—le, herd, mind, care for.
- " 12. Dile period.
- " 14. téapann, supply comma.
- " 18. cúipáca, nice, well-kept.
- " 19. For ann h-pail read ann, 'na h-pail.
- " 20, 21. For iteao n-uaball read iteao na n-uaball.

- Line 21. 'oo gnáste, in dictionaries gnóste.
- " 33. For pomnt read le pomnt.
- " " pé ar buó ruo for céir buó ruo, the same as 5 to b'é ruo air bit.
- " 35. léapnacloré or léapnacloré, this word being m. and f. in Connaught, in the middle of the wall.
- " 36. i n-a bárr (among the stones) in its top.
- " 37. air óul used for air óul.
- " 38. go m-beanac used for go m-beanac.
- " 39. For an oapa úball read an oapa h-úball.
- " 42. Shoppo, an exclamation, a "soft" curse.
- " 43. For úball read h-úball.
- " 44. éuic, 'o'é rí, &c. Although gáap is masculine, the narrator applied feminine pronouns to the goat. This, though strictly speaking ungrammatical, is generally done.

## COLUMN 6.

- Line 1. 'oo éráo, &c., a "soft" curse.
- " 7. For nicomhacá read ní cópa.
- " 14. 'o airé for 'o airé rí.
- " 15. g-colann localism for g-colann.
- " 16. clóuime and clóuime, the usual spoken forms for clóuime, a sword.
- " 17. b'péac, b'péac, used by the narrator for b'péac b'péac, probably to give additional force, the verb ír being understood.
- " 21. For páciab read páciab.
- " 25. Dile (;) after óuit.
- " 26. Insert (,) after ro.
- " 32. For polup read polup.
- " 33. ámíocáste used for ámíocáste, red cinders, same as ámíocáste, sparks, red coals.
- " 38. For cor a baint ap read na cora a baint uaró.
- " 39. For 'oieap read 'oieap.
- " 41. For rí read rí. For Sheágan read a Sheágan.
- " 45. g-céuoab used for g-céuo.

## COLUMN 7.

- Line 1. Insert colon after apir.
- " 3. For glúmeac read nglúmeac.

NOTE.—It is of importance that local peculiarities should be noted correctly, especially in remote localities where the language has been preserved in great purity. There is, however, no locality in which corruptions have not crept in.

CLANN CHONÓBAP.

## AIR AN M-BÁS.

A Sermon spoken literally as below very recently.

Soirgeul an xv. Domhnaigh oíre Cíngcúire ann ro:—"San am fan, etc."

Míle ré mó fáda a ói. ó iugne me an soirgeul ro 'oo mínuáste 'oo leiri a céille rriopadóla, éugap teagapz oib ari báir rriopadóla an amma, agus ari an b-peacáó a éuieann 'fan puóce-fan é: anou ír mian liom beagán focal a páó ari an m-báir náóúre a tá i n-oán oíunn go léiri.

Tá ré ceapnuáste 'oo gac n-aon o'e'n éime oaoiva báir 'oo fágaíl aon uairi amám, agus tapéir an báir tagann an b'péacáinnap. Míle



níó ari bíe ir pínnmige 'ná go b-fuilmíó go léiri as tríall ari an t-rióghuirdéacé gac lá vo eirigeann oiriainn, aéc cá h-am 'ná cá h-áit a éiofap an glaoáac oiriainn ní'í aon fíor aóam; maí vo píerí ari Slánuigétoíra "ciofap an bái i gan-fíor maí gaoirde 'ran oíóce." Dá píerí rin ciofap an lá úo oiriainn go leiri—oiriainn-ri a oí. agur oim-ia—nuair a éaíepimíó iméaéc ar an rao-ál ro; ciofap an t-am nuair naé m-beró-míó le feicirín níor mó; beróceari as guróe le 'n ári n-anam, agur beró trácé oiriainn amearp na g-comairran ari feaó tamall, beró doame as eug-eaoineáó oiriainn, agur ári muinntirí feín as caoi-ful ari feaó rígaamí, cuirípeap rígeula ári m-bái úaig-neap ari oíeam, agur uaébái ari oíeam eile, aéc ní feapoáarí ro i b-pao, maí tapí éir vóinn a beir ar maóapí tamall berómíó go luac ar éumíne éom maí; an ran ní beró trácé ná tuairpíge oiriainn agur veun-faró an raoál 'n ári n-eugmaí éom maí a'í nari maóamari ariamí ann. Aéc a oí. an g-cuirípeap an bái veiríe linn go h-íomlán? Cuiríró pé veiríe le 'n ári m-beaá ran rao-ál ro aéc ir é cionnirígnúáó an t-raoáil eile é. Tá an bái maí vóirap ari an t-rióghuirdéacé—vóirap a g-caíepimíó go léiri vól tríó—vóirap a fíorígaileann amac ari bealaé vo beuiríap rínn i látaí. Dé, éum feilb vo fágaíl ann, nó é éoilleamínn go bíacé a'í éoíóce. O! naé cuma vóinn an ran vó 'n t-rlíge beaá bí agínn ari an raoál ro, muna iúgne pé rínn vo éreo-iúgaó éum Dé. Náé cuma vóinn cia aca raoál fáva nó raoál gairíro a bí agínn, cia aca i maómar nó i n-anaépa a éaíteamari é, cia aca maóamíail nó gan maé a bí ári raoáir, cia aca pé meap a bíóeamari nó pé éarícairíne, maí anoir atá veiríe go bíacé leir na neiríb feo, tá ári o-tuirap tabaíra, tá ári raoáiríveunta. O! naé maípíge vóinn naé nglacamaíro cómaíle ó n m-bái maí ir é an cómaíleóirí maí é. "Cumíng ari vo éirí a'í ní éuicirí cu ran b-peacá go bíacé." Anoir éum an uairí éuicí-

eaílaé ran vo éabairí éum ári n-inn-tínn go foilleí meapamaíro go b-fuilmíó i látaí vóime a tá as fágaíl báir. Tá an raóapí tapí éir a beir i n-a fíóairí, tá pé tapí éir a fáoiríóin vo éiríteacé agur an ola beannuigéte a éurí ari, agur atá an veoiríóacé bóacé as panaéc leir an óríuáóó éum iméaéc ar an raoál ro. Feuc ari rínte ríarí go tréiríe laí, agur vóag an báir ari. Tá a bípí a'í a lúe as iméaéc ar, tá pé as caílleamínn a meamíac a'í a míoúigéte, agur as cionnirígnúáó as ríeamí-paíóe; tá a anáil gairíro agur a uéc as eiríge agur as tuicim leir an ualaé atá ari a éiríóe. Tá ríáil as teacé ari a fíuileb agur an polur as iméaéc arta, agur a málá flúe le fuarí-allur. Ta fuacé as teacé 'na maóacáib agur a éuro feíteacé as ciraíó. Ta gíócal an báir as teacé 'na ríóímaé, agur le h-órmaó fáva vóeíac iméígeann an t-anam ar. Seo maóapíe a oí. éromíó go mímí, agur beró pé maí éár agínn péin go luac.

Veunamaíro anoir an t-anam vo leamínn ari iméaéc vo ar an g-colann. Tapí éir vóirte vó ari an o-taób éall ve'n m-bái fágaín pé é feín ann vóiréce uagí-neacé, aít, gan ríor aige cá b-fuíl pé vó éreo-iúgaó. Aíuigeann pé 'na éimíóill glóíra neamíóoíonnta maí fuam na fapíge, agur gúca i g-coramílaéc le ríol-laróib gaoíte. Éróeann pé (o'íerí maí a meapamaíro ran raoál ro) go b-fuíl pé 'na feapamí ari bíuac fáille, coir fapíge rímaóómaípe teimne, agur i rin gan euan gan calaó, gan poirí gan tríaí. Éróeann pé as ríamí ran vaígeagán rin anamíaca vóameaó vo iméíge mómíe ar an raoál ro, agur íao vó luapígaó anonn 'í anall i n-gairíóib teimne. Ór a éeann anáiríoe tá foillíreacé glóípe agur loíra éíóiríe as teacé ari éaéaíroí polairí éum bíeí-eamínar vo éabairí ari. Ór a éomáirí amac atá leabairí ann a b-fuíl rígíóóéa ríor go foilleí a feaéaríoe míle gan meapí-bal ná veapímaó. Tá na vóiríe-ríóíroíro

taob leir a5 iarrad an éur a éur na éinne a5ur na ppioparo maite a5 plé ari a fon. Nioir luaité ná ir peioir é o'innrinc tá an bpeiteamnar cabairé, a5ur o'ioir map atá peacaróe a fao5ail 5lanra amac le h-aicpege a5ur le leo5pniom nó map a éus ré leir 5o o-ti an fao5al eile iao 5an a beir maite óo ionnta, beirtear ruar é éum áriar na n-aingeall, nó r5iohtar rior é 5o o-ti irpionn na n-oeamian éum a b-rianta oo 5ulain5 ari fead na ríapruir-óeacta.

O a báir! O a bpeiteamnar! óé éur náé 5-cumhngimio oppiar nioir mionca? Cao fá a ói. a b-puilmio a5 ruir i n-oiag ári 5-cinn arteaé i m-beul an leo5am a5ur i 5-clab na péirte? Iapnamaoir ari Oia na ríóearie 5pára éabairt oúinn 5o 5-cumh-neo5amaoir le tairbe ari an m-bár a5ur ari an t-ríopruiróeact, éum 5o m-berómir ullam, 'nuair a éioepar an 5laodac oppiamn, uul i láeari íora Cpiort ári n-Oia a5ur ári m-bpeiteam. Cumumir rinn féin fé éomipe na Ma5eoana Minne, iapnamaoir uirpe rinn a éreopu5ad i m-bealac ári leara 'ran fao5al ro; rinn a éorant ari éeal5air an namao 5ac ríacé, a5ur 5o móir móir le linn ári m-báir, a5ur fé éeapmann máeari míc Oé berómir 5an baó5al a5 uul 5o bpeiteamnar, a5ur le cumhnam Oé ní éeunparó ári Slánu5teóir rinn oo óaoiraó.

aoaac beárna na 5aoiré,

(The Fair of Windgap):

A Comic Ballad, by Tomás O Mórán.

Beárna na 5aoiré, Windgap, is a townland adjoining Four-mile-water, mentioned in No. 25 of the Journal. The fair was held, I believe, towards the end of August, and was attended more for fun than for buying and selling. Among those who came to the fair, on a day more than half a century ago, was Tomás O Mórán, or Tomás a' Bóóráin,—this latter name he got from his skill in playing on the tambourine—a boóráin is a dried sheep-skin

stretched on a hoop. When the fair was over, Tomás strolled to the house of Father Larkin, the P.P. of Four-mile-water, and the priest's housekeeper having asked him: "What news from the fair?" he got pen, ink, and paper, and retiring to the stable-loft, or to some other out-house, he composed the ballad named above—a ballad very popular throughout the county of Waterford, especially in the localities where its author was known.

I have not been able to learn of what part of Ireland the poet was a native. He was a hedge schoolmaster for some time—persons are still living who attended his school in Cnoc-a' Uirín, a townland about three miles from Four-mile-water, and in the same parish, I believe.

Having given up the teaching profession, during his life afterwards he lived as a strolling minstrel, playing on the bóóráin, and singing to its accompaniment. Tomás an éeo was another *soubriquet* of his—a name he got on account of his playing the part of ventriloquist in a slight way. Putting his mouth down into a hat, he used to say: A éomáirín an éeo ir poirte (poirte) an uime éu. To this remark he replied in a squeaking voice: Ir beag an t-iongnac éam, ir fao' ó ruam a ru5ac mé. The only other composition of Tomás a' Bóóráin, that I have heard, is a description in three or four stanzas of a vicious horse owned by a farmer named Ducey, who lived in Deerpark, not far from Windgap.

Tomás gave the manuscript of this ballad to the priest who attended him in his last illness; and the manuscript came into my hands. The penmanship was that of a person not much practised in writing Irish. The metrical translation is by M. Cavanagh, formerly of Cappoquin, in the county of Waterford, now in America, a gentleman who has made graphic and spirited versions of many of our songs and ballads. The stanza marked VII<sup>a</sup> is not in the English version. Stanzas X and XI are not in O'Daly's Irish Miscellany, though it was I gave him the piece. I think there is a stanza omitted in this copy, too, but I have not my manuscript at hand: if I recollect aright, the copy I wrote for the *Irishman*

newspaper, some years since, contains all the stanzas of the ballad. As the ballad is chiefly intended for learners, a literal translation is given in which will be found the translation of the words not in the vocabulary.

## ΔΟΝΑC ΒΕΛΩΝΑ ΝΑ ΓΑΙΟΙCΕ.

### I.

Βί diversion ΔερεαC Δι αν ΔοναC  
Μόμ-εуро Δέρι Δ' Δοιβνι; ;  
Cεόλτα neuta, pπόιτ, Δ' pΓέιρ-puιlt,  
Feoil o'a gλευ' eum βίo ann:  
Βί whiskey Δ' ale ann, pιον Geneva  
βpιαννοα cραοιαγ βpιοζμαp  
plúpi na σείρε, Δ'ιάν pινπει  
Δ' cάιρε Δι scales o'a óiol ann.

### II.

Βί pινcιpύoε, pιόλτα, 'γυρ pινpύoε,  
Mhl na γ-cίop Δ' ταοpζαó ann ;  
Μόμ-εуро pίona, poil pcinúoε,  
'Sbuó pόξ'uιl blar-Δaοιn an gravy.  
Oo βί poil coιιγ (ξ) ann, βί pό mιlιp,  
βί ann poil oπioo' 'γυρ naoρζαίξε,  
βί palan Δ' leek Δι annaηίτε λαοίξ  
Δ' canna o'a óiol Δι péal oε.

### III.

Βί rug ann Δ' taper, kersey Δ' fear-not,  
βep ann oε'n ceuro áóβαp oέαnτα ;  
βί Russia-duck, jaen, ann, cassimer neuta  
Spanish Δι ξné ceapit píota:  
βί bán, oεapιγ, uame, γopm eum buanaη,  
Oub ann oó'n uaη'le ι' Δοιpοε,  
An o-οpange Δγ gλuaηeαC le h-eagla a  
buailte,  
ΔCt éannuιγ na pλuaιγτε an buró ann.

### IV.

Βί olann o'a óiol ann, ola, Δ' cápuιγe,  
βί buaC Δ' lion ann, móp-εуро ;  
haaíroε bpeαγa, míne, clúm comínúoε  
Toγa ptoeaíroε Δ' bpiόγa  
βί tobac, Δ' píoπαíroε, Δ' ann-εуро pνίρ  
ann  
bonnetíroε, screens, Δ' pobuíroε  
βί oειpιι Δ' bpuíγeanta a n-oειpe na  
pγúbe  
Oe oεapζaó na m-bpaoη oα n-óι ann.

### V.

βί pγeana Δ' pοpicaηa, pάpúpúoε, meanaíγte,  
Coιcáin, panana, Δ' cainéínúoε ;  
βί cábán Δ' oάtao ann, lán oε luCt pcam-  
oιγúroε,  
βί uaCβαp anaηίτε 'a óiol ann,  
βί bpeóvínιγe cluCmápa, plannceóvιγe,  
cuιlta,ηa,  
pλannaíte, bpaιt, Δ' bpaíclíní,  
βί maípa bpeαγa connaró ann, canaíroε, Δ' p  
lomíroε,  
MeaopaCá an ime Δ' p pγínúoε :

### VI.

βί ba, capail, laoiγ ann, γaóβαp muca Δp  
caoiuγ  
Δι apail oγ βί an tam-éιlíoη  
Δι oó baíne ξupóre βί pεaCt n-γmíroε  
buíroε  
βί ba pεapγa cuíbioíac oaoi ann  
Δι épánta Δ' pλpúoε βί céípe púmt cπi  
Δγup ann-εуро oíob γo lépí ann ;  
ΔCt Δι na baηbaíroε nι paib ΔCt neimínú  
Míop b'pú óuit a n-óiol Δι aon éop.  
(To be continued in our next Number).

## [TRANSLATION.]

## THE FAIR OF WINDGAP.

### I.

At the fair there was fine diversion,  
Much of fun and jollity ;  
Delightful music, sport and revelry,  
Meat getting ready for food there.  
There were whiskey, ale, and Geneva wine,  
And strong blood-red brandy ;  
The flour of wheat, gingerbread,  
And cheese on the scales for sale there.

### II.

There were sugars, seeds, and raisins ;  
Honey from combs was flowing there :  
A world of wine, the flesh of chickens,  
With gravy mild, well-tasted :  
Flesh of the heath-cock there was sweet,  
With flesh of stare and snipe too ;  
The broth of calf, with leek and salt  
Flavoured, and a pail full sold for sixpence.

### III.

There were rug and taper, kersey and fear-  
not ;  
A vest made of the best materials,

Russia-duck, jaen, beautiful cassimeres ;  
 And Spanish cloth of silken texture :  
 White, red, green, blue, for good wear,  
 And black for the highest nobility.  
 The orange decamped in dread of a beating,  
 But whole hosts purchased the yellow  
 there.

## IV.

Wool was for sale there, oil, and cards,  
 Of tow and flax a plenty ;  
 Hats fine and smooth of rabbit fur ;  
 The choicest shoes and stockings.  
 Tobacco pipes, a great deal of snuff,  
 Bonnets, screens, and robes.  
 Quarrelling and fighting closed the scene  
 The effects of drops of drink there.

## V.

There were knives and forks, razors, awls,  
 Pots, pans, and canteens :  
 Forty-one tents, with many standings ;  
 Of linen cloth a great deal.  
 Warm friezes, blankets, quilts,  
 Flannels, cloaks and sheets ;  
 Fine wooden dishes and churn-dashes,  
 Butter churns and piggins.

## VI.

There were cows, horses, calves, goats, pigs,  
 sheep,  
 Asses were in great demand there.  
 For a good milch cow seven yellow  
 guineas ;  
 Dry cows were middling dear there.  
 Fourpound three for a sow and young pigs,  
 And their numbers there were enormous ;  
 But for the sucking-pigs there was just  
 nothing,  
 They were not worth selling at all there.

## THE FAIR OF WINDGAP.

M. CAVANAGH.

(From the Irish of Thomas Moran.)

## I.

At "Windgap Fair," I witnessed there  
 All sorts of fun and pleasure :  
 We'd music sweet to shake our feet,  
 And sport beyond all measure.  
*Spolteen*, pig's head and gingerbread—  
 For hungry folk to eat there :

With brandy fine, strong ale and wine,  
 And whiskey (*sure*) to treat there.

## II.

Nice "sugarstick" for boys to lick,  
 And tempting combs of honey ;  
 With raisins sweet, and chicken-meat—  
 To coax the youngster's money.  
 All kinds of game, fowls, wild and tame,  
 Fed pampered folk and sinful ;  
 While seasoned broth poor people bought—  
 For sixpence they'd a skiful.

## III.

There gay "*sporteens*" might chose "rat-  
 teens,"  
 And vests to please their fancy ;  
 With "Russia-duck" to suit a "buck,"  
 And silks to deck "Miss Nancy ;"  
 "Old Erin's green" on crowds were seen,  
 Red, white, black, blue and yellow ;  
 But "*Orange*" fled—for fear his head  
 We'd break—the hateful fellow !

## IV.

Wool, tow, and flax, with cards in packs,  
 Fine lots of "Irish beavers ;"  
 And brogues *galore*, decked with five-score  
 Of "crabbit-heads" or "pavers !"  
 Those "up to snuff" may find enough  
 To suit the proudest nose there ;  
 Or smoke and drink until they wink,  
 Then end their spree in blows there.

## V.

On hardware stalls were razors, awls,  
 Knives, forks, tin-cans and kettles :  
 With pans and pots in sorted lots,  
 And various kinds of metals.  
 There tents, two score, were quilted o'er  
 With blankets, sheets, and friezes ;  
 While dairy-ware in piles were there,—  
 The kind, good housewife prizes.

## VI.

There horses, kine, goats, sheep and swine,  
 With asses—"jacks !" and "jennies !"—  
 You'd see (and hear). Milch cows were dear  
 (They brought ten yellow guineas).  
 Sows were on hand in great demand,  
 Dry-cows brought prices high there ;  
 But "*bonniveens*" scarce fetched "thirteens!"  
 Them no one cared to buy there.



## VOCABULARY.

dépeac, adj., comp. -ríge, pl. -péacá; joyful, merry.  
 déir, s. m. g. déir, no. plur. the air, the sky, mirth.  
 doibneap, s. m. g. -nir, pl. id., pleasure.

neuta, ind. a. nice. Not in dict. *niáota* is the Munster pronunciation.

Sgleáip-rúit. This cpd. noun would appear to signify revelry in this place Sgleáip, ostentation (Conceys) O'Reilly. In eacra gúlla an amáram, the sea-fight is called Sgleáip; and a fight is the meaning of the term in Waterford.

sult, s. m. g. rúit, mirth, delight. Táos gaoilac has rúit-rúit, as in text: 17 [bui?] rúitac bui rúit-rúit. This is addressed to ladies whom he is encouraging to enter convents, and whose amusements were not revelry: "sportive will be your play."

Craoas = cno-éarag, blood-red.

Uiar } s. f. g. véir, pl. uiaia } an ear of corn.

Ueip } " " " " } " "

Sucna } s. m. g. id. no. plural, sugar.

Sucne } " " " " } pl. -cipge. In Munster.

Ráin, s. m. g. id. pl. = nro, raisins.

Sóghin = róghuin, adj. comp. and pl. -nla, pleasant. Ular-éam (ular, taste, and éam, mild), cpd. adj., mild-tasted.

Uoro, s. f. g. -oe, pl. -veanna, a starling.

Uoragá, s. f. g. -aige—pl. id., a snipe. This is the Munster form. Conceys has g-aig, pl. -aige; he calls uoragá a. s. m.

Uubuit, s. m. g. id. broth; in Munster, amairé, g. id. uaine, ind. adj., greenish, green.

Uorve, in Munster for áirve, comp. and sup. of áro, high.

Ullam, s. f. g. olla; in Munster, g. ullanne, wool.

bunac, s. m. g. -aig, tow.

Snip, contraction of snipin, g. id. snuff.

bonnecroí for bonnéro, plur. of bonneuo, a bonnet.

Róba, s. m.; g. id. pl. -aró, robes.

Ueipin, s. f. g. -péacá, pl. pécacá, difference, quarrel; haste.

Uuáin, s. f. g. -gne, pl. buuáineacá (Munster buuáinneacá); a strife; a fight.

Sgriob, s. f. g. -pibe, rgríoba, a scratch, a scrape; more usually written rgríob. In hurling, the rgríob was the space between the defenders of the cúil baie 'r; so called probably because the ball had to be, as it were, scraped along the ground—hence, ceann rgríobe, the end of the rgríob, the goal. The struggle on this middle space was also called rgríob; hence veipe na rgríobe, the last of any affair.

Sgriob, also a layer of earth from one end of a field to the other turned over by the plough.

Ueagá; oe ueagá, oe ueagáib, a cpd. preposition, on account of: probably from ueagá, leas, dregs.

Sgáin, s. f. g. rgríne pl. rgréana, a knife.

Ráirip, s. m. g. -úir, pl. id., razor.

Meanaó, s. m. g. -aró, pl. -aróe, an awl. In Waterford the noun is meaná, and the pl. -aróe, not meanáigte.

Copán, s. m. g. -áin, pl. id., a pot.

Cabán, s. m. g. -áin, pl. id., a tent.

Taéao = óa riéno, forty. Said in Munster only, I think.

Uaéabá, s. m. g. -áir, an astonishment. Colloquially, a great deal.

Ánairc, s. f. g. -cé, linen of narrow breadth.

'a = 'o'á or ága.

búeróin, g. id. pl. -nroé, frieze.

Cluáinap, adj. comp. -áipe, pl. -apa; pronounced in Munster as if written cluáinap, cluáina.

pláinneacá, s. m. g. -céro pl. -céroíre, a blanket.

Cuilt, s. f. g. -ce, pl. -ceana, a quilt.

búac, s. m. g. búac, pl. id. a covering of any kind, a cloak.

búacélin, s. f. g. -ne, pl. -ní, a sheet; pronounced búacélin in Waterford.

miap, s. f. g. méipe, pl. miapa, a dish.

Connaó, s. m. g. -aró, wood.

Canna, s. m. g. id. pl. -aróe, a can.

Uoinro, s. f. g. -oe pl. -oi, a churn-dash. In Munster it is lóimé in the nom. gen. and pl.

meaoap } s. f. g. mérope pl. { meaoapa, } a churn.

meaoap } { meaoapa, } a churn.

im, s. m. g. ime, butter. In Waterford the i is like i long in English, in the rest of Munster like e; in Connaught like i short. The i in ime is short everywhere.

pigin, s. m. g. id. pl. -nroé, a piggin.

Seagá, adj. comp. reíge, pl. reága, dry, barren. ba reága, dry cows.

éilíon, s. m. g. éilín, demand. The term is not in dict. with this meaning. 17 reáip rean-éilíon 'na réilíon. éilíon, debts due to; éilíon, a debt due of.

Sporóe, ind. adj. brave, noble; applied to a horse or to a man; not to a cow, &c., as here.

Cuiborac, adj. comp. -aige, passable, middling.

Cpáin, s. f. g. cpánac, pl. cpánacá and cpánca, a sow.

Banb, s. m. g. bamb pl. id. and banbaróe, pronounced bannaróe, a sucking-pig; when a little older it is called plúpe, pl. plúroé.

neim-nró, s. m. g. id. and -neíre, nought, nothing.

Cop, s. m. g. cup, pl. id. twist, manner; áir aon cop, in any wise, at all.

## VERBS OF MONOSYLLABIC ROOTS IN THE CONDITIONAL MOOD AND THIRD PERSON SINGULAR.

BY THE EDITOR.

Our friends in America are earnestly discussing what is the correct pronunciation of the verbs above named, such as buaileacá, uóileacá, uóinacá, would strike, would Galk, would shut. On the one side, the Editor of the Gael, and those who think with him, would pronounce these as if written buaileóacá, uóileóacá, uóinóacá: just like verbs in the same mood and number and person of more syllables than one in the roots. Mr. O'Donnell and Mr. Ward, &c., on the other hand, would pronounce such verbs as they are written—buaileacá, uóileacá, uóinacá. Mr. Logan and Mr. O'Donnell mentioned my name incidentally during the discussion, and this appeared to the Council of the Gaelic Union to afford us an opportunity of discussing the question, and stating our opinions upon it, without in the least degree dictating or dogmatizing. The meeting at which the question was discussed was fairly representative of the different provinces of Ireland. Mr. O'Farrelly is a native of Meath; the secretary, Mr. O'Mulrenin, of Roscommon; Mr. Walsh, of Mayo; Mr. Morris, of Galway; Mr. O'Brien, of South-west Munster; and I, of East Munster. All are Irish speakers since infancy, and nearly all first-class Irish speakers, as well as Irish scholars. None of us have ever heard the words pronounced buaileóacá, &c., except Mr. Walsh, who heard them in some parts of his native county, but the people there all use the other forms as well. In Waterford three verbs are pronounced as Mr. Logan would pronounce them: as máibóacá ré me, he would kill me; góibó ré bó go o-ti an eapball uim, he would win a cow to the tail from me (from the verb gáib); and góibó ré juo amac óa g-cupreacá uime in a éluáir, he would find out a thing if one had put it into his ear.

Mr. Ward's remark, that a great deal depends upon the ear that hears, is well worth taking notice of. The celebrated Archbishop Usher went to Fore, in Westmeath, and heard the people there pronounce the name of the place *báile leabair*, "the town of the books." Archdall, Lannigan, and all writers followed this pronunciation until Dr. O'Donovan visited the place two centuries afterwards. For his ear the place was *báile fóbar*, "the town of Fore." The Rev. James Graves was at Afane, near Cappoquin, County Waterford, where the Fitzgeralds and Butlers fought a fierce battle. The people showed him where the battle was fought, and they called it *boáir na b-poopa*. He wrote to Dr. Joyce for an explanation, and Dr. Joyce enclosed the note to me to Dungarvan, where I was then sojourning. I took the note immediately to Mr. William Williams, and we both were at fault. A man in the office of Mr. Williams remarked, "perhaps he meant *boáir an mhaíne*, 'the road of the battle.'" Now, this name is pronounced as clearly as New York is, yet Dr. Graves, an Irish scholar, did not catch it. More singular still is the fact that Mr. O'Donnell had not distinctly caught the Munster pronunciation of the words now being discussed in America. He allowed in one passage of a letter that in Munster the people pronounce these words as Mr. Logan says, and in another place that they appear to pronounce them so. Now to my ear they do not; in the imperative mood, third person singular, the verb *buail* for instance, is *buaileá* (*ré*), let him strike, pronounced in Munster as if written *buaileá* (*ré*). The conditional mood, third person singular, is *buaileá* *ré*, he would strike, pronounced *buaileá* (*ré*). The terminations of these two verbs are identical, and there is no *oá* sound in either of them. Now, Mr. O'Donnell is a ripe Irish scholar; he spoke Irish in the cradle; he has always spoken it; for years he heard as good Irish as there is in Munster, and yet he was not quite certain of the Munster pronunciation of the words in question.

The discussion in America has brought to light a trait of Irish character that we should set before ourselves as a model. Mr. Logan disclaimed having Canon Bourke on his side of the argument, preferring *truth* to the advantage of the learned Canon's authority. Mr. O'Donnell, though, as nearly sure as possible of the Munster pronunciation being in favour of his contention, would not say so for certain. Of course I know the truthfulness of my friend, Mr. O'Donnell, and I am proud to call him my friend. Alas! some whom they have left behind in the old country would not forego an advantage over an opponent for truth's sake.

Mr. Logan found in O'Reilly's Dictionary that the number of verbs taking *oá* in the conditional are far in excess of those making *á*. I have totted up some pages of Keating and of others, and the excess is the other way. The poems in this number of the *Gaelic Journal* tell the same tale. No doubt the Irish language is being disintegrated; on my own side of a range of mountains in Waterford, *tá rím*, &c., is the rule, whereas at the other side, about *bócar an mhaíne tamaro*, &c., are always heard. I would appeal, then, to Mr. Logan to help in keeping the old forms in the mouths of the people. In the case of *oá* and such like they are easier. It may as well be stated here that *third* sing. of the habitual tense active is pronounced *exactly* like the same person of the imperative and conditional. Thus in *uín*, shut.

*uíná* *ré*, let him shut, is pronounced *uíná* *ré*.  
*uíná* *ré*, he used to shut, " *uíná* *ré*.  
*uíná* *ré*, he would shut, " *uíná* *ré*.

## THE SHORT CATECHISM (IRISH); THE IRISH IMITATION; THE ROMAN LETTER.

Early this year there was printed for the Kaffirs a penny catechism, translated from the English into their dialect. The work was published by one of our monastic confraternities, and the translation was made by a native of England who had joined the order a few years since. Suppose this Catechism had been printed in Dublin, would any person here, who had learned from books a little of the Kaffir dialect, of which he could not speak a sentence, undertake to amend and alter this little work as the spirit moved him? Such a thing would be impossible; but what would be impossible in respect of the African dialect, was done without compunction in this land of ours. An Irish scholar who preaches in Irish on every Sunday of his life, translated the Short Catechism into Irish, and, for its size, a more difficult book to translate there is not in the English language. I devoted nearly every day of three weeks' holidays to examining the manuscript of the translation—every letter of it. The proof of the little work was sent to Mr. Thomas Flannery to London, who examined it with equal care; and it is well known that no man alive is more competent for such a task than he. There were eight proofs of the work corrected by members of the Gaelic Union before they resigned it as ready to be published. And then Father Yorke, as censor, handed the "little affair" over to three or four others, none of whom could buy fourpence halfpenny worth of any commodity from an Irish speaker. These censors, during two months, turned over the Irish and Gaelic dictionaries and the catechisms in the Royal Irish Academy, looking out for some things that might embolden them to change a few words in the little book—not because these words were faulty in respect of faith, or morals, or devotion, but for other reasons.

Father Conway has no leisure time. He gave up his sleep to translate the Short Catechism for the poorest and most illiterate of our people. In committing the trans-

This a sad state of things in holy Ireland ! The Follower of Thomas Davis had in his hands and under his eyes Extracts No. 3 and No. 4, when he penned Extracts No. 1 and No. 2. And yet he reckoned so confidently on the ignorance of the readers of a high-class literary paper, that he was not afraid to say in black and white that Father Donlevy had stated the very reverse of what he had said in respect of  $\Sigma\epsilon\acute{\alpha}\mu\mu$ . It is hardly worth while to go any farther, and to point out that the Follower had equally



misrepresented what Father Donlevy had said in Extract No. 4. In this extract the reader sees that Father Donlevy translated *ḁéomaipe* (the plural of *ḁéomai*) "short;" and that the "Follower" says he employed it to convey the meaning of abridged.

The readers will observe that the "Follower" twice calls *τεαγαγῶ*, "instructions," *an adjective*. This is certainly the first instance on record of an honorary secretary, who is also a critic, and a censor, unable to distinguish the parts of speech.

Some scholars think the "Follower" not worth the trouble of holding him up; another says: "you pulverized poor — but it was easy for you;" and another, "it is poor work for the *Gaelic Journal*." Now what will these scholars say when I assure them that I believe three out of every four readers of the *Nation* believed his lucubrations unanswerable, though in all he wrote in ten columns or so of that paper, he did not make so many *bona fide* statements; but a person with a blackened face—*ḁḡarḡ prḡil*—is not expected to say what is true; and what is smart and insulting is sure to carry those readers who do not understand the question at issue.

Let me cite a couple more instances to show the extent of the knowledge of the Irish language possessed by those to whom Father Yorke committed Father Conway's little work? One of those scholars in my hearing, and in the hearing of Father Conway, said that the original manuscript of *leabair na h-ḡrḡpe* was written on the skin of the "ḡrḡpe bó;" and he repeated the words on finding that we did not notice them. And, strange as it may appear, this gentleman has been quoted as an authority on Irish literature by a continental scholar, and by a good Irish scholar in a remote locality in Ireland! Another of these gentlemen—to whom, I am informed, we owe the term *ḁéomai* in the title—was asked by a beginner in Irish what was the reason of the letter *n* in *ḁn-ḡrḡn*, "our bread;" and to this he could make no reply.

The Short Catechism was translated by a member of the Council of the Gaelic Union. It was passed through the press by

other members of the Gaelic Union without the incitements of need, or greed, or praise. The work was done as unselfishly as was the translation of the Kaffir Catechism; and one paper only in Dublin would notice the little affair.

Another member of the Council of the Gaelic Union, the Rev. P. Walshe, C.M., at his own expense, published a second edition of the Irish Imitation of Christ—published it at a price that he knew would never repay him for his outlay. One paper in Dublin noticed the work, though two gentlemen connected with the Dublin Press accepted copies of the work, which they promised to review. Nor does the affair rest here. The Most Rev. Dr. Kirby laid the work before the Holy Father. The following letter tells the rest; but it does not tell our friends in Ireland and Britain, and America, that this letter has not been, to this day, noticed in any paper in Dublin except the *Celtic Times*.

Rome, 17th December, 1886.

Rev. dear Sir,

On yesterday I had the honour and happiness of laying your beautiful edition of the Irish translation of the Imitation of Christ at the feet of the Holy Father, which he was pleased to receive most cordially. He carefully looked over it, and enquired how far the Irish language was still in use, and expressed his gratification that it was still spoken by a considerable number of his Irish children, and that a society of learned Irish scholars existed who devoted themselves to the preservation and propagation of this noble monument of our country when it was the recognised domicile of saints and sages.

His Holiness was pleased to authorize me to send you his apostolic benediction, and the same to the gentlemen who co-operate with you in the above noble undertaking.

I remain, with great esteem,

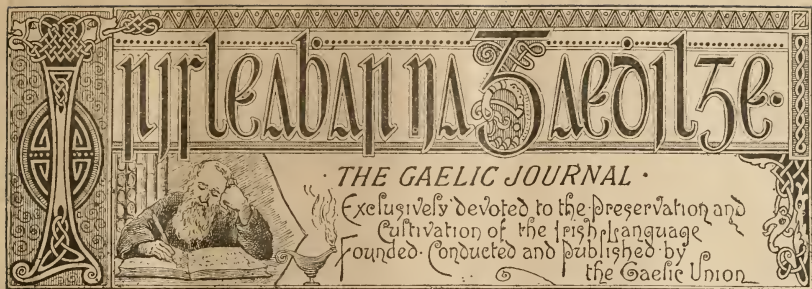
Rev. dear Sir,

Yours very sincerely in Xt.,

✠ T. KIRBY, *Abp. of Ephesus,*  
*Rector, &c.*

Rev. Patrick A. Walshe, C.M.,  
St. Vincent's, Cork.

Accordingly, the important fact that Leo XIII. sent his special benediction to members of the Gaelic Union Council has been suppressed by the Dublin press. But this might be expected when the reports of the meetings of the Gaelic Union are suppressed in like manner.—Ed. G. J.



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### FIND AND THE PHANTOMS.

Our readers will be thankful for the importunity that prevailed on the author of the paper below to give it for insertion in the *Gaelic Journal*. The paper is really valuable as a literary notice; but it is still more valuable as showing that a notice of an Irish work can be written, and vigorously, without any admixture of bitterness or personality. "Find and the Phantoms" is a short *Laon* *fiannuigeáda* in the Book of Leinster, published with a translation in the *Revue Celtique* by Mr. Whitley Stokes, who was pronounced many years since, by Mr. Williams of Dungarvan, as perhaps the best Celtic scholar in the world. The language of the little poem is somewhat antiquated: if put into modern Irish, any good speaker of the language would understand every word and every idiom in it; and yet this great Irish scholar fell into several mistakes in his translation of it. Should not this be a lesson to every Irish scholar writing for scholars—not to believe that he alone is infallible, and not to dip his pen in gall when noticing the works of others? and this lesson is as needful to Mr. Stokes as to anyone else. Had he been the reviewer in this case, he would have used the scalpel mercilessly—but would his notice have been more vigorous on that account? I think not. Ed. *G. Journal*.

DEAR MR. FLEMING,—As promised, I send you the few notes I had made some time back in answer to your queries on Whitley Stokes' translation of the poem "Find and the Phantoms," from the Book of Leinster.

1. Line 33. *Asiut claidhe is gell céit.*

*as rúo cloróeáin iḡ seall (le) céao.*

W. S. translated this "There is a sword the pledge of hundreds." Though *seall* does mean a pledge, it has other meanings not found in dictionaries, which might be more satisfactory here, e.g. *iḡ seall leir é, iḡ seall le h-óir é, iḡ seall le cú é, &c.* In none of these examples does *seall* mean pledge, but "equal," "worth," "like," any of which would be better than pledge in the sentence above. There is a sword equal to hundreds—worth hundreds—like hundreds in destructive power. It is easy to see how the word *seall* comes to mean "equal," "like," inasmuch as the *seall*—pledge or deposit—is given as an equivalent of something else.

2. *buideac é do mac Eoghán* : line 46.

*buideac é do (oe ṭ) mac eoḡain,* "Thankful was he to Eogán's son."

I am inclined to think that this is one of the numerous instances to be found in manuscripts where *oo* is written instead of *oe*. Certainly the use of *oo* after *buideac* is not in conformity with good usage in the modern spoken

or written language, *oe* being universal with correct speakers. *tá me buideac tóit*, not *oút*, is the expression one hears every day. *tóit* is the personal pronoun *tú* in composition with the preposition *oe*, whereas *oút* is the same pronoun *tú* with the preposition *oo*. We must conclude therefore that when a noun is used as in the above sentence *oe* is the preposition that should precede it.

3. *Benlachais each da chele.*

*beannuigear cáe oá céile.* "Each blessed the other." (W. S.)

The translation is rather, Each saluted the other. The Irish equivalent of each blessed the other, is *beannuigear cáe á céile*. *oá* in the text is for *oo á*, and corresponds with the compound pronoun *oút* in the expression *go m-beannuigir oía oút*, which is a usual form of salutation. The verb *beannuigir* is used in making the salutation, it is also used to name that act of civility, consequently the words in the text should be translated: "Each saluted the other." If we wished to say—May God bless them, we would not say *go m-beannuigir oía oóir*, but *go m-beannuigir oía iao*. Besides the context should make it clear that it is not a blessing that is meant, but a salutation.

The following texts from the Irish Bible are to the point: *agur oo beannuigeasaoar oo* = and they saluted him—Judges xviii., 15. *agur éainic agur beannuig ré oá oéarbháisth* = and he came and saluted his brethren.—I Sam. xvii., 22.

*agur a nuair éainic oáibí a b-foḡur oo 'n pobal oo beannuig ré oóir* (saluted them).—I Sam. xxx., 21.

*má eadgmánn éanroume nuot, ná beannuig oo* (salute him not).—2 Kings, iv., 29.

*agur ná beannuigir oo neac aḡ bít 'ḡan t-ṭlígé* (salute no man).—Luke x., 4.

*beannuige péin oá céile maile pe póg naomta* (salute one another).—Rom. xvi., 16.

In the following set of examples *beannuig* is with the accusative of the object means to bless.

*agur oo beannuig ré é.* And he blessed him.—Gen. xiv., 19.

*agur oo beannuigeasaoar Rebeca.* And they blessed Rebecca.—xxiv., 60.

*agur a ré po an nio oo labair a n-éair iuu, agur oo beannuig iao* (and blessed them).—Gen. xlix., 28.

*agur oo eúg dápon ruar a lám leat iur an b-pobal, agur oo beannuig iao* (and blessed them).—Levit. 9-22.

*agur oo éairt maorir agur dápon go palluwin an éoin-éuinuigéte agur éangasaoar amac agur oo beannuigeasaoar an pobal* (and blessed the people).—Levit. ix., 23.

agur v'ill an piú a agair, agur vo beannmuis ré  
cóm-chummuasáó i'raeal uile (and blessed all the con-  
gregation of Israel).—1 Kings viii., 14.

4. fennaid, cosgraid, cen fuireach. He slays, he  
destroys, without delay (W. S.)

Corcraob = destruction is given in O'Donovan's suppl.  
to O'Kelly's Dict. with references to passages in the  
Annals of Ulster, Tigernagh and the Four Masters. At  
A.D. 825 in the Four Masters the words Corcraob aonaig  
Colmáin, &c. occur, and O'D. gives the following foot  
note on Corcraob.

"The Irish word corcraob is rendered *skirmish* or  
*onset*, in the old translations of the Annals of Ulster; but  
the original compiler of these Annals translates it by  
*destructio*."

All this notwithstanding, the rendering of the verb  
*cosgraid* in the above passage seems too generic, for in  
the spoken language the word is used to indicate the  
manner of destruction. The verb corcraib usually  
means to hack, to chop, to mangle; *ta ré corcraib* is  
said of something that is torn to pieces, hacked, or  
mangled; so the words of the text would be better  
translated thus:—"He slays, he hacks, without delay."  
It is indeed a very suitable word as applied in the tale.

In the Battle of Galbra the following lines occur:—

map vo coisneic Orcup  
linne corac piú Eirionn  
Seallar Canbire a bagaob.  
r a corcraib pe na gear-láinn.

And to hew him in pieces with his keen blade.

O'KEARNEY, pg. 78.

#### 5. Maith linn dia ndama duinn

maíe linn dá n-dama dúinn. Well for us if he  
grant (life) to us (W. S.)

maíe linn means literally, well (good) with us, i.e. in  
our estimation, and so the phrase is used idiomatically to  
express a wish, desire, good pleasure. It never means  
*well for us*, which would be in Irish *maíe dúinn*.

1r maíe linn sup éamc tu, We are glad you came.

1r maíe dúinn sup éamc tu, It is well for us you came.

The latter phrase is used to signify the real utility of an  
object, or of an act; the former expresses our appreciation  
of it. One might say of something that would be  
good for him, but which he did not like, *buó maíe dam*  
e, *acé ní maíe liom é*.

The difference between the two phrases is so wide that  
no Irish speaker would ever use or mistake one for the  
other. The words *liom* and *dam* are used similarly with  
other adjectives also, thus:—

1r beag liom é = I consider it (too) little.

1r beag dam é = It is (in fact) (too) little for me.

baó mór an nio liom é v'págar, I considered it a  
matter of importance to have got it.

baó mór an nio dam é v'págar, It was a matter of  
importance to me to have got it.

an beag leac é rin? Do you think that (too) little?

1r beag liom é, agur 1r beag dam é, I consider it  
(too) little, and it really is (too) little for me.

an mór leac dam é? Is it (too) much, in your  
estimation, for me? And hence colloquially, Do  
you grudge it to me?

ní mór liom bair é. Col. You may have it with  
pleasure.

1r beag liom bair é. I feel that it is (too) little for  
you.

ní beag liom an méro rin. Col. So much is suffi-  
cient for me.

ní beag liom ve. (I feel) I have enough of it = I  
am satisfied.

This last is a common expression at meals to signify  
that one is sufficiently helped:—

ní beag liom ve, go raib maíe agat = I am nicely  
helped, thank you.

#### 6. Múchtar an teine baí this.

múchtar an teine baí p'iof. The fire that *lay below*  
was (is [?]) quenched (W. S.)

Síof in this connection does not indicate relative posi-  
tion as the translator seems to think; it means simply  
"down" in the sense of "made" or "kindled" on the  
hearth. (á) baí p'iof = which was *down*, i.e., "made" or  
"kindled." Cuir p'iof temne maíe ann rin. Put  
*down* a good fire there: *bi an temne p'iof am' éoinne*.  
The fire was *down* (made) before me.\* Those are every  
day expressions. The use of the word "p'iof" comes  
very likely from the low position of the hearth, which was  
on a level with the floor; its equivalent is also commonly  
used by English speakers in the same connection.

#### PROFESSOR ZIMMER AND SOME OTHERS.

Second to Mr. Stokes—if second—both in his know-  
ledge of the Old and Middle Irish, and in the severity of  
his strictures on others working in the same field of litera-  
ture—is the German scholar, Professor Zimmer. This  
celebrated professor visited Dublin two or three years  
since, and examined an Irish MS. in the Franciscan Convent,  
Merchant's Quay. In this MS. there were a number of  
Tales of Fionn mac Cumhaill and of his warriors. The  
transcriber of the MS. at the end of it wrote:

mo mallact oit a pinn; My curse on thee, O pen;  
Dap linn acat: go h-olc, In my opinion thou art bad,  
mar naé fuapar tú pe glep, As I did not get thee to  
mend;

atá an leabhrán féin go h-olc. The little book itself  
is bad.

i.e. It has suffered (from the badness of the pen).

Professor Zimmer took this verse to be Old Irish, and  
wrote it thus: Mo mhallacht ort a Phinn, darlind ataoi  
go h-olc mar nach (?) fuarstu regles, ata an lebrán fein go  
holc.

Piomm is a man's name, gen. a pinn, O Fionn, or Fingal.  
peann a pen, gen. a pinn, O pen.

The Professor thought that the scribe had said "be  
cursed O Fingal" and that he called the "MS. a bad  
book;" because he (the scribe) was "an austere-minded  
friar [who] could, in a fit of ascetic zeal, suffer himself to  
be carried away so far as to use the words 'be cursed, O  
Fingal,'" &c.

In commenting on the foolish translation of the passage  
in Sir John Maudeville's Travels (G. J., No. 24, p. 379),  
I appealed to foreigners editing Irish works, to consult  
some Irish-speaking scholar ere publishing their editions  
of these works. This precaution is especially necessary  
when the subject matter in any way pertains to religion,  
or to devotional practices, and, more especially, where  
the editor is not of the same religion as the writer  
of the original work. The ridiculous translation of  
Mr. Abercromby has not yet, I believe, been corrected  
in the *Revue Celtique*. And how many a laugh will be  
raised in Germany at the expense of the "austere-minded  
friar." This account of Professor Zimmer's mistakes  
I take from a letter in the *Academy* written by Standish  
H. O'Grady. The mistakes of Messrs. Stokes and  
Zimmer ought to shame Irishmen into the learning of

\* In like manner we say Cuir p'iof an corcraín. Put the  
pot *down*, i.e., on the fire, Cuir p'iof an féoil. Put the  
meat *down*, i.e., to boil.



their own language—to learn to speak it especially: learning it as a dead language, they see, does not keep first-rate scholars from committing blunders at every turn.—Ed. G. J.

P.S.—Since the above was written, I find that our good friend, the Editor of the *Boston Pilot*, deprecates the bitter criticism on Professor Zimmer, from which I took the notice above, as well as the bickerings of Irish scholars in general. “The quarrels of authors” are humiliating, whether the subject of the bickerings be English, or Latin, or Greek, or Irish; and I think the bitterness has not been confined to Celtic literature. It would appear from Mr. O’Grady’s letter in the *Academy*, that Professor Zimmer had alluded to him in very uncomplimentary terms; and the learned Professor can do this as well as most people. Criticism on the work of the Professor was certainly justified: it was more than that: it was a positive duty to Irish students—a duty that I would do had I been acquainted with the German language. The greatest difficulty that Irish students hereafter will have to contend with is the correction of the blunders and errors and corruptions introduced into Irish treatises during this century. In the MS. in the Franciscan Convent that was pronounced “bad,” there are some fifty or sixty of these *laoidhe* *flannmuraeada*: Professor Zimmer published the first line of each of these pieces, with a translation, and in the three-fourths of these translations, according to Mr. O’Grady, he is glaringly wrong. Surely, it is the duty of Irish-speaking scholars to show these errors. Irishmen commit errors as well as foreigners, no doubt; but no Irish scholar who speaks the language would commit the errors pointed out by Mr. O’Grady. Lately, in looking through O’Reilly’s Irish Writers, I found this line—being the first one of a poem by *Dáibíó ó bhraonair*—*gíó anbhíopaé an peannaire nár fíar a gíón?*—though ignorant the flayer, is not his knee crooked? The note of interrogation and the translation are O’Reilly’s. Take away the note of interrogation and the translation will be: “though ignorant the flayer that did not bend his knee, i.e., in prayer or at confession;” and this is what the poet wrote. O’Reilly, unfortunately, had no colloquial knowledge of his native tongue; hence his many errors, in spite of his industry. It may be as well here, as my hand is in, to point out a line in “Finn and the Phantoms” that I forgot submitting to our learned correspondent. *Tucsam aicne arar neolass. Tucsam* [= *tucsam*] *aicne ar ar n-eolur*—we took our bearings, and saw which way we had to go.—W. S., line 202. Now, there is no allusion to bearings in the original line, which says simply, “we knew our way.” *Nó fiannpúí fiannmuraib Eiríonn an o-cuagadair aicne ar. Aoubhadar eá a g-coicéinne nár cuagadair. Fiann* asked the Fianans of Erin *did they know him*. Each in common said, *that they did not*.—Pursuit of Diarmaid and Grainne. This is the stereotyped phraseology of our tales. Equally well understood is the term *eolur* for *eolur na rúige*. *An b-fíar an t-eolur agat ann*, do you know the way there, is more often said than *eolur na rúige an t-íonann* *oall ní fear vo cá conaite in a o-cuallann o’earburó eolur* (for *want of knowing the way*).—Keating.

To edit an Irish book, or to write fairly in Irish, a person must be an Irish scholar, and he must have a colloquial knowledge of the language. I suppose without this colloquial acquaintance with the language, a person may get a good knowledge of Irish in the same way as people become Latin and Greek scholars by years of close study; but nobody devotes these years to the study of Celtic. Whitley Stokes, Professors Zimmer and Windisch, and others, have studied the Old and Middle Irish for

years, but when they approach the bounds of the Modern Irish, they are in a fog; we see them floundering in it. Perhaps if we knew the Middle and Old Irish we could see them lost in the fog too.

Martin A. O’Brennan, it is said, could speak Irish well. He published works on Irish literature—one good-sized volume he devoted to *Airte Sheagaim in Chonaitl*, an easy poem of a few hundred lines. One of these lines was, *na trí muraeárbé ba, leabair, geuga*, “the three Murroughs who were long of arms;” and this he rendered, “the three Murphys of oxen, books and groves.” The readers of the Journal will understand these blunders. It is worth mentioning that O’Brennan wrote to Mr. Williams, of Dungarvan, for the translation of the line, which, of course, he got at once; but he preferred his own rendering. Such is the work that shams do in Irish literature; even when they could get their blunders corrected without trouble, they put them into print for the benefit of Irish students, present and future!

Two or three years since Professor Zimmer was in Dublin—it was then he examined the MS. in the Franciscan Convent. I was introduced to him, and had he asked me the translation of these titles, I would have set him right in as many minutes as he has committed errors. On the occasion of our meeting, the Professor repeated the first and last lines of the stanza quoted above, and laughed at its humour, but without any levity. He pronounced a *finn* as distinctly as I would; how he could get this sound from a *finn* is a puzzle. Had he repeated the whole stanza, I would of course have detected the mistake in a moment.—Ed. G. J.

## AN EXTRACT FROM THE HISTORY OF EDMOND O’CLEARY.

BY JOHN O’NEACHTAIN, OR NORTON.

Of John O’Neachtain, O’Reilly says, “Irish Writers, A.D. 1715”—

“John O’Neachtain, or Norton, lived at this time in the county of Meath, a man much advanced in years. He was the author of many original pieces, and translated several others from the Latin language into Irish.” O’Reilly gives the first line of forty-one pieces in poetry by O’Neachtain, the only one of those known to ordinary Irish readers is the inimitable Maggie Laird, printed in Hardiman’s “Irish Minstrelsy.” The first piece mentioned by O’Reilly, he says, “was written shortly after the Battle of the Boyne, when the author was deprived of all his property by the English soldiers, except one small Irish book which they left with him, because they could not read it.”

O’Reilly also gives the titles of three pieces in prose by O’Neachtain. Of these the third—the forty-fourth piece on O’Reilly’s list—is the History of Edmond O’Cleary, from which our extract is taken. O’Reilly thus mentions it:—“The History of Edmond O’Cleary, a fictitious story, written, it would appear, for the purpose of turning into ridicule persons learning the English language. This tale abounds with genuine humour.”

Persons who preferred murdering the King’s English to speaking in the language they understood, were laughed at by O’Neachtain; but he also laughed quietly at stungi-

ness, excessive drinking, quarrelling, boasting, superstition, gaming, and the other vices and follies of his time, and of our time too. The History of O'Cleary in brief is this:—

Edmund O'Cleary was a noble and magnanimous prince of the west of Ireland, devoted altogether to Bacchus and the Muses. Before his marriage, his intended spouse drew such a picture of the giant and wicked magician, John Barleycorn, called in Irish, *Cuirym Searb* ; *n-veipe* (a), that he solemnly promised to have nothing to do with the necromancer, either in war or battle or alliance. After some time, however, the fame of *Cuirym Searb* became a subject of discourse at every fireside even in Connaught, so that O'Cleary could neither rest nor sleep until he had come up to Dublin to enter the lists against the giant.

Notwithstanding the violation of his solemn promise to his wife, she came with O'Cleary to Dublin, where he encountered the treacherous giant, first at *ádas an tphoma* (b), now Thomas-street, and again at *neao an éin* (c), now the Phoenix. O'Cleary performed prodigies of valour, but was overcome in both encounters by treachery. After the fight at *neao an éin*, O'Cleary with his wife retreated to Athlone, where thinking themselves secure they became remiss; but *Cuirym Searb*, whom they thought in Dublin, swooped upon them and captured their servant, *oet m-boinn* *liat fúileac* (d), whose ears *Cuirym Searb* cut off so that the servant died. Our extract begins at this juncture—O'Cleary's wife, like another Kate O'Shanter, lecturing him with might and main. They again set out on their retreat, pursued by *Cuirym Searb* through Roscommon into Leitrim, where the giant gave up the pursuit, that district being the patrimony of his cousins, *bulcán buaróearca* (e), and *Súdan Siarfúileac*, the sons of Coince. *Bulcán* met the fugitives and invited them to his inn. An account of their entertainment then closes the extract.

O'Neachtain was the greatest master of the language in his time or since, and his diction, in words and idiom, comes nearest to what a good Irish writer in Munster would now employ. For this reason we give the extract as a copy and model for those students who are trying to acquire a good style of composition. There are many expressions peculiar to the western province in the History; but these, as well as all other difficulties, will be explained.

(a) *Cuirym ale*; *Searb* *n-veipe*, bitter in the end.

(b) *ádas an tphoma* (*ádas*, a field; *phoma*, gen. of *phom*, a mountain ridge).

(c) *neao an éin* (*neao*, a nest; *éin* gen. of *eun*, a bird).

(d) *bonn*=a groat; *oet m-boinn*, 2s. 8½d.; *liat-fúileac*, grey-eyed. Sixty years ago a sixpence in Ireland passed for 6½d., a shilling for 13d., a half-crown for 2s. 8½d.; this was the *oet m-boinn*. In Munster this coin was called *piopa oet o-ti-ríun*; the groat was called *ti-ríun* there.

(e) *bulcán buaróearca*. *Bulcan* the troublesome. The Dublin Penny Journal, Vol. I., p. 190, says:—"The Irish bulcan, Ratty tells us, was [a whiskey] made from black oats."

(f) *Súdan* *piarfúileac*, *ruóan* or *ruán*, a sucker, a young pig; some sort of whiskey made of oats; *piarfúileac*, I do not know. It may be a mistake for *piarfúileac*, of the crooked eyes.

*D'fíarfhuis ácéile d'éamonn chead d'eirne* v'a (1) *buacail*. *Do aithyr éamonn vi mari vo bí. Ni b-fuigiró mé uat* (2) *go bpat*

*an tiabal rin vo fcaenáo, agus a fíor* *asat féin nac bainneann don neac vo* (3) *nac b-fagann an éuro ir meara. Ir fíor* *rin, arí éamonn, agus ir miro tóinn im-* *éacét go rriab ar ío, d'éagla é vo éacét* *oiriann, (4) agus ní ra mo (5) tóigbála vo* *d'éanáo tóinn. Déanam, arí íre. Do* *gluairéadarí an rin, agus ní déamadarí* *comnuiré go ríangadarí fíor coméonírim* *Comáin: agus ar tiacé vo fcaileadarí fof-* *longbóir na h-oróce rin vo tóigbáil ann,* *cia éiríoirí ran taob éall vo'n t-ríáo* *acé Cuirym Searb i n-veipeacó-juo ir beag* *a fcaileadarí. Doubaríre an bean anho:* *pláig arí an b-pearí úo; bíó vo nóí an* *t-rálainn, fíor agus fíarí, agus i g-Connaéca* *na g-clairí, agus ag O bhuain arí a éuro.* *Déanam ar ío, a éamonn, arí í, óir ní* *h-áit moile tóinn in don baile leir an* *tiabal daonna úo. Fíorí é, arí éamonn;* *agus ir baoglaé liom, gí bé arí bíé áit* *a ríuipcam arí feolta, muna m-beró rinne* *leir-pearí go m-beró ré-pearí linne: arí* *afon rin fcaónamáoio, mari ir fcaíurí ir* *féoirí linne, é. Ann rin, vo émalladarí arí* *a n-ágaró 'ran g-qiúé, agus vo ríao an* *faacé d'á loiríamíacé níor ríá oíra: ag* *meaf go ríoiríoirí a b'ráiríre, eadon, bulcán* *buaróearca, agus Súdan Siarfúileac, mac* *Coince, garíab fearíann cloróinn vo éionírgan* *a d'éanáo vo'n (6) fonn rin (7). Do ríuain,* *pór, go m-buó h-ionnan ríun agus inntinn,* *méin agus aighe, vo féin agus oíob; agus* *níorí buó amíur leir (8) go n-imeómaríoir* *oíoió beairé tóigálcacé éiríam arí éamonn* *agus arí a céile: agus ir uime rin vo éar* *arí arí go lairíob, aríobáil agus a noécáo* *a o-tárla má bealaé, ríoiol agus áro, boéc* *agus raróbirí, óg agus pearí, ríán no eag-* *ciuaró: rá cúma leir-pearí é; buó h-iarí* *a g-capparóe in a líon. Acé rágamáoio* *d'éanáo an donair é, mari ir gíacé leir,* *agus capamáoio go h-éamonn d'fágamarí* *ag teiréacó ó'n n-áacé, agus ag tíall níor* *oíinní ríarí 'ran g-cúige.*

*An ran nac b-facaré an faacé ionne nó*



'na òiaig, 'so glac meirneac, agus móir-  
meannna é, agus 'oimicig san time, san  
toimeagis go ráinnis teóirannais fearibacá,  
feóltacá, foiaioiracá, foigacá, feuiuanne,  
éontac laetóiroma.

Móir éian ann rin vóib fá'n am (9) a  
o-tárla buclán buaróearíta leó. 'Do fear  
fóir-éaom fáilte fhu (10) go bárdéamhail,  
míóeari, munnearíó, 'óá n-iaruair leir  
'óá áruir féin o bíóarí a óuain (11) fan  
tí. 'A vubairt ann ro an ioméuróeact le  
h-éamonn: 'A éamonn, a míuimín, ari rí,  
na ríeagarí an fáilte nó an éuróeact; óir  
'so éualaró mipe taris agus mío-éú an  
méalltóirí ro. 'I rímmic, le n-a anmían, agus  
le n-a óic, a éuríear fé 'ó'riacáib (12) ari  
luet eolair, gábal 'so (6) míosóga, iun-  
neac[a] iunn-geurí a n-eairnacá agus i n-  
míóir a céile (13) gan tíuagis, san tíare,  
san tíóearípe. Mairead, go óeinní, ari buclán,  
má éualaró tu-ra an taris rin oim-ra  
ir bipeis 'so éualaró tu oim; agus fág-  
bair-pe rin i leir 'De (14) éóim neam-  
éionntac agus 'óá m-buó uainín eoríac é.

Ari mo bpeitíir, eiríom, ari éamóinn.  
Ari mo bpeitíir-pe, ari an bean, má éiríom  
é, go b-puill tú meallta; óir ir uaine mal-  
luigíe míuagáilta é; agus 'so éóiríó tú-  
ra, má bairneann tú faoi (15), guríab amla  
acá. Ari n-óimíac feucéaró mé leir é  
ari (16) éamonn, as gluaríeact leir 'óá  
áruir. An tán 'so euaóarí arceac, 'so  
fuaríarí éóim maí le veicéneamí ari  
fíóir (17) ann ari binníóe glara euaró-  
luacá; agus bóirí 'so'n aóarí eacóna  
easóiríia; agus ríuáin euaríalta coirce  
ari an m-bóirí eamíaróte, íarí na o-tim-  
éollac le bholarí agus le gléóirín. Agus  
meagán (18) eairíóe, eairí-geal le h-ari  
gac ríuáin 'óáiríab ari an m-bóirí eacóna;  
agus an buídean rin as íte, as ríuagó,  
agus as fuacac an éóaró rin ó n-a céile  
gurí euaríarí an t-íomíam ve i g-ceal.

'So éáimí ann ro marí óarí eurrí bíó  
éúca meagíacá, gíeantá, gíeáirí, lué-  
míarí, lan-fáiríingíe, fá méacís blarí, a

míir, beoil-éairíngíe; agus míarí móirí  
báin-geóca, go na n-íuóarí féin ime leó.  
'Do bí an tíomíarí ro 'a ríuagó agus a'  
rílabairíeact an geóca agus an ime, agus  
as íbé an míerós gurí euaríarí 'óiríóe-éiríóe  
ari an íomíán. 'Do bí éamonn, fearí marí  
éac, go guríóeac, 'soimín go leóirí fan g-éiríab.  
'Do bí bean éamonn, an íoméuróeact, 'óá  
b-peucán, lán 'ó'iongancur in a ngluarí-  
eact, agus ina ngluaríeact, agus ina  
míuagáilta; agus eóirí ríuáin éuaríó,  
agus feucán gíuacá aice ari éamonn,  
nac 'so-tis rílleac 'óá lagáirí uirí-pe.

'Do éáimí buclán anuarí ann ro, agus  
aóarí an-móirí ina láníir leir, 'so éurí fáilte  
íomí na h-uairí; agus 'ó'arí órta áberí  
go ríuac. Ari an leabairí, ari an éuríeact,  
'so bíuacáirí ríuac ari 'so éurí ríola. Ari  
an leabairí eacóna, ari buclán má nío rin  
ríuac ríib eairíó ríib a ríuáil go ríuac an  
bíríom veiríomíac 'so, má 'ré búrí o-eirí é.  
Ann rin 'so éurí buclán a éurí ríola féin  
'óá eairíuagí, agus 'so éurí lán na h-aóaríe  
eairíaríóte fá míarí agus fá míuáil 'so  
gac aon fá leir le n-a ól 'so. Agus ní ari  
máirí leó-ran rin (19); acé ro an móó ari  
a g-euríeact, a 'óiríóeact, a gíeáirí, agus  
a 'óirí, i b-peiríom, agus i n-éiríeact. 'So  
bíóarí amla ro amíirí imían, go n-óiríarí  
aon buó ríuáirí má an éurí eirí, go m-buó  
míerí íoc ari ron a m-beirí. 'Óeantí rin  
ari an t-íomíán. Cía bíarí na éacís ríomí  
easóiríam (20)? Bíac mipe, ari míuáil O  
gealbáin. 'Do lorgac go b-ríuáil tú, a  
bóarí: túra 'so éacís ríomí, ari máogíarí  
Ó Callaríam. Eiríó lán-ra 'óá ríolac, ari  
fíeagíal O Coirle. Cas é rin? ari íarí-ran  
acá, ari é-ríeac, ari bé óimí irí fíeáirí a 'óarí-  
fíarí laoi no ímíeact an amíaríam míóirí,  
tíorac ríuáirí agus binnípe 'so beirí as; agus  
ari bé irí meáirí aóaríarí í, íoc an ríeac 'so  
beirí ari. 'Óeantíamí ari an eamíomíol  
míle. Agus ari bíarí na bpeitíeamí easóiríam?  
Bíarí máam Cleerí, ari íarí-ran 'ó'áon  
aonac. 'Do éurígeacáirí ann rin ari ím-  
íeact an amíaríam míóirí go h-óiríuagíe;

aḡur nioir pṑao pṑao ḡo n-uḡairc an tuiue  
 oéigeanac tóib í. Annn rin vo pṑapṑuigṑao  
 vo'n mnaoi cia tóib ari a m-biaḡ foc an  
 pṑoit. A tṑairc rirṑe o'á b-ṑieaḡia, o'á  
 m-biaḡ Solam, Oipheur, aḡur Cnṑ Oeipṑoil,  
 eaḡon, cṑuṑie pinn illic Cumail, o'á n-eir-  
 oeaḡt, nac o-tairṑeoirṑaoi bárru pṑiṑbe ná  
 binnir in don neac tóib pṑeaḡ a céile. Aḡur  
 ḡo m-burṑ o'ieac an éoraṑilaḡt oóib Im-  
 ṑeaḡt an Amasáin illoir; aḡur nári mṑo an  
 t-amasán é, 'ná an té burṑ éṑiona eaḡoṑia  
 rin. Ar lam — tṑḡtu é'téac, améirṑieac  
 aḡur a mṑaoar ḡan náirṑe. Aḡur ó 'ré rin  
 vo éam-bṑieṑ, burṑ éóir aḡabairc oṑe pṑéin  
 foc ari pṑoi an iomláin. Anṑo vo mion-  
 nuig ḡac don tóib, nac iocṑac 'ré pṑéin don  
 pṑingṑin, aḡur ḡurṑab é ir pṑárru a tṑairc  
 an laoi. Annn ṑo vo bí é'téac aḡur ṑieug o  
 beul ḡo beul eaḡoṑia, aḡur baḡairi aḡur  
 baṑalaḡa. An tṑaḡ éonṑairṑe bulcán 'ṑan  
 imṑeaṑán ṑo iao, vo mṑic 'ré na comnle,  
 eaḡon, an éiall. Irann rin o'ionnṑuigṑea  
 uari an bunarṑ rin a céile le pṑairṑiona-  
 oaiḡe, aḡur le pṑeana pṑao pṑoir-ḡeura i m-  
 blaṑṑṑaib loma lán-éṑuarṑe a céile.

## NOTES AND VOCABULARY.

- (1.) Cṑeao o'éirṑḡ o'á buacaill, what befell his servant?  
Cṑeao o'éirṑḡ óo? What has happened to him?
- (2.) ní b-ṑuigṑó mé uat ḡo bṑaḡt, I never can get from  
you, I never can prevail on you; ní b-ṑuigṑó =  
m b-ṑaḡarṑ, fut. of pṑḡ, find.
- (3.) vo for leir, bairt leir, to touch him, to meddle  
with him.
- (4.) Oo éaḡt oṑṑann, to come upon us, to surprise us.
- (5.) ṑra mṑo - nioṑmo, more.  
Ior coméonṑom comán, the level Roscommon.  
ṑoṑlongṑoit, camp, harbour, tent; here a lodging.  
Seacónamaoṑ (in Munster pṑeaḡameṑaoṑ), we  
will shun.
- (6.) Oo'n for o'e'n, of the, and vo for o'e.
- (7.) Pṑapann clonóim—vo éeanaḡ vo'n (6), fonn rin, to  
make sword land, i.e. conquered land of that  
territory.  
Pṑapbaḡa, kine-feeding (Pṑapb, a cow).  
Pṑapṑieaḡa, woolly (Pṑapṑir, a forest).  
Pṑḡaḡa, sheltered.
- (8.) nioir burṑ aṑṑur leir, he had no doubt; he was  
certain.

ḡo n-imṑeaṑoir (in Munster, ḡo n-imṑeaṑoir)  
 they would play; they would inflict.  
 aḡac or pṑaḡac a giant, o'n n-aḡac=ó'n aḡac=ó'n  
 b-paḡac.

- (9.) Pṑán am, at the time; when.
- (10.) Oo pṑap pṑoir-éaom pṑaḡe, he bade them a kind  
welcome. Pṑapṑo, literally, to rain; pṑu=leo,  
to them.
- (11.) aḡuam. This word occurs twice or thrice in the  
tale, but spelled differently. It means "strangers,"  
but I cannot explain it.
- (12.) Cuṑear 'ré o'ṑiaḡb, he compels, he induces; lite-  
rally, he puts it as a debt. o'ṑiaḡb, in Munster,  
o'iaḡar; cuṑirṑo mṑe o'iaḡar oṑe é, I'll make  
you [do it].
- (13.) mṑooḡ, a long knife, the dagger of the ancient  
Irish. ḡabail vo (ve) mṑooḡa pṑineacṑa, pṑun-  
ḡeura i n-ṑmaḡarṑ 'ṑa n-amṑoe a céile; pṑineacṑ  
and pṑun-ḡeura are synonymous = sharp-pointed.  
ṑmaḡarṑ better ṑmaṑarṑb, dat. pl. of ṑṑna, a rib.  
ḡabail vo, applied to sharp piercing weapons,  
with the prep. in before the object; ḡabail vo  
ṑḡan, vo pṑeaḡ ḡc. ann. Striking weapons, a  
bullet, stone, &c., take ari instead of m; ḡabail  
vo 'ṑelṑir ari, to shoot him; vo élocarṑ, to  
stone, &c.
- (14.) Pṑḡbam-ṑi rin i leir Oé=f. rin oaoḡ le Oia=a  
o-taoḡ le Oia. I leave this to God. The two  
first forms are *spoken* in Waterford, and the third  
is used there by scholars. Taoḡ le is the expres-  
sion in the West, i.e. trusting to; having no other  
[to depend on]. Tá 'ré taoḡ leir vo éomn; (taoḡ  
leir in Waterford); he has no other child [to de-  
pend on]. taoḡ and leatṑ have the same meaning  
of side or part. The Rev. Sidney Smith par-  
doned his enemies, because the more heartily he  
forgave them, the more they were salted in the  
next world; such was Bulcan's spirit above; and  
such it is often with those who use these forms of  
expression.
- (15.) má baimeann tú pṑoi=má buaileann tú pṑoi,  
literally, if you strike under him. Nothing can be  
plainer to an Irish speaker than this phrase, but  
it is not so easy to translate it into intelligible Eng-  
lish: if you meddle with him, attack him, insti-  
gate him,—but always in a bad sense.
- (16.) Ar n-Ooinnac pṑeṑeṑarṑ mé leir é, by Sunday I will  
try him with (at) it. Ar n-Ooinnac is now n-Ooin-  
nac; just as ar manam is m'anam.
- (17.) Conṑ maṑ le veieṑeṑaṑarṑ ari pṑiṑro, as well (many)  
as thirty.  
Spṑacṑ, or pṑuṑán, must mean a cake, ḡleóṑán,  
wild angelica, meapṑán, a lump of butter or the  
vessel containing it. Coṑarṑ=coṑ, food; ceal,  
concealment; meapṑ. plur. meapṑaḡa, a piggin;  
ḡluḡaṑeaḡt, garrulity, a noise called ḡluḡ, or  
ḡluḡar; ḡluḡaṑeaḡt, empty boasting; ḡo pṑiḡe  
=ḡo o-ti; maṑil, a heap.
- (18.) ní ari maṑt (maṑte Waterford) leo, not for their  
good; ari maṑte leir pṑéin vo éeann an cat  
éṑonán (purring).  
mṑiṑro, time, high time; Taoḡ pṑonn, must be the  
person to collect the pṑot, or reckoning; mṑaoṑa  
a dog; pṑairṑonáoiḡe, I do not know. blaṑṑḡ  
or pṑaoṑḡ, a scull, a shell.

Seamus D. Tuomey as cupress <sup>on</sup> potat. as zere  
as <sup>cupress</sup> fastur STANZAN <sup>cupress</sup> potat as  
Seamus D. Tuomey  
Taken down by Mr. Stanton, of Friar's Walk, Cork, from  
the dictation of his neighbour, Mr. Sexton. There  
were here a few words, with their translation, that were  
necessary to understand the two stanzas. The first  
stanza was spoken by James O'Tuomey to the congrega-  
tion coming out of the chapel, the second to Johana  
(his wife, I suppose).

Ta leann naé fearb le realao a5 Siobán,  
 agus apán-plúir cailce de'n éiríneacht nár pineáil;\*  
 Tá faro mo glaise in gac gleioipe r5aóán,  
 agus cáirde fada cum airc gan inilleán.

Comairle Sheumair do Shlobán.

Tá an pobal a' teac̃t, aḡur deán do ḡnó go cruinn ;  
 Cuir ríor caile a n-aḡair ḡac moimín uife ;  
 Tabair oram a' r' deoc̃ vó'n te ḡeabair cruair̃ 'na  
     ciorde,  
 'Sná teilḡ amac an fear ḡur nó'r vo vóil.

Ale not sour Johana has for some time,  
And flour-bread chalk-[white] of the wheat that did not  
become musty ;  
The length of my palm in every big fellow of a herring,  
And a long respite for payment without blame.

The Instruction of James to Johana.

The congregation is coming and do your business sensibly,  
Put down a chalk for every mornan of drink.  
Give a dram and a drink to him you find close in his  
heart;  
And do not eject the man with whom the habit is to pay.

AIR ÎNĂLĂŢITEACŢ AN PĂCAIŢ  
AŞUS AIR AÎTRÎŞE.

*Another Modern Sermon literally as spoken.*

17 Իր մimic եւ ԻՅԺԵԱՄ, Ե ՅՐ., Ե ԵՊԺԵՍԲ ԼԻԲ  
 ԱՊԻ ԱՆ Ե-ԲԱԷ ԱՐ ԵՍՊԻ ՕԻԱ ԱՊԻ ԱՆ ՔԱՅԺԱԼ ԻՄՈՆ ;  
 ԻՐ մimic ՅԱՆ ԱՄԻԱՐ Ե ԵԱՆԶԱԲԱՐ ԲԵՒՆ ԵԱՊԱՐ  
 Օ Ե ՔՅԼԱՄԱԲԱՐ ԵՐ ԱՆ ԵԱՅԱՐՅ ՇՐԻՐԵՐԱԾԵ  
 Ե ; ԻՐ իմimic ԱՅ ԵԼՐ ՈՒԵ ՅՊԻ ԵՍՊԻ ՕԻԱ ԱՊԻ  
 ԱՆ ՔԱՅԺԱԼ ԻՐԵ ԵՄ ԱԻԵՆ ԵԵԻ ԱՊԻ, ԵՄ Ե  
 ՅՐԱԾԱԾԱԾ, ԱՅՐ ԵՄ Ե ԲԵՐԻԲԻՐ Ե ԾԵԱՆԱԾ.  
 ԱԷԷ, Ե ՅՐ., ՈՒ Խ-ԻՈՆԱՆՈՆ ՈՒՅ ՈՐ ԵԼՐ ԱՅՐ.  
 ԻՅԻՄ ՈՐ ԾԵԱՆԱԾ ՈՒ Խ Ե-ԲԻՄՈՆՆԵ ՈՐ ԵՂԱԼԼԻ-  
 ՅԵԱՆՆ ԲԵ ; ՈՒ Խ-ԻՈՆԱՆՈՆ ԵԱԷԷ ԵՐ ԱՆ ԵԱՅԱՐՅ  
 ՇՐԻՐԵՐԱԾԵ Ե ԵԵԻ ՈՒ ՅԼԱՆ-ՄԵԱԲԱՐ ԱՅԱԷ  
 ԱՅՐ ԱՆ ՕՐԽԻՅՈՂԱՐՈ ԱԷԱ ՕՐՄԱՐԻՅԷ ԱՆՈ ՈՐ  
 ԵՈՄԼԻՈՆԱԾ ; ՈՒ Խ-ԻՈՆԱՆՈՆ ՔՐԻՅԼԵ ՈՐ ԵԼՐ  
 ԱՅՐ ՈՐ ԵԱԷԱ Ե ՄԻԱՊԱԾ ՈՐ ՄԵՐԻ ԵՈՄԱՐԼԵ  
 ԱՆ Ե-ՔՐԻՅԼԵ, ՄԱՐ ՈՒՆԼ ԱՆ ԵԱՐԻԵ ՕՒՄՈՆ

\* *pinneáil* or *pionáil*, to grow musty. Neither of these words is in dict., I believe. Nor is *gleoipe*, applied to a big dashing young man, so far as I can recollect.

rior an òlìge a beit againn muna n-òeun-  
famaio an òlìge a coimeáo.

Τά βίον αἰών ζο λέινι τά βίονι ριν, ζο  
 β-βυλ ρέ ο' βιααίν οππιαίν Όία το αόμαό  
 αζυρ το ζηάόυζαό ό'η βύρι ζ-οιορθε ζο  
 η-ιομλάν, αζυρ όρ οεανν αν υλε νιό; α  
 ατεαεατα το όομεάο, αζυρ βυρθεααζ το  
 έθαβηε λειρ ι το-αοαό α όιοθλυιτέαο; ζαν  
 ρεαζι α έυι αιρ λειρ αν β-πεααό, αέτ α  
 βειτ οίλιν οίοζηαιρεαό'ηα βειβιβίρ. Τά βίον  
 αζαιβ μαρ αν ζ-οεουνα, ζο β-βυλ ρέ οε  
 οιβλοζάο οππιαίν βύρι η-αναν το λεαρυζαό,  
 αζυρ βεατα βειζ-βίαιρεα το λεανμύιν αιρ  
 ρον Όέ. Αέτ αοό έ βύρι ρζεул? Αν β-βυλ  
 ριβ αζ ρυβαλ οε ζηάέ ι ζ-οαράν βύρι λεαα,  
 nó αιρ αν η-βόάιρ το ρυτεανν ζο η-ρρυνον?  
 Αν το-οεζανν ριβ ριβ ρέιν ρααζ ζαό αον λά  
 το βειβιβίρ Όέ, nó αν β-βυλ ριβ 'η βύρι  
 ρζλάβαοέιβ αζ αν οίαβαλ? Αν η-οευνανν  
 ριβ Όία το αόμαό αζυρ το ζηάόυζαό ό η-  
 βύρι ζ-οιορθε ζο η-ιομλάν, nó αν το-οεζανν  
 ριβ κύλ βύρι λάμμε λειρ? Ανν αον φοαλ,  
 αν ζ-οομεάοανν ριβ οίεζε Όέ ζο οίλιν, nó  
 αν β-βυλ ριβ τά βίονβίρρεαό λειρ αν  
 β-πεααό? Σεο οειρτιοννα αι' μαιε το ζαό  
 αοιηνε βίερεαό το ρέιν. Αζυρ ιη οαρίμβ  
 α όι, αοο νιό έ πεααζαό ι η-αζαίρ Όέ?  
 Ατά μαρ-λαό αζυρ εαο-ονόιρ α έαβαηε το  
 Όία ηα ζλόιρρ, Ρυααζιτέοιρ αζυρ Αιρ-  
 τέζαμα αν υλε νιό. Αζυρ αν υρεαη  
 ατά 'ραν β-πεααό, ηο α έυι ραν β-πεααό  
 αον αν τά ραοζαλ, βυθ μαιε αν νιό όόιβ  
 αν φοαέ α βαιη ανυαρ τά ρύλιβ, αζυρ  
 ρευάιηε αρεαό 'η α ζ-οιορθε ρέιν, αζυρ  
 αν ρταο 'η α μαθαοαι ανη ταρ έιρ πεααζιτέ  
 όόιβ α έαβαηε ζο ομυνν ρά οεαηα. Ομυνν  
 έαζαιβ ρέιν έ α ποβαλ. Αοο α ρυζηεαβι  
 'ηυαιρ α έυιηεαβι ρεαζι αιρ Όία? Σίβρ  
 α έυιορτεζιτέ, α β-βυλ αν εαζλαρ μαρ  
 μάέαιρ αζαιβ; ριβρ α έυζ μιοννα αζ  
 υμαρ αν βαρτεζ ζο η-βερεαό ριβ ιη βύρι  
 ζ-ελαην οίλιν αει ζο οειρρ βύρι ραοζαλ;  
 ριβρ α ρυιζ ρίορ αζ βόιρ α ελοηηνε, αζυρ  
 α έαε βιαό ηα β-βίηεηη—ρίαρηυιζιη οίβρ  
 αοο α ρυζηεαβι ηε ετυιη 'ραν β-πεααό?  
 Αν έ αμάν ηάι έυιηεαβι αοο ρυη ιη βύρι

n-Óia, gup iugneabair faillíre de n-a fheirbír, agus go maabair as caiteamh bíuí raogail san aon éimíne agus air? O! iugneabair a b-paoníormeara. Marí Catoilicib 'o'anná-labair gup ó Óia a táimne gac maíe éugailb ná b-fuil agus; gac ghrá, agus gac tíot-lacaó, agus gac fába; glacaabair ó n-a lámh, rubailíre agus públéoríre; fúigeabair ríor as á bóiro agus éirteabair marí bíad a éuro feóla, agus 'o'olabair a éuro fola marí 'oeó, agus tapí éir a éirte oib éuasóbaí amac marí luroar, agus iugneabair feall air. 'Oeiuigeabair ruar 'na éoinne, agus éirteabair oib a uígoarí; i ngráó muntearíor a 'deunad le n-a namharíob, iugneabair gáimne agus maga féis, agus air nóir an aróberíreóia éugabair íaríaríe air Óia uile-éomíaríeac 'oo éilgean ó n-a éatáoiri áirio-rímeac ríoríuríre. Cao a iugneabair 'nuair a péacuígeabair i n-ághaó Dé? Seaparó i ríoríaró air énoc éalabair agus éiríorí ríob. Feudáir air íora Cúioró as éioacó air ériann na éioiríe. Tugáir fé veair a éolann beannaríge corparíe le larpáiríob, agus a éann naomíe loiríge le veiríob. Feudáir air a lámhais agus air a éoráib ceangailte 'oo 'n g-éioirí le bíoríaríob gáiríe, agus ríaríaríeó cía iugne na neiríe rí. An éuine air mipe nó air meiríbal, a maib a éial caillte aríe, nó an veamían é a táimne aníor ó ríuionn éum páraib a banníe 'oo Óia éann a éanníngíe? O! ní naéatari aca rí é. Cía eile a éumí íora Cúiorí éum báir? Turá a péacáirí! Turá a 'r ní éoinne eile, a éumí 'oo élanuig-éóirí 'ran muéiríe rían. Turá a éóg na ríuipíre 'oo lámh agus a leas le funeaim air gualíob íora íao. Turá a éumí an éoríon éiríngíeac air a éann agus 'oo b'púis ríor le ríorí-nearíe í. Buó turá a péacáirí a éiomáin na éairíngíe ríe n-a lámhais agus ríe n-a éoráib. Buó turá a éeup Ríis na glóiríe.

O! má tá éoinne as éiríeacé líom air ríaró an péacáirí máiríob, atá éiríe agam air. An b-fuil ríe ve aríne agat leanníuim

níor ríe ve 'n b-peacáirí, tuille péiríe a éumí air Óia, agus é a éeupad amíir agus amíir eile? Nó an mían leat 'oo éioiríe-éleacáiríe a éilgean uair, agus éarad air Óia le h-áiríngíe ríorí, agus veisí-beatá a éiríeaim ar rí ruar? Gíó b'é níó aca atá ríonn oríe a éeunad atá teacáiríeacé agam éugíeac. Má tá tu páiríe le 'o' ríaró mí-áó-míaríe; agus má tá ríonn oríe san an péacáirí 'oo éiríngíe, as caiteamh i n-óias le h-áiríngíe a éeunad air leaba 'oo báir, agus maíeaimíur a fáigíle ó Óia: a veiríum leat go éinníe, nuair a éioarf ar lá rían go n-glaoófaró tu air Óia agus b'féoirí ná éiríeacáirí Sé leat. Cao veirí Óia ríeín leir an veamí a éuílíngíeann 'o'á ghráir muirí a raogail, as bíarí air ríócaríe a fáigíle ríe veiríe? "Oo bíis gup glaoó-ríe oríaríob," \*veirí Sé "agus éuílíngíeabair: rínearí amac nó lám agus ní maib éoinne a éug airíe. Éairíaríngíeabair gac éomíaríe líom, agus iugneabair faillíngíe am' bazaríe. Veuníaríe-ríe marí an g-ééaríe, gáimne ríe n-bíu n-veonarí-ríe, agus veuníaríe me maga fúib nuairíe a éioarf ríu oríaríob a maib eagla agus ríomíe . . . . . An rían glaoófaró ríao éum agus ní éiríeacáiríeac-ríe leó."

Acé an veamí atá toiríngíeac éarad air Óia le h-áiríngíe—leó rían a veiríum go b-fuil Óia ríócaríeacé, go b-fuil Sé ríaríe-fulamíeacé, agus lán ve maíeairí. Leir an áiríngíeacé a veiríum marí a veiríaríe an páiríe,† "Má tá 'oo péacáiríe éomí veiríe le coríuipí, veuníaríe éomí geal le ríneacá íao: má tá ríao éomí veiríe le éumíon béro ríao éomí geal le h-olann." O! ná é bíeacé, agus ná éomííeacé an níó 'oo'n péacáiríeacé bóerí gup ríeoirí 'oo páiríuín a fáigíle ó Óia 'n-a éoríeacé go léirí, ír cuma cá míeíe íao. Bíeacé go b-fuil a éann éairí-éub marí an gualí, ír ríeoirí 'oo beiríe glancá níor gíle ná an ríneacá; ír cuma éao é éuípíeacé a éioiríe agus olcaríe a éeolacáirí, tabaríaríe

\* Seaparíeíe 1. 24, 25, 26, 28.

† Íríaríe, 1. 18.



Óia ghrápa óo éum buaó a fágáil oiréa má iarruann pé le h-umhálaróeáct agus le vut-  
maóct é. Feúc ari Naomh Peasaraí oo iugne a  
Mháirtirí oo feunao; Naomh Maire Mag-  
velean a bí na bean mí-ádhmairg; Naomh  
Aghuirtín, an peacaó móir; agus lán eile oo  
iompuig, ó beic 'na b-peacaóib uabáiraca  
éum a beic 'na naomairb glóimhara.

O! a óir, ná oíltuigirí anoir oo ghrápa  
Óé, ná bíoró nioir ría ag ceuraó lora Crioirt,  
agus ag rísaireaó a éosa pola pé n-búir  
g-coraib; caicirí uairb go bpiat búir n-oiróic-  
cleaóctaróe, caparó ari Óia le cioróé úmal  
agus iarruairó maiteamhara ari, agus veunfaraí  
Sé crioóaire oirpáir. Má tá búir g-cioróe  
bpiáigte ríor pé ualaó búir b-peacaó, má tá  
rúib i g-cuibreac ag an oiaóal, taigirí go  
o-tí caóaoirí an fáoiróirine, agus bpiurfaí  
búir rlabharaóe agus tósgaraí an t-ualaó oib.  
Taigirí éum búir n-aóari éeannra, éiróairg;  
veunairí fáoiróirine le 'n a feairíonaó—an  
ragsairt—agus 'nuair a tósgaraí rérean a  
láim ór búir g-ceann cuirfeair cíoé pola  
lóra Crioirt ari búir n-anam, oo glanfaraí  
rúib, agus veunfaraí rúib nioir gile ná an  
rpeaóta.

[Óir, for veairbímaítepeaó, brethren, pro-  
nounced as if written veirteápeaó.  
Pé Munster pronunciation of pá,  
under; and féig, or rather féig, for  
faoi, under him.]

eaóTRA ari an m-buaóail le agus  
ari na trí h-ealaróe bíó fá  
óraoiróeáct.

Ag Rinn-Cúluirge, in iarráirí Cónae  
Coircaig, iuceann an fáirgíge a b-fao a rpeaó  
ann ari tír i g-coraímlaó le ábann, agus  
ir gnaóac leir na buaóailib oo cóimhu-  
geann in aice na h-áite cuimnuigáó ari a  
bpuac i laeóe bpeaóga ag imiit cleair.  
Lá oá ruib buaóail timóil óeóirpe bli-  
aóna veug óaoir 'n-a aonair coir na tríaóga,

oo bíó pé ag feúcan gan raicóir ari an  
b-fairgíge in a ruib luirne glar-uaine ó  
éairneamh na ghréine, agus gan gal gaoiré  
ann ari ann aeir. Buó mímie moimie rín oo  
fuiró pé le h-air na taoróe oo bíó anoir ag  
bualao a g-conne na g-cloó pá n-a bun, aó  
fíl pé naó b-feacaóí pé ariam agáó an uirge  
nioir veig-rígeimheamhla, agus vubairp pé leir  
féin oá m-beiróeó báó airge gupí ronnmaí  
maópaó pé ag báóóipeaóct, aó ní ruib báó  
'n-a maóaire. Le linn feúcan timóil ari  
oo éonnairp pé cláir áómaro i b-fogup oo,  
agus ann ari an g-céaóna, oo óeairp pé  
trí h-ealaróe ag ríamh ari báir an loóa  
agus íao ag teaó pá n-a óéigín. Óiom-  
poigeaóari ann ríó agus ann ríro, aó i  
n-oiráig tamail gáirpí tángaoari 'n-a  
láóairí. Oó glac luatgáirí móir an buaóail  
ag ríoirín cuic na n-eun. Thomairg rí an  
meiró bpiurgáirí ariam oo bíó 'n-a pócaró,  
agus oo éug oirb é le n-íre. Míear pé  
ná'í buó éin ruáóanta íao, óeabairuóeaoari  
beic cóim ceannra, muimteaóara rín.  
Theróóoir cóimgámaó go leóir oo, aó gac  
uair éug pé iarruáct ari bpeic oirp oo éirp  
ari cuimilt leó.

Ní ruabaoari a b-fao 'n-a cóimgáirí an  
tríac fáimluigeaoari oo beic ag vól póir  
nioir mó i m-bpeaógaó agus i o-tairneam-  
maóct, agus oo neairtuig a mian bpeic oirp.  
Dup a óuil oo éurí a b-féiróim, ruig pé ari  
an g-cláir áómaro, ruig pé ari, agus oo leam  
na h-ealaróe. Shéol pé an cláir oo ríeir  
a óirle le n-a láma oo tumaó go rian ann  
an uirge maí ir gnaóac oo óéanamh le  
maróóe ríama. Cónbairgeaoari na h-ea-  
laróe a m-bealaó moimie, aó nioir b-féiróirí  
leir teaó ríuar leó. Buó gáirpí go  
b-fuairí pé é féin i láirpí na fáirgíge. Bíó  
pé cuirpeaó agus oo éair ríao ó'iompuamh,  
agus leir rín ó'iompaig a ligé ann ari  
eagla naó o-tiocepaó leir caparó ari air go  
o-tí'n tír. Aó énuarairgeaoari na h-éin  
timóil ari maí beróóir ag iarruairó a  
buarpeamh oo éunnuigáó, agus éurpeaoari  
ó'fíacáirí ari a gúair oo óeairmao. Le cion



oíob, fín ré a lám go deitneapac éum bpeit ari an g-ceann buó bpeagca oíob, aét vo luig ré jó éiom ari éaob de'n g-cláir, vo éail ré a gneim, agus vo éuit re arteaé i o-tonnaib na faillge.

An triá múrtaíl ré ó'n g-éao éuiteagla vo éáimic ari, i' aílá bíó ré fínite ari leaba éáim éan ann' an g-cairleán buó deire oá'í éonnaie fíul uime iuaí, agus tri' mná uairle 'n-a peapam le h-ai' na leabta. Thóg ceann oíob lám an buacalla agus o'fparmuig óe go bárdéamhú cionnar vo éápla óe beit ann' an áit rin. "Ní' fíor agam féin ari rin," uibairt an bua-éail, agus vo innir ré oíob an míotapac éáimic 'n-a fílige. "An b-fuil tú fáirta panmúin 'ná' b-poáir-ne go veoi?" ari an ceann buó óige oíob, "agus tá fáilte agáim poimac. Aét má éomnuigeann tú annro ari peacó tri' laeteao ní féaofairi maieacóuim aó' éiri féin éoróce ari, maí vo éoilpeao an éaoé agus an éuan oie." Bíó áitior éóm móri rin 'n-a éioiré le h-áileacé na h-áite guri éeall ré gan rgaianmúin leó. Thuagaoi é ó'ieomia go ieomia vo'n tíg, agus ní iuib aét ceann oíob aig bpeit báiri ari an g-ceann eile i maieamíacé agus i paróibear, le cairin óiri agus reóoa oaoia leig ré go minic ari páiaatár, agus o'fparmuig óe féin ari b'é rin an áit ari ari tugao an t-annm éeáma.

Má' ré le móri-aatár in a óuacig nuao ari peacó éuig m-biaóan, aét fá éeann na h-aim-riie rin vo élac re mian uul ari ari aig feic-rin a éaoil agus a óaoime muimteapra. Ari eagla ná'í b'féoiri vo é rin vo ééanam, líon ré le bpión agus buaieao aighe, gan pior vo na mná uairle. Lá oá iuib ré 'n-a lúiré aig bun ériann, agus na veóia aig ríleao le n-a ériuaró, éáimic rean-éailleacé mánnacé éuige, agus uibairt ri leir, "Ma éeallann tu óáimra go b-pórfparó tu me beapparó mé tú abairle amáiaé." "Ní pórfpáim tu," ari ré, "oá m-buó leac paró-bpear an voimam." Níori éúiga éualaró

ri é aig labairt na b-focal po ná rginm ri ar a maóair. Ann' an am éeáma vo óriuro ruar leir na tri' mná uairle bíó fá rgaé tuiri a b-fogur vo, aig éirteaé leir an g-comiaó, agus vo éabaoari buiréacár leir vo-taob an éieagria éus ré ari an t-rean-éailíig, agus uibairtari maí éeall ari po go o-tógaíoir go o-tí a baile féin é.

In am eirig ériéne, an lá 'na óiaig rin, ari múrtaíl vo, bíó ré 'n-a fúró ari túri-tán aig bhuacé na faillige, r'ligé éeáiri ó éig a éaari. An triá o'féucé ré éaiuri éonnaie ré na tri' h-ealaróe aig rinám ann' an láéiac éeáma in a maóari éúig biaóna poimie rin. Bhióeaoari aig úmíu-éao a g-cinn vo, maí beiróir aig iáo, "Slán leac a éaria ari g-éioiré." Aig véanam po oíob, vo éumaoari iao féin fá'n uirge agus o'méigaoari gan pior a o-tuair-riig. Thiuall ré abairle, agus vo innir an rgeul acá áitirte annro. Maí nac iuib vo éloinn aig a éaiuri agus aig a máaiuri aét é, ní muiré iáo guri luac-éáieacé bhióeaoari a o-taob a fílleao agus gan fíul aca leir. Bhió iongnaó móri ari na oaoime vo éloir a rgeul, aét níori éieioeaoari é, gú go iuib lom na ríunne aighe.

Fá éeann amiríie gíorria éáimic éioeiar ari triuall éum na tíie áille vo fág ré uir amáie vo fágail ari a áit óúéaiur agus a éáiríe, aet ní iuib eólar aighe éionnur vo éioepao leir é éeanam. Bíó bpión ari a éaiuri agus ari a máaiuri é beir oá b-fágbaíl agus iao aig uúirtaoir leir, aet ní éógfaó ré a g-comairle. Éuaró ré go bhuacé an loéa agus vo éiom ari éaoi, aét buó neam-éaríacé a éno, maí ní iuib pior, fáirnéir, no iún aighe cá n-veacáo na h-ealaróe. Níori b'féoiri éuri o'biaéar ari panmúin ó an áit rin gan capao ari ann go b-fuairi ré bá' ann' an trié éeáma.

PAORUIG O'BRIAIN.

baile áta-cliaé, Mí na Samia, 1887.

## VOCABULARY.

·aicior, ·ir, s. m., pleasantry, delight, drollery; bealač, ·aig, ·aige, way, passage, road; bhuirgair, ·air, pl. id. s. m., crumbs, fragments; caileac, ·lige, ·leaca, s. f., a hag, an old woman; ciocair, ·air, s. m., desire, greediness; cniéagla, g. id., s. m., terror, trembling; ciunairg—nuḡaó, v. n. and a., cease, rest, calm, pacify; coinuigeann, v. a. to dwell; enuairgeasair, they came close together; coramlao, ·oa, pl. id., s. m., similitude; cput, ·oča, pl. id., s. m., a figure, a shape, a form; oea-bairdeasair, they seemed, appeared; oetneapac, ·aige, adj. hasty, ready; oipuro, inf. oipuro, oipurim, and oipurion, v. a., bolt, draw, approach; oipuraib, v. trusting to, depending on; oip, comp. prep., in order to; eala, g. id., pl. airé, s. f., a swan; pá n-a ·deigin, prep. towards him; páirnéir, s. f., intelligence, information; gal ḡairte, s. f., a puff of wind; goillepeao, ·leamun, v. a., displease, injure, followed by air; ḡair-úame, adj., green; ḡeim, ·eama, ·eamanna, s. m. a hold, a morsel, a pain; luirne, g. id. pl. ·neaca, s. f., a blush, a flame; linn, g. linne, pl. linnic, s. f., a time, a period, a race; liḡ, g. liḡe, pl. liḡte, colour, complexion of the countenance; miócapao, g. id., and ·uró, s. m. mishap, misfortune; maireamlao, ·oa, s. f., elegance, beauty; tinn-Cúlurpe, Anglicized, Roaringwater Bay, about 8 miles to the west of Skibbereen; tpeó, pl. ·óda, s. m., place, direction—"Dein tpeó dam ameairg oo aingealaib naomta."—agallam an bháir agur an vume ceinn.

## bás an ačar uilleog 1. oe búir.

San amhur oo eualaró leigheóiríoe ihur-leabair na ḡaeóilge iorime ro tárg báir an ačar uilleog 1. oe búir, Canónac na Cille Moirne i o-Tuaim. Ir le cporíoe uoilḡiorac acám aig teacé éairhur annro. Buó ball oo donoač na ḡaeóilge é ó cuirpeao air bun an cuamann, agur ḡrḡiobnóirí oo'n ihur-leabair-ro, aig tabairte cuntair air ḡeaca Sheagán illic héil, áipio-earpog Tuama, agur ir bhíon liom oo maó, ḡiú ḡur ḡrḡiob ré mói-cúro oe ná'ir éainice leir é oo éipoc-nuḡaó. Oo iunn ré a uécioll ḡo uilur, uéḡiačac air feao ruar le óá ḡicro bllaóain cum bheir meara agur iéime oo cúir air teangan na h-Éiréann. Buó ná'ir leir an tapcairne in a maib an ḡaeóilge, ní amann iorir namarib a típe uéčair agur luco galloa ḡo corcéann, acé pór an ropar i n-uairg na h-uairle oo bíó aig Éirunniḡ féin, aig tuúé le céile aig feucáinn cia aca ir fedáir oo deunpao ačair air úilabair an t-Saranaig, agur aig oearimao ḡo pailigeac a o-teangan áipra féin. Tarbdeanann na leabair oo ḡrḡiob ré an

oeaḡóil píunneac agur an teapḡmaó típe le ar éus ré a amirir aig obair ḡan oualḡur cum ḡo ḡ-comheasparó beó an t-aon réao-comairca oo fág air iurir agáinn. Tá ré anoir ḡḡairca le n-a ḡnočair paoḡalta ḡo ueoir, acé ir paoa maipiró a ainm, a éail, agur a faočair luacómair ameairḡ Éirunneac, ó ḡlún ḡo ḡlún, in ḡac uile iorinn oe'n uoihan. Ní feacaro an té acá aig a ḡrḡiobao ro a ḡnúr iuam acé ḡuiréann ré—ḡo o-tuḡaró Dia ḡlóirpe na b-plaitear uoo' anam a áčair uilleog 1. oe búir.

At the usual weekly meeting of the Council of the Gaelic Union, held in the Mansion House on the 26th November, 1887, the members present being—Rev. M. H. Close, M.A., M.R.I.A. (in the chair); Messrs. John Fleming, J. J. Morris, John Walsh, J. J. O'Farrelly, Patrick O'Brien, and R. J. O'Mulrenin, Hon. Secretary, the following resolution was unanimously adopted:—

Proposed by Mr. Fleming and seconded by Mr. O'Brien—Resolved: "That this meeting adjourn till this day week, through respect to the memory of the Very Rev. Canon Ulick J. Burke, an eminent Irish scholar and member of this Council, whose death we sincerely regret."

P. O'B.

## aonac beárna na ḡairte.

(Continued.)

## VII.

An bó an-laoḡ ná berdeac ró aorpa  
bí ir oapir a uočan  
Sé puinč-ré ueic ḡrḡilinge a'ir maol  
'S ní b-faḡrá an laog ḡan coriún ann  
Air feaparo aorpa ḡeobčá aon meao  
bí ḡaimna oapir ḡo leóir ann  
Capuill ḡiorde ba deacair a óiol  
bí an ronar le oapirpe air pónir.

## VIIA.

Bí uačbar ḡo léir oe Ciararib ḡaola  
O ḡaile-inḡréala óá n-óiol ann;  
ba beaga, caola, ná'ir b'fir leat air aon cori,  
a ḡ-ceannač air aon róice uil ann.  
Air tḡi ḡinrde a'ir maol ceannairḡ Séagán  
Leun,  
Óá feaparoin maola bí curbiorac;  
acé ḡeallam-pe óm' beul nac vume ró  
maol,  
An jean-vume claon a óiol iao.

## VIII.

Bí fean-mná cníona laza, san bpiú ann,  
 'Sa u-teanga go líomta ag báruiréact;  
 Plucairéact éainte aca le paité,  
 A g-clainne do theigilt ó'n áir-o-bhuigean.  
 Bí bacair na uitéce ann, luét, trick-o'-the-  
 loop;  
 'Dob' aibis do luigead luét cáirteige;  
 Bí uataca a n-glúinib fean-tuine an gúta,  
 'Sé ag earfgaine ann rúo le h-áir-o-éioré.

## IX.

Bí uatbar éiréann mangairíve éirí,  
 Tairíer an-curo hakes a úiol ann,  
 Ádanta, reínir, puilleám, créitíre;  
 Agus rhabaig ag béite ar fionta.  
 An cuimpa-béil ba binne leat é,  
 Le bairia do méiri a luigead ari;  
 'San éiríbin níuce do gheóbeá ar pínigin  
 'S go b-fampéá dá creimíur go fíor-  
 pmoir.

## X.

Bí pic a'í uatav do'n píir ar rgalldá,  
 Agus píunta ói ar leir-píngé ó Sígle.  
 Fearí 'ra bacala lán de eutlarana,  
 Cuirféac éum píata ptangíníde.  
 Ba móir an maíga ari píal a'í leir píngé,  
 Peipe gallows vom bhíre;  
 An laintíerí ptám ar ríllíng dá fágail,  
 Mac leigféac éum fágam tú a rtoiréce.

## XI.

Maígaíve raoria, cuibíopaé, a'í raoria,\*  
 Ó aontáige éíum go ué teact:  
 Connáiré mé caoria éeann-píabac úiolta  
 Le búiréirí buróe ar leat-éoríom ann.  
 Sgarí uilliam bhíúgo le bó bheága, gíorúe,  
 Níor glac ré act tír píunt uó uiré,  
 'Nuairí éámig Sígle úeapíurí,  
 Go u-tabairféac ré úiol 'ran píórta.

## XII.

Bí bhuphana cana, 'sur curry-combs  
 capall ann;  
 Clabán 'nari ceapaó reorín uo;  
 Turíann ar feapíaro ann, ríánnneup éum  
 capta úóib;  
 Coricós uo'n paité éum luíge innite;  
 Bí turíup a'í meacain ann, cáiréoríge  
 ceapíga,  
 plumaíge uóba, a'í ríliníge;  
 Ar uinníun bí an ríacaó le ganacup  
 bainne,  
 a'í mná-tíge a cairmeapí 'na u-timéiolí.

## XIII.

Bí rígaóam ann bairíalle dá n-úiol ag  
 mangáiré ann,  
 Bíoanaríe éalma 'í uob úríao,  
 Slabacáin emí-caupíaríge, poríam a'í gla-  
 maíge ann,  
 Bíoanám a'í bhuc-géala ó'n t-Suíurí ann;  
 Bí píotám ó'n b-fairíge, ríaoéam 'na  
 g-caín ann;  
 Spíonám, fairíngíge, a'í úbla.  
 Bí píuítín uo'n leant ann, cuirpín uo'n  
 banaríela,  
 Ar rígaóéan éum amáiré uo'n t-píul ann.

## XIV.

Bí tuínéirí a'í píce ann éámig o Bíoapó,  
 A g-curo aral faoi íomav bagaoiríave;  
 A mná 'sur a leinb éus ptán agus míotal  
 leó:  
 Éíománarí tentana dá n-uéanaó  
 Ba gáíurí go píab teime aca, 'ra lán uaoine  
 cuimníge,  
 'Do buó aluim leat boíga a réreacó ann:  
 Act uoríag an goíap a'í éuro aca coríag  
 'S ba gáíurí go píab cozáó arí an aonac.

[TRANSLATION.]

THE FAIR OF WINDGAP.

## VII.

The cow in calf, if not too old,  
 Was surely dear enough there;

\* mapgarde raoria, mapgarde raoria, is another reading.

Six pound six, ten shillings and sixpence,  
You would not get a calf without a crown  
there.

For an old heifer you could get any price,  
Yearlings were not too cheap there ;  
It was not easy to dispose of good horses,  
But ponies were dear, indeed, there.

## VIII.

There were great herds of hornless Kerry  
cows

From Mitchelstown, for sale there ;  
Small, slight things you would not think  
Worth buying at any price there.

For three shillings and sixpence, Shawn  
Leun did buy

Two hornless middling heifers ;  
And I pledge you my word, no fool was he,  
The deceitful old man that sold them.

## VIII.

Old crones were there, weak, without vigour,  
But with tongues bitingly garrulous ;  
They scolded, too, though only intent  
On taking their sons from the fierce fight.  
The beggars of the country, the trick-o'-the-  
loop men,

The card-players there shouted so lustily ;  
And the gouty old man with rheumatic  
knee-joints,  
Cursed away there quite heartily.

## IX.

Numbers without number were there of  
fish-mongers,

Having disposed of shoals of hake there ;  
China teapots, sieves and riddles,

And the girls quaffing wines there.  
The Jew's harp, you'd think it sweet,  
When touched by the tip of your finger ;  
And the pig's leg bought for a penny,  
You would gnaw quite to the marrow.

## X.

A peck and forty of pease quite hot,  
And a pint for a halfpenny from Sheela ;  
A man with an armful of cutlasses,  
That would cause staggeens to run.  
A great bargain, surely, for sixpence half-  
penny ;  
A pair of suspenders for your trousers ;

And a tin lantern to be got for a shilling,  
That would prevent you from straying at  
night.

## XI.

Bargains—some cheap, some middling,  
some dear,

From fairs I see ever coming :  
I saw a grey-headed sheep sold  
To a swarthy butcher for two-and-sixpence.  
Bill, Bridget's son, parted with a fine cow,  
He got but three pound two for her ;  
But when Sheela came she swore an oath  
That he would pay dearly for the roast.

## XII.

There were neat brushes, and currycombs  
for horses,  
A cradle for which a lullaby was composed ;  
A wheel and spindles, a reel for twisting,  
A hive for the swarm to lie in.  
Turnips, parsnips, and red carrots,  
Black plums and cherries ;  
The milk being scarce, there was a struggle  
for the onions,  
And the housekeepers scolding about them.

## XIII.

A dealer had herrings for sale in a barrel,  
Brave sprats were there, and quite fresh,  
too ;  
Sloake, cnis-carrige, crabs and lobsters ;  
Salmon and white trout from the Suir there.  
Periwinkles from the sea, bilberries in a  
heap,  
With gooseberries in plenty, and apples ;  
A flute for the child, a small pitcher for the  
nurse,  
And a mirror for the eye to gaze in.

## XIV.

Forty-one tinkers came from Birr there,  
Their donkeys well loaded with baggage ;  
Their wives and children, tin and metal,  
And they set up tents in a hurry :  
They soon had fires, with a crowd about  
them,  
Delightful was the blowing of their bellows  
there :  
But the metal flowed over on some who  
were weary,  
And there was shortly a fight on the fair.



## THE FAIR OF WINDGAP.

M. CAVANAGH.

*(From the Irish of Thomas Moran.)*

## VII.

Cows (not too old) in calf, I'm told,  
 Sold dear enough in conscience ;  
 Six pound sixteen and "half thirteen ;"  
 Young calves a crown (that's nonsense !)  
 The heifers aged were soon engaged,  
 Grown calves were cheap to none there ;  
 Steeds, stout and well, were hard to sell,  
 But ponies held their own there.

## VIII.

There aged crones, all skin and bones,  
 Their tongues a fierce war waging ;  
 With power of "jaw" seek sons to draw  
 From where the fight is raging.  
 There gamesters loud decoy the crowd,  
 (Half beggars and cut-purses) ;  
 While o'er the clan one lame old man  
 Shrieks forth his awful curses.

## IX.

"Fish jolters" throng in crowds along,  
 With fresh "Dungarvan hake" there ;  
 There ladies fair (?) from "chaney-ware"  
 A small drop slyly take there.  
 The sweet Jew's harp rings clear and sharp,  
 When touched with tip of finger ;  
 The cheap "*crubeen*" is picked quite clean--  
 O'er it they fondly linger.

## X.

Peas, soft and hot, from four-stone pot,  
 "Old Sheela" sold unceasing ;  
 And whips, that plied on *stageen's* hide,  
 Would set him "*Reynard*" chasing ;  
 For sixpence there you'd get a pair  
 Of braces for your breeches ;  
 A shilling white buys lantern bright,  
 To keep folk free from ditches.

## XI.

Of various kind, full well I mind,  
 Were "bargains" at that fair bought ;  
 A grey-faced sheep was sold dog-cheap,  
 (But half-a-crown she there brought).

"Bill Bride" will rue that "three pound two"  
 He, for his cow, had taken ;  
 For *Sheela* swears, when "Bridget hears  
 The news, she'll cook his bacon !"

## XII.

A brush or comb you might bring home,  
 A crib for babe to lie in ;  
 A spindle, reel, or spinning-wheel,  
 Or hives for bees to fly in !  
 Fine garden roots and luscious fruits ;  
 But milk being rather scarce there,  
 The housewives sought, and scolding fought  
 For onions on the trace there.

## XIII.

Fresh sprats, "*slowkaun*," hot "doolamaun,"  
 Salt herrings, cockles, salmon ;  
 And Suir's white trout, that beat all out,  
 All fish from Foyle to Shannon.  
 From field and wood came berries good,  
 See, here's a flute for "baby ;"  
 A looking-glass for blooming lass,  
 A jug for *potheen* (may be).

## XIV.

From Birr there came, with ass and dame,  
 A score and one of tinkers ;  
 They soon fire-up, each swig a cup,  
 And then—how flew the clinkers !  
 The bellows blows, the "pot" o'erflows,  
 The crowd (fierce curses yelling)  
 At once "pitch-in," all fight like sin—  
 So ends the tale I'm telling.

## O'CURNAN'S SONG.

*Gaelic Journal*, No. 26, p. 22.

We here present the readers of the journal  
 with the metrical version of this piece,  
 made by A. P. Graves, and with the music  
 of it as arranged by a master. It appears  
 that for singing or playing, the stanza of  
 eight lines at p. 22, should be divided into  
 two stanzas of six lines each, thus :—

## I.

A máire mhór, bheá,  
 A v'fúig an éneao ro am láir,  
 Naé leigearrad rín oileán na póbla,  
 Ar go m-béapfaimm nar mo láim  
 Dá o-tuigfeá féin mo éar  
 Naé leigfeá mo b'ar san r'póim.

## II.

ní éatém ánpa bíó, &c.



## O'CURNAN'S SONG.

*Slowly and Tenderly.*

Δ mhaí - pe míl - ír b'péas Δ  
O Ma - ry, bawn a - shore, That

o'fuis an éneao ro am láir nac léigear-fad  
thro' my bo - som's core Has pierced me past

rim óil - eán na fad - la ar so  
the Isle of Fo - la's heal - ing; By

m-béar-fainn oar mo láim Oá o-tuis-fad féin mo  
Heav'n, 'tis my be - lief Had you but known my

3  
éar nac léig - fad mo báir fódur-éim.  
grief, Long since to me with succour you'd be stealing.

## O'CURNAN'S SONG.

O Mary, bawn asthore,  
That through my bosom's core  
Hath pierced me past the Isle of Fodla's healing;  
By Heaven, 'tis my belief  
Had you but known my grief,  
Long since to me with succour you'd been stealing.

With tears the night I waste,  
No food by day I taste,  
But wander weak and silent as a shadow.  
Ah! if I may not find  
My Mary true and kind,  
My mother soon must weep, a sonless widow.

I know not night from day,  
"Cuckoo," the thrushes say;  
But can it be May in dark December!  
My friends look strange and wild—  
But hasten, Mary mild,  
And well my heart its mistress shall remember.

No herb or skill of hand  
My cure can now command—  
From you, O Flower of Love, I'll seek it;  
Then hasten, hasten here,  
My own and only dear,  
And in your secret ear I'll softly speak it,

One sweet kiss from your mouth  
Would quench my burning drouth,  
And lift me back to life; ah, yield it to me,  
Or make for me my bed  
Among the mouldering dead,  
Where the winding worms may crawl and channel  
through me.

Ah! better buried so,  
Than like a ghost to go  
All music, dance, and sport with sighs forsaking—  
A witless, wandering man,  
For the love of Mary bhan,  
With the heart within my bosom slowly breaking.

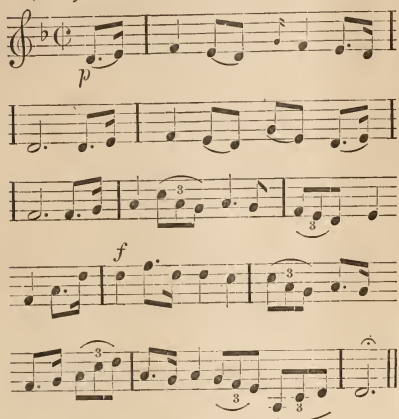
## A SECOND VERSION OF O'CURNAN'S SONG.

This version has been taken down by Mr. Carmody, of Comeragh Mills, county of Waterford, from the dictation of Patrick Hally, from whose singing the music was arranged by Miss Armstrong, of Comeragh. Should our friends in other Irish-speaking localities take like trouble, what an amount of our music and songs might be preserved! This version, it will be observed, is literally as it is sung in Waterford; in fact, I may add, as Curnan himself sang it—the parish of Kilrosanty, where this song was taken down, being a favourite haunt with him. Mr. Carmody tells me that there are two or three old people still living there who remember Curnan; one of them, a very old woman, who was with him for some distance along the road one Sunday coming from the chapel of Kilrosanty. Any Irish song or poem, preserved orally for eighty years, must have been altered more or less; our Irish singers, being all poets, try to improve the compositions they repeat; still the five first stanzas of this piece have been but little changed. The last stanza, I suspect, has been added by some other poet: it is too philosophic and too moralizing to be the composition of a maniac. Young readers from the other provinces will notice these peculiarities below.

Hard 5 is often used in Munster for aspirate ó or ǵ: this has been done here in b'péaróis, Stanza I.; p'asáis, Stanza II. (p'asáis itself is for p'asáir), and élaois and ólaís, Stanza III. é for ó is generally used in the third sing. cond. mood; it is so employed here in o'áimeóe and o-tagae, Stanza I.; and élaicpe, Stanza VI.; o'p'asáil Stanza VI., is for o'p'asáil; and Semúin, Stanza IV. for Seim. táir na gúro, Stanza III.; b'ídeann uair na gúro ann, is a Waterford proverb, i.e., in every twenty-four hours there is a certain moment when any petition made at that instant is granted. An old woman, it is said, set herself to pray for her grand-child: go raib Seágamín na n'áir éirpe. Having thus prayed for nearly the full term, a drop of soot-rain fell on the face of Seágamín in the cradle. "b'arra cearys oir a bo-éim," exclaimed the crone; when swift as thought the cabin was one mass of flame. Map a, Stanza III., is the Waterford expression for muna, unless. The music, as arranged by Miss Armstrong, appears to differ from that of the version given at p. 22, No. 26; but I am not a judge on this point. All I know is that those who arranged both airs are equally well known as first-class musicians.

Arranged by MISS ARMSTRONG, Comeragh, from the  
singing of PATRICK HALLY.

*Slowly.*



### O'CURNAN'S SONG (SECOND VERSION).

#### I.

Nac tpuas' r'uo fear map atáim,  
San p'ior mo leigear le págal,  
A'c amán ro gur bean 'o b'heorúg me ;  
Mo leigear níl le págal,  
Níl mo leigear a'c a'p 'o lán,  
Níl mo leigear a'c a'g bláe na h-óige ;  
Ní a'neigim tear cap fuáct,  
Ní a'neigim lon cap éuáct,  
Ní a'neigim aon uair mo éáipre ;  
Ní a'neigim o'róce tap lá  
A'c o'a'neicéad mo éporde mo g'rád  
Oá o-ta'gac sí a o-r'páe agur f'uirg'etm.

#### II.

A mháipe, 1r tú mo g'rád,  
G'rád lem' éporde 'o g'rád,  
G'rád le t'núe san t'péig'ion ;  
G'rád ó t'ur go f'ar,  
G'rád ó a'oir go bar,  
G'rád a pa'gais go oláe 'o'n é'pé liom  
G'rád a t'us mé péin tuit  
G'rád a o'f'ing a b-péin mé  
G'rád gan éam, gan élaon, gan éancláim.  
A'c an báb 1r gile óeao  
1r b'ea'gta b'haoré (eyebrows) a' r' g'g'etm  
mo leun nac liom péin tu a mháipe.

#### III.

A mollie, 1r tú mo éiall,  
1r tú a élaois mé a b-pian,  
T'ráe go r'muaimm o'p' éom' o'régeanac ;  
G'ac a b-peacaré o'e m' éáipre puam,  
Go b-pá'g'aimm iao am óiaig,  
Níor t'ur'ga 'há be'óimn a'o' t-éá'gmuir.

ní i'etm únpa bió  
ní éoláim neul ó luigim  
a'c ta'gann o'p'nao am' éporde san pa'p'aim.  
Map a b-fuirg'ó mé uair na g'urde,  
a'p óian m'óp' g'rád mo éporde,  
ní m'ia'p'ró mé beo mí a'p an pa'gal ro.

#### IV.

a mháipe níl 1r péig,  
'sa éolpa an t-péim ;  
mháip' tú go léir leo' g'rád mé,  
agur go m-b'ud binne liom 'o beil  
'ná an lon a'p b'ar na ngeug  
'Sná reimunt a'p g'ac teuo oá áileáct.  
1r búclac cap 'o ééile,  
1r oláe, g'eal 'o óeao,  
Tá t'núe f'ir an t-pa'g'ail leo' g'áipe ;  
Chum labar'ea, g'ar'oa, élaon,  
1r cúm'ea o'ear 'o beil ;  
Sé mo é'p'eaé nac liom péin t-a'nn'raéct.

#### V.

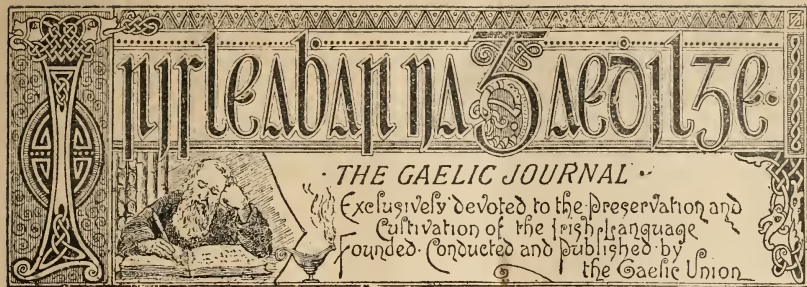
Póip, a éumaimn, óeao,  
agur tabair p'óg uam 'o'beul,  
agur t'ús a'oir éú'gao péin ó'n m-bár m ;  
no ó'rouig mo leaba éaol,  
a g-compa clu'et'mair óeal  
A b-pogur uon o'aoil 'r oá éáipre.  
Ní beo mo beo, a'c eug  
níl am' g'lóir a'c g'aoe  
níl o'p'm r'muao, pa'g'ail, ná r'láinte,  
a'c go o'eo'p'ac, b'p'onaé, t'p'et,  
san ceól, san r'p'óip, san péim,  
a'c m'óp' éuro a b-péin 'ra n'g'rád le ac.

#### VI.

Mo é'p'eaé agur mo éá'p  
nac uinne mé map éac  
G'hla'p'ac le m'na an t-pa'g'ail ro  
'G'ur a'ng'ioo buiré 'g'ur b'an,  
Chá'et'p'ó r'iao a o'p'á'g'ail,  
Tabairt fearc agur g'rád o'á ééile.  
O'e éumaimn agur 'o páip'e,  
agur b'ap'ar'oe g'eal 'o lán,  
Go o'ia'p'p'g'aimm map bá'p'ir Sp'p' le ac ;  
a'c a bean 'o a tá am' é'p'ad  
Map a péig'p'eaé tú mo cap  
Ná'p é'g'aró t'upa plán 'o' éeao m'ac.

### NOTICE.

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## HISTORY OF EDMOND O'CLEARY

(Continued.)

Do bual bulcán buille 'ran leir-éann ari éamonn, 'r gan é ari a cóimead, 'oo éurí galari buodán ari, agus 'oo leas éum lári agus lán-talmán é. 'r ann rin 'oo junne an oiaoi damanta ait-éalbad ari, óri 'oo junne beatac ceatari-copac de; aet o'fás [ré] an coimbleot mari rin péim, agus 'oo éuaró ari ceirpe cora go fail fúari flúic muc 'oo bí a g-éann 'oo'n ári, in ari éosail com tjom rin, nári aetm bulcán 'oo bi o'á éorúdeact, ari a éuma, nó ari a éuré, nó fóri ari a fúannaó, buó fámalta le gúnn-táil muice, nári muc mari gac muc é. O'éirig bulcán ari maroin laoi agus leat-fóillre ari na mápac, ag cuarúgao agus ag iariaró éamonn; gú gúri fava go b-fuairi ameag's na muc o'á unruir péim é agus a bean na rúde le n-a éaois ag peucáin ari oeilb aingil 'oo bí in a línéaoac geal 'oo bí aice. Do éus bulcán ari po gúri 'oo'n oeilb agus a dubairt go meataó a gaoir agus a glíocar no go m-biaó aige péim.

'r ann rin o'fíorlúig o'Éamonn cao é an cor'aoar 'oo bí tairi éir na h-oide ari? "atá fíor rin agam-ra, ari an ioméu'oeact; atá tairi fúillinge ari. Ari n-Oomnac atá tairi tairi fúillinge, agus níoi fan pé ari." "Do béarainn-re an éularó ariunnn," ari an

bean " (agus ní maib me ari Meirge ná ari bóroéir) nac maib ari, ag oul a éoola 'oo, aet tairi fúillinge, agus má' ari fon a beir 'na lúge 'ran b-fail po atá an éuro eile ari, buó faoirpe 'oo go fava a beir 'na lúge ari leaba éumai'g ná ann." "Do béararó mipe agus an tpeablaé uile an éularó ariunnn gúrab é rin an t-éaoac; go maib oeilb fúillinge ari ag fásbail na curo-eacta 'oo," ari bulcán; "agus an oiaabal fógnaim 'oo, bí ari mna h-anma maib péim." "Ní h-amruir liom ari an bean go mionnoéaro níó ari bí a o'éarar tu-ra; óri 'r oaoine 'oo o'éanaim péim iao." "Léig 'oo' oiorbóirpeact, a méirpeac," ari bulcán, "agus a munnitir, ag fuaaoac na oeilbe ar fócmar na mna": agus ann rin, ag bpeir ari éann agus ari cora ari éamonn o'fás [aoar] amuig ari an g-cairín é. Do lean an bean boet é, agus gan 'oo (o'e)máom faogalta aice aet an gaoarúin, eadon, gúni óri a o'fóluig ri in a h-uct é, ari eagla cáe o'á fanteugao, agus 'oo bhoirúig ri éamonn éum rúabail. Agus ari an m-beatac a dubairt go nemineac fepagac: "A éamonn," ari ri, "o'á nglactá mo comairle-re, in biaó na neite po mari atáro; óri, ó éur, pe 'oo o'poc-comairle, 'oo éail 'oo buacail, eadon, bonn oet o-tiorptin, na cluara, 'oo junne com neam-fpéirpamúil rin ari péim é, go m-buó éuma leir cao a o'éirpeócat 'oo, ari níóo nac fíor cionnnur 'oo rgarí linn: agus 'r a n-ágaró mo éola fóri 'oo bain tu 'oo'n jobairpe po, 'oo bain mo





múin, oir do chongbairt í féin, agus a gar-  
múin, gini, angeall le gac foigal v's n-veap-  
nairt Éamonn.

## VOCABULARY.

(Many expressions in this lesson were explained in the last.)

leir-ceann, gen. leir-éinn, side of the head; having the head awry; bean a'leir-éinn, a woman having her head awry.

Coimeáo, keeping; air a coimeáo, on the watch against surprise or danger.

Galap, g-lap or -lpa, plur. il., sickness.

búan, g. -ám.

Lár, gen. Lár, the ground; a floor.

lan-talamh, gen. of lan-talamh, fully prostrate.

Uraoi, g. id. pl. uraoite, a sorcerer, a wise man.

Uamanta, ind. adj. accusel.

ait-éailbá, a transformation.

beatac (beatacá, in Waterford), a beast. The word is in O'Reilly's App.

Ceatair-éorac, adj., no comparative, four-footed.

Comblaoct, a conflict; mar rin péin, even so.

faíl, -le, a sty, in dictis. in Waterford it is the litter in the sty.

Cuma, form, appearance. Cput, shape.

Spánnao, gen. -nna, a snoring.

Samalta=faimul, like.

leat-poillre, twilight; semi-brightness.

Cuaruagá, searching for; iarruá, seeking.

angeal, g. -il an angel; a coin so called.

lin-euac, g. -aig, pl. aige, linen cloth; linen clothes.

go meacá (meacá) would fade, cond. mood of meacá, fade, wither.

Galap, skill; glacap, wisdom, cunning.

U'fioruagá, he inquired; coruap, cost, expense; vo bi air, he owed.

níor fán pé air. In Waterford this would be níor fán pé vaoó leir: in the West, níor fán pé vaoó leir, he did not stop at that.

vo beap[ra]nn-pe an éuláir airinn, I would swear by the vestments of the Mass.

air meirge, drunk; air bóroer, drunk.

Teablae, family. Teabae, a polite way of saying éiteac, a lie.

ní raib foigamh air mhá h-anna raib=ní raib bean voo ainn air foigamh raib=a woman of your name was never good.

Mionnéacá, they will swear; léis voo' éiorbóiraeac, leave off your arguing.

bhporuagá [ri], she hurried on; v'poluagá ri, she hid.

v's fanteuagá, to covet it; neimneac, cross; neamh-préirannul, heedless; vao v'eiréacá v'o, what would happen to him.

vo bain cú v'o=vo bain cu leir, as in last lesson.

vo bain -iom, who took from me (lit. off me).

bi (=b'ean) raé a m-bun a caéineac, luck attends the spending.

eorba gan cúruagá, want without assistance.

an-oiagá omombail gan piacéanap, after squandering without necessity: omombail should be omombala.

An-oiagá, is a compd. prep. governing gen. case.

Ca v-cabnam (v-cabnamao) ár n-ágaró? where shall we turn our face, i.e. go to? Cuirreac voo' (voo') faoigal, tired of your life.

Omombuacé, dissatisfied; vooéac, tearful; fán, wandering.

mígnéacé, of ugly countenance; vo beannuagá vobh, he saluted them; see Find and the Phantoms in last journal; go báveamul, munntearó, in an affectionate, friendly way; a lanamun (lanamha) a married couple; bu n-mioll your deportment; a vaoóan, strangers (see last journal). Vooéap, harm. ár v-capnuagá, where we are drawing towards. an b-puil nuaréacá air bié lib? Is there any news with you? an b-puil eolap agáir air túme uapal, do you know gentleman; ir bpatáir fogur voo, who is a near consin to me. ir mó congbaigear a éigear, mostly keeps his residence; pperóin, president; ápro-fenham, high-sheriff. an-t-an-áicéantacá, the stranger. ná h-ann, &c., down to peabur is a little incorrect. na tabáir for na h-ann; máir before go leor; and peabur to be omitted. Cía ta poíhao, who is before you, i.e., of whom you are thinking.

Cá h-ann tú? (this is strange). Máicéam, an abatement; ní máirinn pé bonn out, I would not abate a groat for you; I would not give way to you in the least degree. Máre is for maoó, a dog, I think; just as máoó márb, a dead dog is now máre márb. Súan is not a bit better than Cuim Seap. vo éana mé=vannaró me; maláir pirtel, exchange a shot; fight a duel. Cheana (heana), already; indeed; apm-top, an armoury. fá neapá vobh, that was nearest to them. Comagá, convenience; mupáro, musket; gneim rógómuagá (gen. of rógómuagá, throat). Cao vob' ail uom a beir leir, what do I want to be talking of this? Voo veamán rin vooé; rin is an expletive here, as in O'Curran's song; vooé, a drop [of life], éoéap, eight persons; Cuairélin=cuairín=cuairín, a mallet.

Cuarán, a hollow. Garóipin, a little dog. foigal, trespass.

foéap, bosom.

## MONACÁR AGUS MANACAR.

Written by an ehraoibhinn doibhinn, for the Gaelic Journal.

V'póglaim me an rgeul ro a leanaí rao o foin, ó fcan fcap, i g-Connrae Roircomám, acé eperom go bpuil pé le págail i g-cuige Múmain map an g-cuona. Tá pe cormuil leir an rgeul beupla rin. The House that Jack built, acé tá pe níor farve go mói 'ná é agus tá níor mó alc ann. M'le teanga air bié nac bpuil juo eigin map rin le págail mnti acé ir farve, an pioia ro a leanaí 'ná aon nro ven' t-póit éuona v's bpacaró me aquam.

Bhí Monacáí agus Manacáí ann, rao o foin, agus ir rao o bi, agus v's mberéacá rao ann, an t-am rin, ni beréacá rao ann anoir. Cuaro rao amac le éile ag baint rug-craeb, agus an méro a bainéac



Monaàairi o'iteasò Manaàairi iao. Dubairit Monaàairi go iac'fao r'e ag iairiariò p'laite a òeunfaò gao le c'poc'asò Mhanaàairi a o'it a èuro r'ùg-c'paeò, agur èàinig r'e èum na p'laite.

"So m-beannuig'ò Dia òuit," air an t-Slat. "So m-beannuig'ò Dia' 'g'ur Muirpe òuit." "C'fao a iac'fao tu?" Ag iairiariò p'laite a òeunfaò gao, a èioc'fao Mhanaàairi, a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an t-Slat go b-p'as tu tua'g a g'eairi'fao me. Èàinig r'e èum na tua'g. "So m-beannuig'ò Dia òuit." So m-beannuig'ò Dia g'ur Muirpe òuit. "C'fao a iac'fao tu?" Ag iairiariò tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

"Mi b'fuirg'ò tu mi' air an tua'g," go b-p'as tu leac a èuirp'fao p'ao'bari air.

Èàinig r'e cum na leice.

"So m-beannuig'ò Dia òuit," air an leac, "So m-beannuig'ò Dia g'ur Muirpe òuit." "C'fao a iac'fao tu?" Ag iairiariò leice, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

"Mi b'fuirg'ò tu mi' air an leac" go b-p'as tu uirg'e a f'liuc'fao me.

Èàinig r'e cum an uirg'e. "So m-beannuig'ò Dia òuit," air an t-uirg'e. "So m-beannuig'ò Dia g'ur Muirpe òuit." C'fao a iac'fao tu. Ag iairiariò uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an t-uirg'e go b-p'as tu p'ao' a f'na'fao me.

Èàinig r'e cum an f'liarò, go m-beannuig'ò Dia òuit air an p'ao'. So m-beannuig'ò Dia g'ur Muirpe òuit. C'fao a iac'fao tu. Ag iairiariò p'ao', p'ao' a f'na'fao uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an f'liarò go b-p'as tu gao'bari a p'ao'f'fao me.

Èàinig r'e cum an gao'bari. So m-beannuig'ò Dia òuit air an gao'bari. So m-beannuig'ò Dia g'ur Muirpe òuit. C'fao a iac'fao tu? Ag iairiariò gao'bari, gao'bari a p'ao'f'fao p'ao', p'ao' a f'na'fao uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an gao'bari, go b-p'as tu g'neim ime a èuirp'fao tu ann mo laò'bari.

Èàinig r'e cum an ime. So m-beannuig'ò Dia òuit air an t-im. So m-beannuig'ò Dia g'ur Muirpe òuit. C'fao a iac'fao tu. Ag iairiariò ime, im a iac'fao i laò'bari gao'bari gao'bari a p'ao'f'fao p'ao', p'ao' a f'na'fao uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an t-im go b-p'as tu cat a f'g'niob'fao me.

Èàinig r'e cum an cat. So m-beannuig'ò Dia òuit air an cat. So m-beannuig'ò Dia g'ur Muirpe òuit. C'fao a iac'fao tu? Ag iairiariò cat, cat a f'g'niob'fao im, im a iac'fao i laò'bari gao'bari, gao'bari a p'ao'f'fao p'ao', p'ao' a f'na'fao uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao, gao a èioc'fao Mhanaàairi a o'it mo èuro r'ùg-c'paeò.

Mi b'fuirg'ò tu mi' air an Cat go b-p'as tu bannne a èuirp'fao tu òam.

Èàinig r'e cum na bo. So m-beannuig'ò Dia òuit air an bho. So m-beannuig'ò Dia g'ur Muirpe òuit. C'fao a iac'fao tu. Ag iairiariò b'p'aoim bannne, bannne a èuirp'fao von cat, cat a f'g'niob'fao im, im a iac'fao i laò'bari gao'bari, gao'bari a p'ao'f'fao p'ao', p'ao' a f'na'fao uirg'e, uirg'e a f'liuc'fao leac, leac a èuirp'fao p'ao'bari air tua'g, tua'g a g'eairi'fao p'lat, p'lat a òeunfaò gao,

ḡao a éipéapó Manaéap, a o'it mo éuro  
rúḡ-éipéab.

Ní b'ruḡfíró tu aon oéorí bainne uaim-re  
apí an bhó, ḡo b'páḡ me íop tuiḡe uait.

Ḥáimḡ íe éum na m-buailteóirí. Ḥo m-  
beannuigíró Dia óuit apí na buailteóirí. Ḥo m-  
beannuigíró Dia ḡur Muipe óib. Céap  
a íapéap tu? Aḡ íapíaró íop tuiḡe uait á  
beupíainn o'óh bhó, an bo a beupíapó bainne  
óom, an bainne a beupíainn oon éat, an  
cat a íḡuóibpáó an t-im, an t-im a íapéapó  
í laóapí ḡaóapí, ḡaóapí a íuapḡpéapó íapó,  
íapó a ínámíapó uirḡe, uirḡe a íliuécíapó  
leac, leac a éuipíapó íapóapí apí tuaiḡ,  
tuaiḡ a ḡeáipíapó ílat, ílat a óeunpáó  
ḡao, ḡao a éipéapó Manaéap a o'it mo  
éuro rúḡ-éipéab.

Ní b'ruḡfíró tu aon íop tuiḡe uaim-re  
apí na buailteóirí ḡo oíuipíaró tu  
áóapí cáca óuíní o'óh Muilleóirí íin íuar.

Ḥáimḡ íe éum an Muilleóirí. Ḥo m-  
beannuigíró Dia óuit apí an Muilleóirí.  
Ḥo m-beannuigíró Dia ḡur Muipe óuit. Céap  
a íapéap tu? Aḡ íapíaró áóapí cáca a  
beupíainn oona buailteóirí, na buailteó-  
irí a beupíapó íop tuiḡe óom, íop tuiḡe a  
beupíainn o'óh bo, an bo a beupíapó bainne  
óom, an bainne a beupíainn oon éat, an  
cat a íḡuóibpáó an t-im, an t-im a íapéapó  
í laóapí ḡaóapí, an ḡaóapí a íuapḡpéapó íapó,  
an íapó a ínámíapó uirḡe, an t-uirḡe a  
íliuécíapó leac, leac a éuipíapó íapóapí apí  
tuaiḡ, tuaiḡ a ḡeáipíapó ílat, ílat a óeun-  
páó ḡao, ḡao a éipéapó Manaéap a o'it mo  
éuro rúḡ-éipéab.

Ní b'ruḡfíró tu aon áóapí-cáca uaim-re,  
apí an Muilleóirí ḡo oíuipíaró tu lán an  
éipéapí íin o'uirḡe o'óh abain éuḡam.

ḡlac Monaéapí an éipéapí ann a lámí,  
aḡur éáimḡ íe éum na h-aibne, aḡur éopuíḡ  
íe aḡ lioaó an éipéapí leir an uirḡe,  
aóó éo luat aḡur bí an t'-uirḡe oúl aírteac  
ann, bí íe íut amaé apí apí.

Éuaró píeucán éapí, op a éeann. "Óáb!  
Óáb!" apí an píeucán. "M'anam oo  
Óhía ír maíe í oo cómáipíle!" apí Monaéapí,

aḡur ḡlac íe an éipéapó íuaó, aḡur éuimí  
íe le cóm a éipéapí í, ḡur lioa íe na píuill  
a bí ann, aḡur éonbapí an éipéapí an t-uirḡe  
ann íin aḡur íuḡ íe éum an Muilleóirí é,  
aḡur éuḡ an Muilleóirí áóapí cáca óo,  
aḡur éuḡ íe an t-áóapí cáca oona buail-  
teóirí, aḡur éuḡ na buailteóirí íop  
tuiḡe óo, éuḡ íe an íop tuiḡe o'óh bo, éuḡ  
an bo bainne óo, éuḡ íe an bainne o'óh éat,  
íḡuóib an cat an t-im, éuaró an t-im í  
laóapí ḡaóapí, íuapḡ an ḡaóapí, an íapó,  
ínámí an íapó an t-uirḡe, íliuécíapí  
an t-uirḡe an leac, éuipí an leac íapóapí  
apí an tuaiḡ, ḡeáipí an tuaiḡ an t'ílat,  
íunne íe ḡao o'óh t'ílat, aḡur nuapí  
bí an ḡao píeó o'eunta aḡe, épíeó mupí ḡo  
íuait Monaéapí ímíḡḡe íapó ḡo leóir  
uait.

In Munster it was a íapó o'óh that gave  
the hint to Monaéapí, and what it said was  
éuipí épí buíre ann, éuipí épí buíre ann.  
We expected to have this piece in the  
hands of our young readers at Christmas—  
aóó ní mapí a íapóiteapí a éimnteapí.

## THE DEATH, OR RATHER THE MURDER OF THE GREY CAT.

oíóeapó an éait ḡlais, le seumus  
ó comnealbám.

BY JAMES O'CONNELLAN.

This author was not a poet of a high  
order, but he was a fair Irish scholar, and  
the learner will find many words in the poem  
worth remembering. This is especially the  
case in the second part, which will be given  
in our next issue. Learners should get by  
heart as much poetry as possible.

Á éirḡe an t-íeapíapí, aóóim bupí nḡuóre  
ḡo píapí,  
Á nḡaeóeirḡe ḡapí, aóóumapí, lioiméa  
beacé;  
Cum Ríḡ na n-apítol oo óealbupí aepí a'í  
neamí,

Ceanoail a' cailia ari an ariane élaoró  
mo éat.

Táim a' cheadaó go n-veacáir 'na ílúge ó  
neamh,

Shíán a' mairg go o-taóar na baill gan  
fuirlead.

Náire, a' a'itir, marla, mío-éil, ímíó-iaé;  
Le pian 'na baéur ná ígairpíó go h-eug  
ve'n íppiear

Bár gan íagair, gan aiphuonn, go b-íagáir  
an íparó,

A o-teaólaó vealb gan aipeaéur ban ná  
feapí.

Gan íoilíre ari íarab ari a épeatalaé  
buróe marí íeaé.

Ná píopa tobac le caíteamh, píup ínír na  
ríam.

An canneapí veaig go o-taóar na úmánn-  
bal capí.

Gan íeigear ná íupiaéó go í-eíemíó a  
ííóní'ra éab.

Íubíra, veaíeaca, a' íaéaca íubá í'á ííao,  
le íuu íaé amíí . . . . .

Go íeaóar marí ííneaéta an íaíge íúg eug  
íom' éat,

A íaóapí go í-caíllíó gan aipíog aipí íapí  
aípí.

Ríí na n-íngéal go íeaóar 'na ímaíol an  
íeaé,

A' íuíóim ío íaíup an íaíllaé ío'n íeínn  
íuó aipí \*

Go b-íaeíao an ííangáíeaca aíapíe íínte  
a ííaílp.

Ííonta íe éneaéaca íeaííga, ó ímaíol go h-  
aíle.

A íeul aipí íeaéab aíge, aó íríanaó le  
h-íota a' íapí,

'Ígan aon aó ííeapíol aipí éuipíeaó ííiaon  
ííge na éíab.

Go b-íeíeíao an íolapíe ín íeííac íínte a  
í-clapí,

Ílaíoríe, ííeapííeíe, amíul ío íí ío éat,  
Ímíola íeaííga aó íolab í'a í-eínn aííeac,

aó ííuíígean í'a íaííuííe le h-íuíeapíba  
íííge aipí a éíeapí.

Ápí a' íeapíba go o-taóar 'na íaíle í'a íeaé  
aóup aóup íaíngéan gan aipíogab íííac  
ná íeal

An éíaoíapí íííeapííeac ío maríí gan íac  
ío éat

Aipí ííeíem í'íeíol íalaíp íí íeaéííam aipí  
íeííp na íparó.

Baíígaó a' íuíígaó 'na éíuíro gan íúé gan  
íué,

A' ííáín 'na éíul í'a íuíle aó mún 'na íuíé,  
Ío m-íuííeapí a íúnga a m-beapíam

éuííang í'an í-ííoe,

A' íalaíp íubac aipí í'íagííar íuííge a  
íuíué.

"Aíéíím a' éííím . . . . .  
Aipí an a'apí íeal íeumup íeíí íapíun  
na b-ííeac.

\* Art, the solitary, son of Conn of the Hundred Battles, was monarch of Erin from A.D. 165 to A.D. 195. His nephew, Lughaidh Maccon, laid claim to the throne, but was defeated in battle and had to fly the country. After an absence of thirty years he came back, with a large force of foreign auxiliaries, and was met by Art his uncle, at Magh Mucruimhe, near Athenry, in Galway; and here one of the most fratricidal battles on record was fought. On the side of the monarch there were six or seven of his nephews, the step-brothers of his opponent—one of them being Owen More, the ancestor of the Eugenians—they all fell except one or two, by the hand of a Welsh or British prince. On the side of Maccon fought the celebrated warrior Lughaidh Lagha, the paternal uncle of the brothers above mentioned, by whose hand, according to some authorities, the monarch Art was slain; but he afterwards felt sorry for the death of his nephews, engaged in single combat with the Welsh prince, and slew him. Fíonn mac Cumhail and his Fíanns should have assisted the monarch in this fight—they being his regular militia—but they retired the day before the battle to a distant part of the country; and the king poured upon

the deserters the curse mentioned in the poem. It is sixty years since I read the tale narrating this, and my recollection is somewhat dim about its details.

† Having exhausted his own stock of good wishes, the poet now appeals for help to his pastor, Father James, an *o-taóar íeal íeumup*. In naming the clergy, the people never say:—an *o-taóar íaíopaé*, an *o-taóar ó íoláín*, an *o-taóar ííeacínac*: they always say: an *o-taóar íuílíam íaíop*; an *o-taóar íeagán ó íoláín*; an *o-taóar íomáí ííeacínac*; and their own flocks and friends say simply:—an *o-taóar íuílíam*; an *o-taóar íeagán*; an *o-taóar íomáí*. The address is: a *o-taóar íuílíam*; a *o-taóar íomáí*. To an Irish speaker an *o-taóar ó íoláín*, an *o-taóar ó íaíoláín*, are barbarous.

That word *íaoí* which has crept in a good deal of late was not known to our people at all: they said a *íuime íapíal*, a *íuime íuimíneapíba*, a *ííapí a' ííge*, a *íuacáíll ííge*, a *ííhaííeííeííe*, a *ííígeapína*. And they called one another and addressed each other by their own names: *íomáí ó íaíoláín*, a *ííomáí íí ííoláín*; neighbours and persons very intimate said generally the Christian

An t-*pálm* oo léigead le *páoc* a' *oite* *paet*  
ceap,

A' *cui* *paet* *ngala* an t-*leibe* a' *an*  
*m-baoela* *elaor* mo *eat*.

A' *éim* a' *an* . . . . .

An *tan* *mae* in *aib* a *gú* *éim* *cui* *paet*  
*go* *neam*

Báitead na *comle*, a' *oína* *biobla* an  
*paet*

A' *buailead* le *páoc* *cloigín* le *oim* an  
*paet*.

I' *ao* *gaill*, *aé* *oíl* *mu* mo *eat*,  
*Claoirte*, *treasga*, *maib*, *lag-bhigead*  
a *g-clair*.

A *ga* *beag* *ceannraighe*, *gheasraighe* o  
*éilab* *ceap*

name only; *Tomá*, a *Thomas*, *Muir*, a *Muir*,  
and so on.

We would gladly hear from the different localities  
throughout the Irish-speaking districts, how far have the  
old forms been preserved; and also the opinion of our  
correspondents as to the advisability of preserving them  
or restoring them where innovations have been introduced.

Can any correspondent give any details as to the poet—  
what was he? Where did he reside? I would take him  
to be of East Munster. There are poets of the name of  
Carey named by him—anything known of these. Darby  
Ryan is remembered as the author of the "Peeler and  
the Goat." I have always heard of him as of Bansha, Tip-  
perary, not Galbally, of Limerick. Darby Ryan com-  
posed other pieces too; one stanza I recollect, describing  
some fashionable ladies of his time:

*Teirio* *pá* *Dia* *Doinn* *éim* *a'páim*  
*Rosy* na *n-oim* a' *prayer-book*,  
'*Sle* *linn* na *paet* na *oéan*  
I' *iompaighe* *bionn* an *taob* *clé* *de*.

Is there any person who would send us this or any other  
composition of Darby Ryan.

*San* *poill* *a'p* *lára* *ge*, without candles lighting at  
the shoemaker's wake; without a pipe or tobacco, a pinch  
of snuff, or a dram of liquor. These things in Munster  
were at every wake for the persons coming to watch or  
visit; to be without them at the date of the poem were a  
shame and a disgrace.

#### DATE OF COMPOSITION.

*as* *go* *pá* *alaor* *pe* *h-eigead*  
na *buaibanta* i' *aoir* *o'án* *o-tigearna* *naoitha*  
*tri* *ceann* *a'p* *prionm* *taob* *pe* *glé-óir*  
*amancoll*, *o'p* *pé* *as* *io* *ao* *ao*.

#### THE NAME OF THE SHOEMAKER.

*áim* an *apá* *cealgaid*, *béim* le *mo*;  
*go* *oim*, *aéim*, *ga*, le *h-eim* *pinn*.  
*go* *glé* *cui* *pá* *g-euad* *prionm* *ga* *cealgaid* *pá*  
*o'p* *prionm* *cealgaid*, i' *ceatpá* *léig* *paet*.  
*má* *tá* *pá* *pe* *ceat* i' *paet* *aib* *uile*,  
*oo* *tigear* *go* *bead* na *oie* *pubacáir*,  
*o* *atá* *a* *n-oar* *go* *baile* a *oúe*,  
an *ce* *éigear* an *cat* *pa* *áim* *oimne*.

A' *páim* *mac* *beasga* *o'á* *éigean* *de*  
*oim* in *paet*.

A' *an* *o'á* *in* *la* *a'p* *ta* *oo* *gú*  
*gan* *paet*,

*leis* *páim* na *maile* *o'ér* *a'páim* *go*  
*líomha* *pá*;

*mill* *a'p* *maile* an *paet* *de* *prionm*  
*paet*;

*Comneal-báit* an *paet*, 'i' *ón* *ga*  
*oigil* *é* *ama*.

A *pa* *aéim* *bui* *g-caia* *gáim* le  
*paet*,

*oim* *ta* a' *ga* *páim* *prionm* *ga*, *ga*  
a' *paet*:

A' *cui* *ma* *paet* an *paet* *bui*  
*paet* *meas*,

A *pa* *oim* *gheasga*, a' *cui* *pa* *la*  
*lem* 'i' *paet*.

A' *o-tú* *o'p* *aéim* a *oim* *uí* *éim*  
*éim*,

O *éim* na *g-caia* *na* *ga* *oo* *beul*  
*ga* *la*,

*má* 'i' *paet* *oim* *na* *o-tá*  
*oo* *o'á* *nó* *o'* *léig*

*tá* *ga*, na *h-eig* *go* *bui* *m'impré*.  
*mo* *leim*, *mo* *maile*, *na* *paet* *mé* *peim*  
*cá* *m-bionn*,

A' *glé* *ga* *tuigead*, 'i' *uile* *o* *éim*  
*éim*,

An *o-tigead* *clair*, *prionm* *na* *m-*  
*buaet* *gáim*.

I' *léim* 'i' *paet* *oo* *cui* *paet* *lem*  
*paet* *la*.

*oo* *prionm* *na* *pá* *ceap* *buaet*  
*bionn*—

An *ga* *baile* *atá* *na* a *paet* *oo*  
*at* a *buaet*,

*oim* a *oim* *de* *éim* na *paet* *éim*  
*mo* *páim* *ma* *ga* *na* *ga* *na* *éim*  
a' *oim*.

#### VOCABULARY.

(Our space is too limited to give definitions, grammatical  
rules, &c., fully as we would wish.)

*éigear*, g. -*gá*, pl. -*gá*, s.m. a learned man. *aéim*,  
I beseech.

*bead*-*ta*, exact; *bealga*, did form; *ceasail*, lice.



Canna, scurvy; afaire, a shoemaker; Chlaoró, did destroy; cáim, death.

Cneac, pl. cneaca, ruin; go n-veacáir, may they go; but veacáir is past tense, and the optative has no past tense; go n-céir; ariur g. -re, reproach, confusion; mo-clu, infamy; teaghlac, house.

Aipeacáir, g. -cair, care; vealb, poor; mair peacáir, as is the law, i.e. the custom; opannuál, gum; not in dictis; lubha, leprosy; veapaca, tetter.

Uaaca, rheumatism; uir-uiois, the worst; aineah, g. -mhe, a blemish.

Leag, inf. -gao, to melt; go leagáir, may melt, opt. mhaol, a bare or bald head; fapuir, in addition.

Piann, g. -peinne, pl. pianna, the Irish militia under pionn mac Cuinail.

Spaingeapacá, I do not know; rgaillp, cave or den.

Fheapal, to minister, serve; clab, -aib, a gaping, open mouth; folaise, a miserable creature.

Cneacáca=cneacá, pl. of cneac, a wound; oépac, g. -aib, dung.

Eapba, want; algur, a false desire of stool; cladaipe, thief.

Fheim o'feoil galair, a bit of some diseased animal.

Barcá, being stuck in the mud or quagmire, and unable to get out of it.

Cláir, a corner; funga, I do not know.

Opuac, a snout, an angry look; rúgá, parched, soaked. Eizim, I cry out to.

A h-ué=ar ué, for the sake of.

An t-pailm, called, lower down, pailm na mallacáir.

Bácaó [ré] na caimle, let him drown (quench) the candles.

Uánaó [ré] biobla an peacá, let him shut the Bible of the law.

A'p buaisleac [ré] an cloisín, let him ring the little bell: these ceremonies were performed in excommunications.

An r'ppear, the unmanly fellow. Can any reader say is this word indeclinable as here; and if not, what is its gen. r'pé, was found.

Scapir, a thickset; ceannrúgá, meek; o éalair ceap, with the back of a last; comest-baé, excommunicate; suacá, a learned man; tuaca, a layman; in Waterford, it is now always an unlearned man, I think, and pronounced as its plural would be, tuacáir; r'ppear, truly-wise.

Cuirú Loai lem' r'pé, add a lay to my history, i.e., add a stanza to this poem, tácuig, weld; arca, out of them, i.e. add to them.

Gléir, pure; loimneac, joyful; beargac, a harlot.

Cáirpéar-Cuorpe, a sponsor; baó agam'na cáirpéar Cuorpe, I will have him godfather to my child.

There are some words in the poem I do not know well enough to decide their meaning—any person in a locality where these words are spoken ought to communicate with us. What is pailm na mallacáir?—peacá ngalar an t-péir?

seannóir do'n dara doimnác  
de'n aroimint.

Soirgeul an lae an ro:—"San am  
ran," &c.

*Another Sermon literally as spoken.*

Air uair ariugá a óir. O'leir (1) an t-riugáir ro (2) éirir eóin baite oir dá theigobail éum íora, ag ríapáiré de ar b'é rin an té a bí le teacáir, nó an m-beoir ag ríeacáir le h-aoimne eile—fé rin ar b'é réim an Slánuigéoir, nó an maib Sé le teacáir fóir? Ní h-é go maib aon ariur ag Naom Eóin 'na timpéirle, acá éum go m-beiréac ríeacáir agé ó'riur réim, agur éum go n-beiréac é fóiríuagá do 'r (3) na uaoimib.

O' mteig an beirir theigobail air a t-aiurleir, agur ir é an áit a b'fuarasair íora 'ná i g-caáirir Náim—an caáirir úo má'ir eumim líb é, a maib Sé i n-áice ói le linn ríeacáir an fíir óis a éóg Sé ó'ir na maib. Ír ann ro a teagáiréacáir leir, agur éuagáir a t-teacáiréacáir uo. Tair éir ríor a n-ghó a fágaril uacáir uibairir íora leó uil i leacáir go fóir, maib go maib maóir aca le ríeacáir. Agur ann rin (4) éuacáir Sé réim ariur na n-uaoimeacáir, agur aoimne a maib tinnear air leiréar Sé é, aoimne a maib eiac ná áicir air glan Sé é, agur uaoime a bí tair éir báir éar Sé bhuig agur beacáir oiré. Ann rin o'iomróg Sé air an m-beirir agur ro maib a uibairir. "Caráir (a) aoir tair buir n-air, agur uoimáir (a) mhirir uo Eóin na neiré uo éonacabair (5). Tá maóir dá éaracáir na uail, uaoime a bí uibair ag fágaril a n-eiréacáir, na maibíng ag fágaril a lúé, na lobair dá nglanacáir, na maibíng dá t-ogáir (6), agur focáir ué dá éiaob-íraileacáir uo 'r (3) na uoéacáir."

Tair n-uóig a óir. baó éoir go maib theigobail eóin fáir leir na comáiréacáir ro, agur go maib ríeacáir a n-uóacáir (7) aca gur b'é an Slánuigéoir a bí ag labairir leó. Tuagáir fé n-uaoime (8) a óir. ná (9)

Liaig acá oair.

Every invalid is a physician.

Níor mhir galair fára bhuig.

A long illness did not tell a lie.



maib (9) Íora fáirta leir na mionbúileiríob  
 no migne Sé a áirpean, aet gurí eug Sé maí  
 éomáirta ari a óiaóacé go maib Sé ag  
 cpaobhgaioleao focal Dé oo 'r (3) na  
 boctáin. Romé rin níoi fáioleao go maib  
 aon mí-áo ná aon mallacé aet an boctan-  
 aet, aet éainic Íora éum cairbeánaó (10)  
 le éasgarz agur le rómpla, gurí bean-  
 nuigíte íao na boict, agur íao ro atá fé  
 eug-cóiri agur fé óioic-mear maí ir gnaéac  
 oo'ir (3) na boict a beir. "Ir beannuigíte  
 na boict" ari Sé "maí ir leó míožacé na  
 b-plaear." "Ir beannuigíte íao ro atá  
 oobhónac, maí cuirpeari compóiro oirta."  
 Agur éearbáin (10) Sé cao é an mear a bí  
 aige ari an m-boctameacé le í a éo-  
 žant (6) maí míož a féin. Oo b'féioiri  
 léir teaet ari an raožal ro 'na pmonnra,  
 agur žac compóiro raožalta a beir aige,  
 aet éainic Sé 'na leantb mná boicta a bí  
 éomí-vealb-pan ná řažao a beir ariž (11)  
 anr na tižéir óřta i m-Uethlehem. A!  
 řeučairgíó ari an lanamía boict řan—an  
 Ílaigžean Ílmaie agur Naomí Íóřep—ag  
 řuabál na řmáioe oróče Noólag úo, agur ag  
 oul ó řiž go tiž ag íařmíaró a beir ariž (11)  
 agur aig řažail an eiriž ann žac aon áit.  
 'Nuair a éeip žac aoinne oirta 'óiompoi-  
 žeaoari amac ar an m-baile ag lořiz ionnaro  
 éiřin éum an oróče a éairéamí ann; řuair-  
 aoari řočariač řabla, agur ir ann řan oo  
 řužao řiž an oomíain agur leažao i main-  
 řeuir ařail é. A! a óri, an řuac no cion  
 ir éairie oúinn a beir ařamí ari an m-boč-  
 tanaet, nuair a éromío an leantb lořa, mac  
 Dé na b-plaitear 'na luigé ari řuipín  
 tuióe i mainřeuir řuair, oróče řeimřie, agur  
 řan oe éear aige aet an méro a éainic ó  
 anál na m-beaéac boict a bí ann aon  
 teažlac leir? A m-berómío-ne ag řeapíán  
 má 'r toil le Oia řinn a beir boict, nuair  
 a éromío an Ílaigžean beannuigíte ag  
 caiteamí na h-oróče řin i m-břiacáo (12)  
 uaiřneac, ainřeuir, "řan řion, řan řeóil, oá  
 beól le blařao," agur ní amíain řin aet  
 n aice neite ná beróeao (9) na boict

řeín 'na n-eužmair? Mo veacari! Cá  
 maib boctanaet ařamí maí í ro? Agur ir  
 i m-boctanaet oo éair Íora Čřiořa a řaožal.  
 Ní maib ařamí aige áirpeamí a nřlaóřao  
 Sé a éuro řeín ari. "Tá poill aig na  
 řionnair," a řeuir Sé, agur neaořaac aig  
 éin an ařeuir, aet aig Mac an tuiune níł áit  
 a leařao Sé a éeann ann." O! a óri, ir  
 beannuigíte řibře atá boict má veunann  
 řib upáio maie oe n-[c]búri m-boctanaet,  
 maí atá luač míožacé na b-plaear ařaib  
 innce. Aet na řlaiteř řeallta oo 'r (3) na  
 boctáin, aet bí řaróhřear ařamí fé mallacé.  
 Řeuir focal Dé řuřa oo éamal oul třé  
 éřó řnáčarioe 'ná oo řeari řaróhřiu oul go  
 řlaiteamíar. Řeuieann an řaožal řóř  
 řařaori! maí a oubaire řomí amřiri Čřiořa:  
 'ir mí-aóimariac íao na boict,' aet a řeuir an  
 eazłair aig labairie i n-ainim Čřiořa, 'ní  
 mí-aóimariac, aet ir beannuigíte íao, maí  
 má tá řiao i n-uiearřao anoir beróear  
 míožacé na b-plaitear acá 'na óiař ro'.

Ari an aóhəri řan a óri, má tá řib i  
 m-boctanaet agur i n-ainřeuir, cummí-  
 řiřó (a) go b-řuil ařaib ionnca luač ařmí  
 na b-plaitear má veunann řib upáio maie  
 óioh, cummířiřó (a) ná řuil (9) řan řaožal  
 ro ařaib aet tamall beaž, břeao cion  
 ařaib ari búri m-boctanaet maí a bí aig  
 lořa Čřiořa, agur řeobaro řib ari a bałł (13)  
 řaróhřear na b-plaitear maí málairie  
 uieie.

Agur řibře a b-řuil maom řaožalta  
 ařaib, veunairgíó (a) upáio maie ói, řuair-  
 ařiřó (a) ari na boict an méro ir ařuinn  
 oib. cuirgířó (a) řomáib i le cunřnamí a  
 éabairie oo'n uiearřbač, ná h-ompoirgířó (a)  
 o n-[c]-búri n-oóirřib an t-ainřeuiréóiri řuř  
 nó mná atá ag íařmíaró veirice, nó a beir  
 ariž i n-onóiri Oe ořuairb, řan řmáó-  
 Oia (2) a veunao oirta; agur le beir třio-  
 caieac řib řeín beróear třiočairie le řažail  
 ařaib ó Oia 'nuair a beró řib oá íařmíaró.

Agur a óri, bé aca boict, no řaróhřiu řib, ir  
 le h-upáio maie a veunao oe žac řmář agur  
 oe žac tuiólaice oá b-řuil ařaib ó Oia—

le beir rárta le n[c]-búir m-boctanac, agus gan a beir cnuasó-éiríodac ré n[c]-búir rairbhreap—a deunfar ríbh toil. Dé agus dá deunad ro a cuillfeap ríbh muasac na b-flacáir. Aih an adbair fan—“Cuimhseó (a) búir ríbh i g-cóir go síl, i n-áit nac m-baozal do gaoi na ríbh fionta, meirg dá óireasac na leógam dá éiríodac, a’ beir ré ríbh ríbh ríbh nó síl ann.”

[In this Sermon not only the idioms but the other peculiarities of the East Munster dialect have been retained.]

Page 1.

- (1) o'péir is for oo peir.
- (2) ro after a slender vowel is *sheo*.
- (3) oor na is for oo na.
- (4) rin after a broad vowel is fan; after a slender vowel, *shin*.
- (5) concabair, Munster pronunciation of concabair.
- (6) tógáir, tógáir.
- (7) a n-tócam, " " a n-tócam.
- (8) tugad ré n-veapa, " tugad fá veapa. veapa is notice; tabair fá veapa, take notice. This meaning is chiefly colloquial. In books this phrase would mean "command," oblige, cause; tug ré fá veapa o'pá, he commanded or obliged them. Leigear aip earbog áiríge go o-tug ré fá veapa a uais réin oo éiríodac, it is read of a certain bishop that he caused [the digging of] his own grave to be begun.
- (9) ná ríbh, ná ríbh, ná beríodac, ná ríbh, for nac ríbh, nac b-ríbh, nac m-beríodac, nac b ríbh.
- (10) éarbhánac, éarbhán for éarbhánac, éarbhán.
- (11) a beir aris, lodging; o'páir ré a beir aris o'pá, he asked them for lodging.
- (12) brácaó, a temporary hut, such as was made for Carleton's poor scholar.
- (c) oe'n búir, le'n búir, o'n búir, pe'n búir, for oe búir, le búir, o búir, fá búir.
- (c 2) gaoi oia, any charitable act is a gaoi oia.
- (13) aip a ball, by-and-by; in a short time.
- (u) The second person plur. of verbs in the imperative mood are pronounced everywhere in Ireland as written here, feucáir, capáir, veunáir, cuimhseóir, &c., though spelled feucáir, capáir, veunáir, cuimhseóir, &c.].—Ed. G.J.

## sgéul seagán mne bradáin.

(Aip Leanamun.)

Ann rin oo ríbh an fáta go g-cloir-féa réac mile aip gac taob é, ag iarruó agus ag a'cuimse capia (capiaoir) agus coimise. Deimhse ré go o-tuabhad ré ríbh ríbh mórluaca agus reutairge oó, an oiread agus o'feurad congáil le n-a-

íaozal é agus a éiríodac aip a feirlb ríbh. Leir an meir rin oo gac ré, oir b'í na n-oil, go o-tuabhad ré a éiríodac ríbh oo seagán 'n-a éann rin; oir, aip an fáta, "ir tu an gairíodac ir feáir a capá a ríbh oim." "Seacúo éann an éiríodac rin," aip Seágán, "go b-feucáir ríbh." Oo feacúo ré oó í. O'feuc Seágán o'páir agus oo éiríodac rí bh rin go móir. "Cia aip an b-feucáir-rá í ro," o'páir ré leir an b-fáta. "Feuc aip an ríbh rin éall," aip ríbh. "Oo éiríodac ríbh rin," aip Seágán, "ní feicim ríbh rin aip b'í ann ir gairíodac ríbh rin oo ríbh rin," ag ríbh rin b'íle aip an b-fáta go gíó, meir. Sguabad an éiríodac oo agus oo cuillfead ag reutáir í réac mile ríbh rin an aeir aip aip oo seágán an oll-éiríodac ag réac éiríodac anuair oo tug ré ríbh rin éiríodac ríbh rin oo cuillfead aip aip í. "Ní ríbh rin oir," o'páir an éiríodac, "dá o-tuabhad aip aip an g-cloir éiríodac ríbh rin fáil ní bairfead anuair mé." "Ní le tu leir aip aip aip oo bair ríbh rin anuair éiríodac Seágán. Ann rin oo tug ré an éiríodac ríbh rin agus a éiríodac leir agus oo cuillfead í o-tuabhad. Iap o-tuabhad anáil agus leir an ríbh oo tamall, éiríodac an n-óir ag ríbh rin agus, aip feicim oó go ríbh ré éiríodac ríbh rin oo éiríodac ré na gacáir go ríbh rin agus oo feol ré a' bairle. Iap an am éiríodac oo gac ríbh rin an ríbh rin aip fáo agus oo bí ré gan ríbh rin, agus o'feuc ré amac go ríbh rin ag réac an ríbh rin, rap oo bí ríbh rin ná ríbh rin éiríodac ríbh rin ann rin rap ríbh rin na fáta. Fáo éiríodac oo éiríodac ré Seágán ag ríbh rin na ríbh rin a bairle. Oo gac áir móir é go ríbh rin ré ríbh, beo éiríodac na lae. Oo cuillfead an ríbh rin ríbh rin a bairle ríbh rin o'páir ré oó gan ríbh rin éiríodac ríbh rin an éiríodac ríbh rin éiríodac ríbh rin, aip aip an ríbh rin, "innir éann, a Seágán, cia rap aip éiríodac an lá." "O, aip Seágán oo

éadtear go buacá, rultamh é." "Iy maít liom rin"; aiy an ríolós; "íuró ríor as vo béile, map a tá ré i n-am." Do bñgead na gabairi fáo asur bídeavari as comhíad asur ní maib an orieao bainne ais na gabairi aen lá ionne rin asur vo bí an lá rin. Do éait Seágan a ípíamnn asur ann rin vubíad leir vúl aiy a leaba. Iy é ro an nro vo iugne ré gan fáo-fuimead aiy ion na triaóacáa a bí aiy, asur vo éovail ré go íamh, íuamíneac go íeapícanais an lae. Éom luac asur v'eipus ré vuad ré a éeupíomnn asur nuairi vo bí rin éaiur v'ímíis ré asur íeol ré ionne na gabairi go v-ti an áit éeuvna a maib ré an lá ionne. Do íuis ré ríor aiy éuanán ílar go ceann tamail. Íaoi úeipe vubairt ré "Raéíao-íao írteac asur íeucáir mé le ionnt ve na h-ublaib rin a éabairt liom aiy." V'eipus ré vo léim, vo buail ré Corí lári an baíla, lámh i n-a báipi, asur bí ré írteí go íapait. Mí maib an vaira h-úball bainte aige nuairi léim ceann ve na gab-maib írteac íriarna éuge. "Meis! meis!" aiy an gabairi, "tabairi vaimíra úball." "Íoipio v'íot," aiy Seágan, "ní íuil an vaira h-úball bainte agam íém íor, asur nac eupíurúe vo lean tú mé? Aét béapíaró mé úball vuic." Do éait ré úball éuici asur v'it íí go cíocíac é. Vo bí ré as baint ceann aige nuairi vo léim an vaira gabairi íaiur an cópíamnn írteac. "Meis meis!" aiy an vaira gabairi, "cait éugam-íao ceann eile." "Vo éíad ná íáíaró tú; íy beas atá agam íém íor," aiy Seágan; írúeao vo éait ré ceann éuici. Vo buail íí cor aiy asur vo éuip íí íacal ann. Vo bí íí v'á íteao asur v'íul móri aici ann nuairi v'aiur an íríomíao gabairi na gabairi eile írteí. Mí cópíao v'aoib ná vaimíra as v'íul vo léim aiy an í-cloró asur írteac leíe. "Meis, meis!" aiy ííre, "íomnn íiomíra." "Íoipíao v'íot," vubairt ré, "vairi n-v'íorí, íy beagán atá agam íém, aét map rin íém, ío, ceann vuic." V'ían ré í'an an éeuvna as íteao v'íal' mílur, n-v'eagíílaíra le íeal

íeáipi, asur bí meiríe ííona asur íáíam íeimíro ionn íac v'íall v'íob. V'ámlaró a bí íe as ílar asur as ílugaó na n-úball nuairi éonnaic íe an íríeipí as v'ubéan asur muairí aiy an ngríem leir an v'eacac vo bí as eipíe v'e'n íalam. Asur éámice íopíamnn móri uamíneac go í-clorííro tú íeacé míle íomíe asur íeacé míle 'n-a v'íarí é. Ía v'eorí vo éonnaic Seágan íacac móri aóbal eile v'á éloríomnn asur v'á éolamnn, níor mó asur níor aóbuilte íoná an íacac írípí-ííána neapíamí vo éáíla aiy an lá íomíe, asur é as mapíeígeacé aiy eac ílar, vo bí cóm móri le v'á éeann, asur a élaróme teime ionn a lámh go b-íeíeíe íoníaró v'ealíac an éloromh ío na mílteao. Vo íííeao an íopíeacáí uacéííac go h-áíro go ílóíri íarib, íríomíar,—"Íú! íac! íeupíor! íáíam íalaó an éíupínní ííeupí-íarí, ííaoíarí." Aét nuairi a éonnaic íe Seágan anní an í-clíamnn vo íííeao ré go íeapíeac, mííneac, "Ceupíro vo íeas ann ío éú?" V'íeuc Seágan aiy aét níor íííeasáiy ré é. Ann rin vubairt an íacac, "Cia íy íeáipi leat íríor le íacac íííeannao ílarí i m-báipi íeapíeacé no íeapíeacé aiy leac-íacac v'eapíe teime?" "Íííeao ííaríone írí," vubairt Seágan, "a ííro íííaríao, ní ííul é cópí ná íeapí a éabairt vuic vo éámice míre ann ío, aét le íac cópí asur íeapí a baint v'íot." Vo bí a éolí íolur íonn a lámh aige le'í v'íonííaró ré íolur i n-v'íoríeavari. leir rin íugaó aiy a ééile asur íeapíeíeavari as íeapíeacé aiy leac-íacac v'eapíe. Vo bí ííao as íur íolur le n-a í-cloríar íy na leacíacac vo bí as eipíe ó na h-áíemííeacac íonní an íeí go ííííe ííao v'íorí v'e'n éíuaoán asur éíuao-úán v'e'n v'íorí. go v-clíupííeíeavari íííe íy na ílocaib asur go n-v'eapííeavari íloca v'e'n íííe le neapí a í-clamí. Aét v'eíupí le Seágan é'íríeí amíííe ííao na íeíra a baint vuí. Éámice íríeíeí an ííolíarí v'eíupí aiy an í-cloríe le n-a n-aiy asur íy íao ío na íeíla vo íabairi íí. "A Seágan, íííe íííeavíarí," aiy ííre, anoir an í-am, asur

ma leigeann tú earc é acá tú criochnuighe.”  
 Aih éoiríon na b-poelaó ro’o Séágan oo  
 táinic neart na g-ceudaib fearaí an aghur  
 meirneac óa léir. “Oo ius ias aih a  
 éirle aih; aih an oaria capao oo eus ré  
 oo’n fátaac oo éuir ré ríor go o-tí na  
 glúime é. ‘Na oiaó rín oo éuir ré go o-tí  
 ‘n éom é, aghur an tfeart iarríaco oo éiom-  
 áin ré ríor go o-tí ‘n ríom é. Ann rín oo  
 éall an fátaac a óánaac aghur a meirneac  
 aghur oo ríneao ré go glóir agh, fíarib agh  
 imríge go h-úiríol, laig-fpíuioac aih  
 Séágan capia aghur coimice. “Oo éairbuis  
 ré go m-béaríao ré móian fáibneart óo, an  
 oimeao aghur éingheoac le n-a fáogal é  
 aghur a éairleán aghur a éularó fíaríge  
 fheirín. Leir an meuo rín oo fíall ré,  
 oarí anamnaib a fínearí, go o-taibíao  
 ré a élaróme ríolur oo Séágan, agh aomáil  
 go m-buó é an fíarígeac ír fíarí a capao  
 aghaí leir. “Seacúro óam an élaróme  
 rín,” aih Séágan, “go b-feucíann uiríu.”  
 “Oo rín ré óo í. Aih fíneáin uiríu oo  
 Séágan oo éaríom ír leir go móir. Cía aih  
 an b-feucíaró mé í ro’o uibairt ré leir an  
 b-fátaac. “Feuc aih an ríután rín éall,”  
 aih ríerion. “Oo éiaó náir íaó tú,” aih  
 Séágan, “ní éíom ríután aih bír ír fíarí-  
 áinla ‘ná oo ríután fíom,” agh tarríum  
 buille aih go mear. Sguabao an élaróinn  
 óe aghur oo cuiríao agh fíaríaoil í peacé  
 míle ríar íonn r-an agh. Aih fíeríom oo  
 Séágan an élaróinn agh teacé éuríge anuar  
 oo eus íe buille cúlláime ói aghur oo  
 éuir íe aih aih í. “Níor móir óuit,”  
 uibairt rí “óa o-teirínníe aih aih aih an  
 g-coláinn g-ceuona, feara fíal ní bam-  
 reao anuar mé.” “Ní le tu leigean aih  
 aih oo bain míre anuar tu,” uibairt  
 Séágan. Ann rín oo eus ré an élaróme  
 ríolur aghur a éuro eurusí leir aghur oo  
 éuir ré í o-taríge íao.

Le beir aih leanamín.

## VOCABULARY.

So g-clóiríao, that you might hear, 2nd form, for cluin-  
 peá from cluinim, I hear; in fine, cluinín and  
 clóiríom.

Capa, for capaoaí, gen. of cap, amity.

Coimice, gen. of coimice, quarier.

So o-tuibíao, 2nd form of tabairíao, condit. of  
 tabairt, to give.

Le n-a fáogal, for his life.

Chongbáil, now always pronounced coingéal.

Fheirín, also, besides.

N-a n-óil, of the elements.

Claróme, 2nd form for cloróme, a sword, is m. and f.

N-a éeann rín, literally, on its head that, i.e., over and  
 above.

A capao a puah oim, that I have ever met; literally,  
 that was turned over on me. Instead of oim, liom  
 may al-o be used. Both are used in Connaught, but  
 only oim in Munster in this phrase.

Peacúro óam, hand me.

Fíarí, for uiríu or uiríe, on her. For is an older form  
 of aih. Fíarí refers to the sword, which is often  
 made feminine in the west, though grammarians give  
 it as masculine.

Oo éiaó, &c. You evil fate, that you had not said so!

Tarríumíe for tarríumíe, to draw. Agh t-buille, making  
 a stroke.

Fíuóebuille cúlláime, a back-handed return stroke.

Níor móir óuit, it is a good job for you.

Feara fíal, any men in Ireland, literally, men of  
 destiny. Feara is an old plural of fear for fíar and  
 fíal is the genitive, as found in lia fíal, mír fíal,  
 &c.

Bain anuar, cut down, cut off.

éularó fíaríe, coat of armour, warrior's equipment.

Chup í o-taríge, to put away in a safe place.

A baile, home.

Imríge, anxiety.

Aih fáo aghur a bí ré, for the length of time that he was.

Oo éomíac, he saw. Connaic is never used in the  
 spoken language.

Thíaríe for tar éir, after.

Fanáimíe, to wait; another form is fanacé.

Cía map, how, for éiannoí or éia an éaoí.

Buacé, jolly.

Béirle, a meal, a dinner.

Fhao aghur, whilst.

Fhann, a dinner; also fhonn.

Fao-fuieacé, much delay.

Taoacáo, fatigue.

Seapéanaí, the dawn, the separation of the day from the  
 night, from seap, to separate.

Óuaró ré, an irreg. past tense of ré, to eat.

Nuair oo bí rín éairí, when it was over.

Tuanán, a mound, hillock.

Go ceann tamáil, for a short time; literally to head of a  
 space-of-time.

Tapaó, quick.

Baince, pulled. Bain is used for reaping corn; bain  
 for pulling fruit.

Tapaia, across (the boundary wall).

Cuic, rí, &c. These words are applied to the goat,  
 although fábap is masculine, just as one would say  
 ír fear an eailín í, although eailín is masculine.

Oo éiaó, &c. Bad luck to you! that you may not get  
 any.

Map rín fíom, pronounced map rín héin, all the same,  
 for all that.



meirge piona, the exhilaration of wine and the satiety of old mead. The same expression occurs in many old Irish tales, as in that of *Óiginn* and *Spáinne*.

b'áiláró, it was thus.

Óubéan, to darken.

Óuítéacáir, monster, from *Óuít*, a bulk, strength.

Óóis, a sword.

Óhionnspáó, form for *Óéanpáó*.

Óha péir, in proportion, accordingly. The repetition in the latter part is necessary to reproduce the manner of the original.

## TO THE READERS OF THE GAELIC JOURNAL.

A little more than twelve months since there appeared in the *Irish American* newspaper what purported to be an address in the Irish language from Mr. Thomas O'Neill Russell. In this address he stated that he had been induced by somebody to waste a day or two in reading the "Pious Miscellany" of *Óóis Óóóóó* (Timothy the Irish and the Catholic); and that the greatest service a person could do the tongue of the Gael would be to buy up all the copies of this work extant and consign them to the flames or to the depths of the sea. To prove his assertion he quoted a line from the "Pious Miscellany," which he said contained four errors; and that the way to compute the number of errors in the book would be to multiply the number of lines in it by four for the total number of errors in it.

Now, Timothy Sullivan was a classical as well as an Irish scholar. He was a poet of a high order; his fault as a poet was the fault of his age. He indulged occasionally in hard words; but some of his simple melodies are as sweet as any in the language. His friend *Óonnóóó Ruóóó*, the author of the "Fair Hills of Erin," in his hundredth year, wrote an epitaph for him in Latin verse, which has been translated into metrical English by Dr. Sigerson, and versified in Irish by Thomas Flannery. James Scully, the best Irish scholar of his day, had an equally high opinion of *Óóis Óóóóó*. I believe it is hardly an exaggeration to say that, until the potato blight had scattered the Irish-speaking population of Munster, *Óóis Óóóóó* was as much loved and venerated in the South of Ireland as Burns was in the Highlands. And this is the man whom Mr. O'Neill Russell took upon himself to revile. At the time I wrote a letter on the subject of this criticism to send to the editor of the *Irish American*; but so unwilling was I to come in contact with Mr. Russell, that I did not send it. The line upon which the calculation was made by Mr. Russell is:—

Ón méir óin óo óallás, óo óóóóó, óo meallás.

That number who were dazed, who were blinded, who were deceived.

Now in this line there is not a single error. It is composed in the Munster dialect, and the three verbs are in the passive voice, past tense: and no matter how spelled, any Munster reader or speaker would pronounce them as they are written above. The truth is that there are but very few lines in the "Pious Miscellany" in which Mr. Russell could find a fault to point out.

And, it may be asked, why come in contact with Mr. Russell now, after giving him a wide berth for the last twelve months? There is no escaping Mr. Russell this time. He has addressed to me in the *Irish American* an open letter finding fault with an expression in the Irish sermons now being published in the *Gaelic Journal*; and this open letter for more than a week ere I saw it was

being exhibited in a certain literary institution in Dublin by one of the officials there—an official who has for a long time been holding forth that nobody but fishwomen now speak Irish. This doctrine is being preached for a purpose; and Mr. Russell's letter has been gladly laid hold on to help this purpose; whether Mr. Russell so intended it, I will not take upon myself to say.

A person may say in English, "this is the man *whom* I got the book *from*," or "this is the man *from whom* I got the book." Writers as a rule prefer the first form of expression, and employ it; and, on the other hand, grammarians condemn it. Similarly there are two ways of saying in Irish, "She went to sell honey":—*Óúaró pí óúm míl óo óíóó*, or *Óúaró pí óúm meala óo óíóó*. Four years ago, in November, 1883, Mr. Russell attacked the *Gaelic Journal* on this point, asserting that the former expression was wrong. I was about taking the editorship in hands at the time, and I showed him that there were equally good authorities for both expressions; for instance, Mr. Williams, of Dungarvan, for the one, and Father Donlevy for the other. I pointed out that one of the expressions was ungrammatical, and quoted O'Donovan's grammar to this effect; but O'Donovan added, as I had done, that either form might be used. This reply I gave in the journal at p. 141, No. 17; and as Mr. Russell had been always saying how thankful he would be to any person that would point out any corrections required in his writings, I thought he was in earnest, and drew his attention to some ten places or so in his last letter that would be the better of a little looking after. The note in which I pointed out his errors, I will give by-and-by, and you will see that it was impossible to point out errors in milder language. The other blunders in his letter Mr. Russell passed over, and during the four years that have since elapsed, he has devoted all his attention to reading the Irish Bible, Donlevy's Catechism, the *Lucerna Fidelium*, &c., &c., looking out for authorities to show that *Óúm meala óo óíóó* and the kindred expressions are the *only* correct ones. In this, of course, he was justified, if he believed himself right; but he was not justified in stepping outside the truth. For instance, he makes O'Donovan say that this form of expression is the correct one, whereas, as was said, O'Donovan laid down as a rule quite the contrary. Mr. Russell, no doubt, fenced very cleverly, to throw dust into the eyes of people who are not Irish scholars, and, unfortunately, Irish scholars are very few. But, after all, it is a wonder how he had the courage to write the following:—

"Most writers of Irish grammars have laid it down as a rule that *Óúm* governs the genitive. O'Donovan, Joyce, and Windisch (and they are considered the best), certainly so; they say nothing about exceptions to this rule, and it is to be presumed because there are no exceptions." And in another place he says of the rule, "that no one but some one of little learning and great 'brass' has ever dared to dispute it."

On the other I assert, in the first place, that no writer on Irish grammar ever said or implied, directly or indirectly, that *Óúm* governs the gen. case of a noun which goes before a verb transitive in the infinitive mood, as in the phrase given above, *Óúm meala óo óíóó*; and all the contention, be it remembered, is about such expressions *only*. though Mr. Russell so expressed himself as to put this distinction out of sight.

In the next place, I assert that Dr. O'Donovan says quite the contrary of what Mr. Russell would have us believe. At p. 385 of his *Irish Grammar*, O'Donovan says, "Sometimes when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative governed by the preposition, as



San fairs do déanamh, 'not to be angry.' Keating, Hist., p. 75; ne fairsneir fionnig do déanamh, "to make a true narration." Id. as iarrad locta agus coibéime do tabairt do Sean-Shallurb, "attempting to heap disgrace and dishonour upon the Old English." Id. [observe that locta and coibéime are genitives.—Ed. G. J.] "But [adds O'Don.], this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the inf. mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus ne fairsneir fionnig do déanamh."

As if he had a presentment of what "some one of little learning and great 'brass'" would say in after ages, Dr. O'Donovan goes on, quoting the grammarian whom he most highly respected, in opposition to Mr. Russell's assertion:

"Stewart agrees with this opinion in his Gaelic Grammar, p. 175, where he writes, 'Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as 'Luath chum fuil a dhorthad, swift to shed blood,' Rom. III., 15.'" Does Mr. Russell understand this? Dr. O'Donovan quotes, as his own, and adopts the rule of the grammarian who said that cum "has no regimen," does not govern a noun in the gen. case, in such phrases as the above, i.e., when cum is followed by a noun, the object of the infin. mood after it.

In the "open letter" he tells me that, "Not only in the Irish sermon given in the *Gaelic Journal*, but in almost all the issues of it that have been brought out since you began to edit it, many instances can be found in which cum is found with the nominative and accusative. Now, without wishing to be captious, and without in any way desiring to offend you, permit me to say that you should take some notice of this matter in the next issue of the *Gaelic Journal*. No one need be ashamed of having made a mistake in Irish," &c., &c.

When dealing with Mr. Russell, I should now be wonder-proof. I never to my knowledge used a nom. or accusative after cum, except when followed by a verb in the infin. mood, and it would be more to the point if Mr. Russell had made a list of these instances.

As to the preacher of the sermon, he heard Irish in the cradle; he learned to read and write Irish—in fact, he studied it grammatically—in early boyhood. With the exception of Mr. Flannery, I do not know now a better modern Irish scholar, living. He is, moreover, a man of clear and acute intellect, and a very ripe scholar; he is a great authority in himself. As a writer, Father Donlevy had very few equals, but Mr. Williams was certainly his equal in his knowledge of Irish grammar.

I expect Mr. Russell will not again claim John O'Donovan on his side; and he was not a man of "little learning and great brass."

Father Smiddy, of the diocese of Cloyne, when revising the catechism of that diocese for Dr. Keane, made use of the "brass" expression. And in the Irish grammar compiled for the General Assembly of Ireland, by S. O'M., at p. 97, we find "éadac pé cum an fear a bualaó, he came in order or with intent to strike the man. bualaó is a verb, and governs fear in the accusative case." Dr. Stewart's opinion, as adopted by O'Donovan, we have seen already.

In translating εμπονα na b-flaicear into Irish (from the French, I believe), a Friar who had no vanity to gratify, in his cell in Cork, used both forms in one passage of Chap. II., ní b-fuil in gac mór-bagaire agus éadac-biofaltear na n-éadacóir óis ó éur an oimhín go ro, acé do cum léirighior do déanamh air an

b-peacac ar an b-peacac . . . do cum an peacac go fabail.

Any one of these authorities I have cited would teach Mr. Russell Irish till he goes to his long home, unless Mr. Russell goes for years to learn *patois* in an Irish-speaking locality in the west or south of Ireland. Mr. Russell is not an Irish scholar at all. In his life he has not written or spoken half a dozen consecutive sentences in Irish correctly. Nor is he improving. In his little letter to the *Celtic Times* the other day, I heard as many corrections in it made, and not by me, as are in the note at p. 141 mentioned above. Here is this note, commenting, be it remembered, on Mr. Russell's letter of November, 1883.

I wrote (1.) "In the quotation which he gives from a former letter of his, at top he says: 'Tabhair cead dam le radh;' *le*, as a sign of the infinitive is used when the active verb has a passive signification, or when it signifies purpose or intention. Tabhair cead dam a *radh*, or *e do radh*, should be used here." (2.) "Ní amhain," a little lower, would be better if written, "ní h-e amhain;" (3.) "Do dheanadh *dhan*-sa" is hardly applicable, except where a favour of some kind is conferred; do dheanadh *liom*-sa, or *orm*-sa, is better where criticisms or any such things are the subject;" (4.) "Acht iarraim ortha *d'a* dheanadh." Deunadh is either a verbal noun or a verb in the infinitive mood; if the former, the poss. pronoun a should be used; or, if the latter, *e do* [dheanadh]; iarraim ortha a dheanadh, or *e do* dheanadh. See O'Don. Gr., p. 384; (5.) "Chum lochda *d'faghail leat*-sa," third line of letter proper. I cannot recollect ever seeing or hearing *leis* used after lochd; lochd *d'faghail air* is the idiom so far as I am aware. The phrase, "Chum lochda *d'faghail*" may be used to discuss what Mr. Russell speaks of for some length somewhat further on in his letter; that is the case after the compound prep. *chum*. It is a fact that all grammarians agree that *chum* is followed by a gen.; and all philosophers agree that a body in motion goes in the direction of the force that puts it in motion; but should a force greater than the first, and in the opposite direction, be brought to act upon it, the body will be turned backwards. Similarly, when *chum* with a noun goes before a verb in the infinitive mood, the gen. after *chum* should be changed to the acc., because the "inf. mood of active verbs takes the acc. when the noun is placed before it." O'Don. Ir. Gr., rule 35. O'Donovan, too, at foot of p. 385, in treating of cases where a prep. and a noun go before a verb in the infin. mood, says: "It would be obviously better to have the noun under the government of the infin. mood, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it." Nothing can be plainer than this: "Chuidh sé go d-ti an aonach *chum* ba (*cows*) do cheannach;" "it is not *chum* *ba*, he went to the fair, but to buy cows—ba do cheannach. "Chum fear do phosadh" is not to marry *men*, but to marry a man; fear being the accus. sing. before do phosadh, not the gen. plur. In the meantime, it must be said that the authorities are equally good in favour of both constructions—Williams and Donlevy, for instance. The one says "chum an bheatha shiorruidhe do shaothrughadh," and the other, "chum na beatha shiorruidhe do shaothrughadh." The correct form, doubtless, is, in such constructions, to put the noun after *chum* in the accusative, and to take the whole phrase as governed by *chum*.

Another error can be corrected by the example given above, "go d-ti an aonach," &c. Go d-ti is a simple prep., and like nearly all such prepositions, it eclipses the noun after it when declined with the article; (6.) "Go d-ti an bun," then should be go d-ti an m-bun; (7.) Mr. Russell again says, "Lochd *d'faghail leat*-sa," this should be *ort*-sa; (8.) "In a g-cloidhbhuiladh," this should be "in ar g-cloidh-

bhualadh;" (Sa.) "Ta me an-bhuidheach *leat*," should be *d'ot*. The idiom after *bhuidheach*, *thankful*, is *díom*, *díot*, "A n-bhuidheach de," I am thankful of him. O'Don. G., p. 162. "Bidhim-se buidheach díoth," I do be thankful of them (Midnight Court); (9.) "Fíor-bhuidheach do'n," should be *de'n*, *Chum* in Munster, especially in Waterford, is corrupted to *chun*, and in Connaught the *ch* is omitted, and the prep. becomes *an* (un); (10.) Tromdha, grave, serious, is not a comparative of *trom*, heavy; (11.) "Muna thaisbeanfaínn iad," should be *muna d thaisbeanfaínn iad*. *Muna* causes eclipses, O'Don. Ir. Gr., p. 400. Eleven blunders are a goodly number enough in one letter.

Should Mr. Russell, even yet, be able to find in any good writer expressions similar to those found fault with in the note above, they will be admitted into the *Gaelic Journal*, and welcome. And though he should fail in finding a single such passage—as I believe he will fail—the search for a couple of years will form a most healthful exercise. But should he succeed, no one will rejoice more than I shall. In the *Journal*, No. 9, p. 294, I wrote, "A word in reply to Mr. O'Neill Russell, the gentleman, by the way, of all connected with our movement, with whom I would rather be at one." My predecessor in the editorship of the journal was still more attached to Mr. Russell. In his first number, at p. 20, he said: "There are few, indeed, who have laboured for the cause of the Irish language so earnestly unselfishly, and ably, as has Thomas O'Neill Russell for the past twenty years. We are glad to see he has not yet wearied of well doing, and it is a source of great gratification to us that his name appears among the contributors to our first number." This friendly feeling, however, had to give way under the reiterated insults of Mr. Russell, and this last notice of Mr. Comyn on the letter of Mr. Russell, dated September, 1883, was penned in a mood very different from that in which he penned the passage above. This note is at p. 292, No. 9 of the *Journal*.

"We have been very careful to print this and other recent letters of his *verbatim et literatim*, as they appear in Mr. Russell's MSS. We are consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the manuscript of his letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his handwriting, except the omission, by oversight, of one letter in the word *dead*. . . We would ask Mr. Russell to read again our notes at pp. 20, 172, 191, 225, 265, &c. . . The letter concerning the quotation from the Book of Leinster, if it reached us, must have been mislaid."

As in Mr. Comyn's case, Mr. O'Neill Russell asks me for some MS. copied from the Book of Leinster. I have no recollection of having ever seen this MS. I am quite certain of one thing, that I never looked into it.

Now I would ask Mr. Russell, should he not distrust the temper that made him fall out with so many friends at both sides of the Atlantic. At this side of the Ocean, our text-books are being corrupted, and even our catechisms. On our tomb-stones a barbarous Irish jargon is being cut; and Mr. O'Neill Russell is silent. But when a preacher once or twice uses a grammatical expression, Mr. Russell fills a long column with *ungrammatical*, but euphonious quotations to show the ignorant that the preacher was not correct.

Our readers may think it strange that so many good writers should write bad grammar, for it amounts to this: Great masters of style in all languages look more to euphony than to strict grammar; this was especially the

case with our best Irish writers. In the example I gave before, *cum meala oo óol*, is thought most euphonious than *cum ml oo óol*. All grammarians, and all able writers, except Mr. O'Neill Russell, prefer the *ungrammatical*, but out of respect for the great writers, they allow both forms of expression. Another instance of ungrammatical euphony is "don n-úine," the man. *Aráinig* could be more ungrammatical, yet Dr. Gallagher writes the phrase three times in one page, and Dr. Keating also uses the expression in the preface to his History.—Ed. G. J.

NOTICE—The Rev. E. D. Cleaver requests the "teachers of Irish in Donegal, Mayo, Galway, Clare, Kerry, Cork, and Waterford, to send to him at the Rectory, Bray, Co. Wicklow, a statement of the numbers presented and passed in Irish in 1887," in their respective schools. Teachers are already aware that the returns are to be certified by their managers, the regulations for the prizes having already more than once been published in the *Gaelic Journal*.

### THE IRISH TITLE OF THE SHORT CATECHISM.

In support of any change made in this "little affair," after the Gaelic Union had resigned it to the publisher, there was one, and only one, rule of grammar cited that could lead even a schoolboy astray. But the *Gaelic Journal*, from its first number, was intended to be a help to students of all grades; and though the rule referred to above would not impose on many, it may be better to explain it for the sake even of the few. It is rule 4, at p. 101, of Dr. Joyce's Grammar, and it says: "When a name consists of two words, the adjective comes between them; as *Slíab ábal mór luacha*—the tremendous large Slieve Lougher. *Eamhú mhín, alúnn maca*—the smooth, beautiful Eman Macha." Now, to any person fairly capable of seeing the distinction between a common noun and a proper name, it is as plain as print that the rule refers to this latter class. Every Irish reader will recollect seeing the adjective so placed in all our tales, and in songs and poems, as, *an Shlíab geal g-Cua*—in *bright Slieve G-Cua*; *roip Cluain geal meala ádur Carrig na Suire*—between *bright Cluain Meala* and *Carrig-on-Suir*; but no one ever thrust it between the two parts of a common noun like *teagairt Críostaíche* (Christian doctrine), until somebody tried his "prentice hand," and thrust in *ádcómar* between them in the title of the Short Catechism—*teagairt ádcómar Críostaíche*. Everyone now can try experiments on the vile thing that was once the "tongue of the saints and the sages."

Readers, look back again at the adjectives above; you see they are not in any instance part of the proper place-name; they may be omitted and the name remains intact—*Slieve Lougher, Eman Macha, Slieve G-Cua, Cluain Meala*. On the other hand, in the name *Spáirí n Chonnamall tuacaíche*; *Baile Thomáis tuacaíche*; *Baile an Phaoisíge beag*; (*Upper O'Connell street, Lover Ballythomas, Little Whitestown*), the adjective in every case is a fixed part of the name, and the omission of it would leave the name incomplete. Such adjectives, the distinguishing parts of the name, are never placed between the two parts of it. Nobody but a "prentice hand," then, would write *pháirí tuacaíche n Chonnamall*. Dr. Keating, for instance, wrote: *veic m-blaíona píctio ó éat mhoige tuipio éar go cat mhoige tuipio éuaró*—thirty years from the battle of South Moytura to

*the cattle of North Monaghan*—Joyce's Keating, pp. 120 and 121.

Learned should be told, perhaps, that a noun in the gen. case often supplies the place of an adj., and notably in place-names. Dublin, for instance, is *de chlae dubhlinne*—the ford of the hurdles of (at) the blackpool. The same sentence hand, would be *de dubhlinne chlae*—the blackpool of the hurdles, and columns of our newspapers might be filled showing the propriety of the alteration—Keating and all our authors since obtain *poibla* notwithstanding; but our fathers knew the idioms of the language. Even in the most minute local subdivisions they followed the same rule. Mr. P. O'Brien informs me that a field in his native place, in the western extremity of Cork, was, in his time, divided into *paípe na h-abann iocáir* and *paípe na h-abann uacáir*—the river-field, upper and lower. This present summer the owner of the field was in Dublin, and he said that the field is still called by the old names.

Our readers will recollect the name of Mr. Stanton, of Friar's-walk, Cork. On the 19th of January last he sent us, for the Journal, the two stanzas below, which he took down from the dictation of another friend of ours, Mr. Sexton, his neighbour. They both, like so many others of our friends, believed we had gone the way of all Irish periodicals. Celtic tenacity should be a quantity taken into account in all our calculations. Mr. Stanton, no doubt, has a *caoine* ready to chaunt for the *Gaelic Journal*; but our readers will hear from him many a lively strain before the publication of the sad composition. While the *penal laws* were in full force, Dr. Gallagher tells us, there were amongst the people living on them, and living sumptuously too, while those who fettered them were themselves steeped in poverty—*paigairíbe peata*, vagabond outlaws, i.e. pretended priests, suspended priests, and apostate priests. They were, I know, in my own county of Waterford, and I believe they were in every part of Ireland. They are gone, and the religion they traded on is alive and flourishing. The Irish language is living, too, and when I have left the scene, others are qualifying themselves to take my place. John Windele, of Cork, remained in every movement for the cultivation of the Irish language until treachery put an end to the Ossianic Society. When the Keating Society was set on foot, he wrote to us: "Have nothing to do with Dublin—that place of shams, and schemes, and swindles." These shams and schemes and swindles nearly killed the old tongue, but in spite of them it is still beloved and cultivated. Here are Stanton's stanzas. He prefaces them with—Stanzas taken down by Mr. Stanton, Friar's Walk, Cork, from the dictation of his neighbour, Mr. Sexton.

*Seámar O Tuama ag cuppael uo'n pobal, ag feaca an t-peiéil, peabur an eapáir uo bi ag Siobán le viol*—James Tuomy announcing\* at the chapel gate the excellence of the ware Johana had to sell (his wife I suppose).

P.S.—This paper formed part of a somewhat longer one written for No. 27 of the *Gaelic Journal*, but there was room for a small portion only of it in that issue; and that portion was cut off from the end of the paper. The fragment cut off was printed at the top of the first column, p. 39, of the number above-named, and extends from "stanzas" to "pay."

\* Formerly it was the custom for the priest or for the clerk to announce from the sanctuary things lost, found, &c.; afterwards such things were published at the chapel gate by the parish clerk or by some one else: *cuppael* is the popular term for to publish in this way.

In respect of the word *decomair* in the paper, the following very interesting letter has been received from Mr. Lynch of Kilmakerin, N.S., in the county of Kerry. It is an additional proof—if proof were wanting—of the temerity of those who thrust the word between the two parts of the title of the "Short Catechism." The word, it was thought, had dropped out of the living language; but we find it still in common use in all the district from about Skibbereen to the utmost bounds of Iveragh.—Ed. G.J.

"Kilmakerin, N.S.,  
"Cahiriveen, Co. Kerry,  
"26/1/88.

"TO THE EDITOR OF THE *Gaelic Journal*."

"DEAR SIR—Since I met you in Dublin last month, I have again read your remarks in No. 26 of *Gaelic Journal* on the substitution of the word *decomair* for *feárr* in the title page of the Short Catechism.

In this barony (Iveragh) there is no word whose meaning is more clearly understood than that of *decomair*. I give below some sentences to show the sense in which the word is used in this locality, and you will see that it is different from that given in the title page of the Catechism. The word *decomair* would never be used to express *short* or *abridged*, but always to express *near*, as regards place or time.

For instance, you can hear people every day use such sentences as the following:—

*Tá an bó éig decomair u'd céile*; *tá an bócar decomair uo'n n-garraige*; or, when speaking of a sick person one will say, *tá an báir decomair uo*, or more commonly *in decomairéact uo*; talking of an approaching feast one will remind you of it with, *tá an Chráig (no péil buíroie no an t-Sáham) decomair uo'n*. On the other hand such expressions as *parair decomair*, *ígeul decomair* or *teuó decomair*, are never heard, *feárr* or *feárraro* being the adjective invariably used in these cases.

"Yours truly,

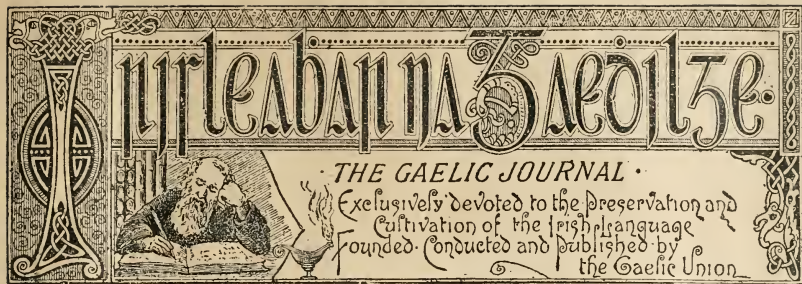
"FINIAN LYNCH.

"P.S.—You can make any use you like of the above letter."

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.





No. 29.—VOL. III.]

DUBLIN, 1888.

[PRICE SEVENPENCE.]

## DIALOGUE BETWEEN DEATH AND THE SICK MAN.

The following dialogue, or colloquy, between Death and an old bed-ridden man, named *Tomás na Róirte*, was, I believe, the first Irish composition I read in the old characters. I have seen several copies of the poem since from which the name of *Tomás na Róirte* had been omitted, and, as is usual with many of our popular poems, no two of these copies were exactly alike. Some copies, besides the poem, as we intend giving it, had a few stanzas introducing the subject; and also some lines connecting the different parts of the dialogue; but in my opinion this extraneous portion was by another and very inferior poet. The late Richard D'Alton, of Tipperary, published a considerable portion of the poem in 1863, and he says it was the composition of the Right Rev. Dr. O'Connell, Bishop of Aghadoe (the same prelate who composed *Áirte Seaxam thí Conaill*). Mr. D'Alton does not say what authority he had for the statement, but we may be sure he had good authority.

In a copy of this poem, seen by a friend in a gentleman's house in the County of Cork, the following is the title of the poem: "Dialogue between Death and the Patient, written originally in Irish by Denis O'Daly, Abbot of Boyle, in the 14th century; translated by John Collins, of Myross, in 1816, and written now in 1842, for the use and amusement of the Rev. M. Kenefick, by Paul Long, of Carrignavar."

Internal evidence would as soon ascribe John Gilpin to Geoffrey Chaucer as this piece to *Donnchadh Mór Ó Dálaigh*; but some scribes were as expert in giving a fictitious origin and a fictitious value to their MSS., as the makers of bogus relics in flint or bronze are to-day. Another trick with some scribes was to systematically change the spelling of words so as to disguise them from others; and nowhere was this practice more in vogue than in that locality above named. What a different man was Richard D'Alton! Knowing absolutely nothing of the Irish language till well advanced in years, he studied it very closely for three years, devoting to it every leisure moment he could find; and his progress was wonderful for his opportunities. Seeing the difficulties that Irish students had to contend with for want of elementary books, he purchased a fount of type with which to print such elementary works. Of course he could not know the expense and difficulty of such an undertaking, and, of course, too, he was not encouraged, and had to give it up. Mr. D'Alton wanted no profit from his publications, *i.e.*, no profit for himself. The profits were to be devoted to the encouragement of youths of talent to apply to the study of their country's language. "Poor Ireland," said Kickham, somewhere, "in all your woes you had those at all times that loved you dearly!" And of the language of Ireland, too, there were those who loved it sincerely and unselfishly. About ten years after Mr. D'Alton had set up the printing-press, I met him at Lisdoonvarna, and we had many an hour's chat. It would be

worth living a life of hardship for the sake of knowing Richard D'Alton and Father Patrick Meany and William Williams. If those who are turning our native tongue to subserve the purposes of need, or greed, or vanity, could know the pleasure these patriots found in working for that tongue, without the inducement of any ugly selfishness!—but they could not know it. Mr. D'Alton, though apparently a strong man, died shortly after I met him at Lisdoon-varna. Had he been spared, he would have materially assisted in the preservation of the Irish language: but it was not to be.

cómhagál iomr an bás agus an  
t-óchar, eadon, tomás de  
ríodiste.

Cia rin éall ays teact go o-tí mé,  
Maí vo beoeadó gaoimé ays pīaēu-  
gēact orōce;

A tuaš 'na lámh oēir ī ī līomēta,  
Iy glōme na n-uair 'fan lámh éī aysē?

5. Mīre an báir īy ná glac biošga;  
Oo ēaēt tú t-aīmīyī aīy an paošgal īo;  
Oo gēabairī māyēuēgēact aīy ēīannaōil  
aoibinn,  
Aš ōul ōo'n teampoll a g-ceann ōo  
ōaōmead.

Oē a báir a lámh aīy pīnead.

10. Cīeūo ōob' āil leat 'fan āit īo a m-  
bīōim-īe?

Iy tūpa an t-aēad ēnāmāc, cīoēuāc,  
'S īy mō ōo mālā, 'nā ōo ōioēlūm  
Oo ēīeac tú an ōoīmān le'ī māyīb tú  
ōaōme.

Congbāš uam ōo ēuaš tā līomēta.

15. Tabair uam aīy uair ēum īgēī, ōam  
Šo g-cūyēpao cēīy oīy cīa aīy ōīob tū?  
Cā b-fuīl t'āyūy nō cā m-bīōim tú?  
Nō an b-fuīl pāšail aīy īpār aš aon  
uair?

An nēlācpā uam-īe ōuair ná nō aīy  
bē,

20. Aīy mō pēacnāō, īy gābāil pēacā an  
t-īlīge uam?

Mīre an t-ēas ōo māob ōo ōaōme

ēuš bār ō'āōam īy ō'īōba,

Ōā ō-tānīy ō māe na ōīlōnn,

Ōā b-fuīl bēo ašūy ōā m-bērō corōce.

25. Šo ō-tīoēpao uile aīy ī'liab šīon

Māy a m-bērō tīomāyīce Šo cīnnē.

Šo ō-tabāyīpārī aīy gāc nēad Šo ōīpēac

An bīeac ēeapī īy ōlēacēt ōā gīmōmāy-  
ēaīb.

Bīōim-īe ābūy, īy ēall aīy māōlīnn,

30. Bīōim-īe pīūblāc pīaōpāc, pīlēac.

Iy luāīe mé 'nā pīaōac gāōīe

le n-a ō-tōšēārī ō'n loē an pāōlīōnn.

īy luāīe mō ēōy 'nā pōc aīy mīaōīl-  
ēnōc

Iy luāīe mé 'nā pīaēārī tāōīe.

35. Iy luāīe mé 'nā long aīy mīn-mūyī

Ōā pēabūy a pēolēta pā cōīy gāōīe

Iy luāīe mé 'nā ēīm ī g-cīaōībīb

Iy luāīe mé 'nā ēīyē ī līnnēīb,

Iy luāīe mé 'nā īpēīy 'nā pīōnta.

40. Iy 'nā an māe 'fan aēy āyōrōēe

Iy luāīe mé 'nā pīōlārīy 'nā pāōlīōnn

Iy luāīe mé 'nā tēacēt tīōm ōīlōnn;

'Snā mīōlmūyē aš tabāyīc a īēyībē

Iy an na g-cōy ōo bēī ōā īēāōlēad.

45. Terōm pīuār aīy gūalīb īēēēad,

Bīōim 'na g-cōīmāy aīy bōīy ōā n-īōy-  
pānn,

Bīōim 'na n-aīce 'fan leaba āyōrōēe

Bīōim aš āyōīōy 'ī aš tāyīōīōl 'na  
īlīge leo.

Iy tēacēāyīe māīc mé īy tā mé ōīlōy.

50. Bēūm īēēul ō ēaōīb na g-cīōē līom,

Nī b-fuīl īpēīy ī b-fēārī 'na ī mīaōī  
ašām,

Iy ōš nā m āyīā, m āyī nā m īyīōl.

Oo Bēūm an būnūc ō ōl na g-cīōē  
līom,

'Sa pēārī cīōā ō n-a mīaōī līom.



55. *Do beium o'n m-banairtlan an naoroin liom,*  
*Do beium an té so póir araoir liom,*  
*Do beium an t-áairi ó leanb an mli liom,*  
*Do beium an mac o'n m-bantríeabáig cióna,*  
*Do beium an crieice tréic lág tím liom.*
60. *Ir so beium an laoc ir tréine gnóim liom,*  
*Do beium an maicé liom de'n éaom-eac,*  
*Do beium an teadairie éairioirai r'liže liom,*  
*Do beium an tigeairac ó n-a máom liom,*  
*Do beium an boct liom bréar as oislium.*

65. *Do beium an maigtoion b'iaigro seall mionnla*

*Re bean doirca éireacac éionnna*  
*An t-ógnac oimíroac, íogair,*  
*Ó fíadac, ó ríro, ó éol, 'r' ó iungce.*

## NOTE.

Line 16. *Cia ar oib tu?* Any person speaking Irish can understand this and similar expressions, and at the same time nothing in Irish is more difficult to unravel than they. A man whose name *was Tadhg* is expressed thus in Irish (1) *feap o'ár b'aimm tadhg*, or more fully, *feap so a pó buó aimm tadhg*, a man to whom wasname Tadhg (*O'ár=so, to; a, whom; r for po, the sign of the past tense; and b'=buó, was*). Before proceeding farther I would recommend the learner to make himself *master* of the last paragraph of Dr. Joyce's Gr., p. 130, idiom 34, and also of pars. 5, 6, 8, pp. 71, 72. Now: to come back:

A man whose name *is* Tadhg, is in Irish (2) *feap o'ár b'aimm tadhg*; and the full construction is: *feap so a n-ab aimm tadhg*, a man to whom is name Tadhg (*so, to; a, whom; b=ab, is*).

Note that after *gair, o'ár, léir, ir* (is), becomes *ab*; observe, too, that the *r* in this last construction (2) is not for *po*; it is merely euphonic, like any eclipsing letter, and its place might be supplied by *n*, as *feap o'á n-ab aimm tadhg*.

Let us substitute other words for *buó, ab; feap o'ár éug mé airgeo* (*so, a pó éug*), a man to whom I gave money; here the *r* is for *po*, and it aspirates as in *b' (1)*. But in the phrase, *feap o'á t-cuaim airgeo*, a man to whom I give money, the *t* is eclipsed by the euphonic letter *o*, as *ab* was by *r* or *n*.

Again, *feap o'ár éug mé airgeo*, may be written, *feap ar éug mé airgeo so* (to him) the *o' (so)* governing *a, whom*, after it in the first clause; and in the second, the *a, whom*, is governed by the prep. *so*, in *so, to him*.

*na aoime o'ár bain re na cluara* (*oe, off; a, whom; r for po*), the people off whom he took the ears, may be written, *na aoime ar bain ré na cluara oib* (*oib=oe, off; ib, them*); this last *oe* also governs *a, whom*, before it as well as *ib* after it.

In the glossary to the Todd Lectures, Dr. Atkinson says: "*Cia*, interrog. pron. [never an adj.]; 'who, what,' always forming a principal clause involving the verb 'to be,' the subseq. verb being subordinate." *Cia h-é t-áair, cia h-í so máair*, who [is] he, thy father? who [is] she, thy mother? *Cia ar oib muintir so máair*, who [are] they, thy mother's people?"

*Cia ar oib tu=cia h-áir a n-ab oib* (*oe ib*) *tu*: Here the *oe* in *oib* governs *a, whom*, and *ib, them*. Who [are] they of whom thou art of them? A tangled web, for any easy unravelling of which I would feel most thankful. And I earnestly invite all our correspondents to clear up all such expressions they know in the next issue; for instance, *cia leir an teac rín?* Joyce's Gr., p. 131 and *n-ab mair o'beul gac laoi*, in No. 28 of the Journal.

## VOCABULARY TO THE DIALOGUE.

*Comagail*, s. m., a dialogue.

*O'ár*, s. m., a patient. *An fean-o'ár* is found in the "Imitation," where one is exhorted to cast off the old man, *fean-o'ár*.

*Spatwíeac* (*as*), strolling.

*Tuag*, gen.; *-íge*; pl. *-agá*; s. f. an axe.

*Lionta*, p. p., furnished.

*buóga*, start; s. m. gen. and pl. id.

*Do éair 7c*, you have passed the allotted time.

*marcuíeac*, a ride.

*Cnamair*, a bier. It means also strains of music. Pipers used to accompany funerals heretofore. Hence the connection in meaning. This may also explain the use of the word *aoibinn* in the text.

*aiéac*, *-éig*, pl. *-íge*, s. m., a giant.

*a g-cionn*, to, towards, c. p. prep.

*air pínac*, stretching out. The expression, *a baill air luargac*, his limbs a rocking, occurs in the poem *Cúairt an Mheádon oróde*.

*Cnámac*, bony, cadaverous.

*Ciocrac*, hungry.

*Oislium*, s. m. gen., *-loma*, what is gathered into the wallet: a gleanings.

*Le'n marb 7c*, by what you have slain of people (*le a pó marb 7c oe doaimb*).

*Craeac*, v. a., destroy; inf., id. and *craeacó*.

*Fágal air ppár*. Literally, "Is there getting a respite to one from you? Are you inclined to spare one?"

*Ouar*, gen., *re*; s. f. a reward, a bribe.

*Gabáil reaca*, to go by from me on your way. Verbs of motion like *gabáil*, take after them a kindred noun.

*Do gab ré an bóair, so fíubal ré an baile*. See *carroillair*, below.

*Ruob, ruobair*, v. a., to tear. Coney's Dict. has *peub*.

*Ré*, time; s. f. gen. id, pl. *réce* and *pece*.

*Tiomairce*, a gathering of the entire human race.

*Uleacó*, one's due; s. f. gen., *-oa*.

*Maolionn*, gen. *-lunn*; s. f., summit of a hill.

*Sileac*, transient.

*Fuarpac*, active.

*Tuairac*, adventurous.

*Sgaolteac*, unshackled.

*Fuarac*, gen. *uir*; s. m. pl. *-íge*, the rushing of the wind that lifts the sea-gull off the waters of the lake.

faorleann, s.m., sea-gull.

Ruaear, gen. -ear, s.m., rush of the tide.

min-mhuil, smooth sea.

'Sa còrp, agus a còrp; the meaning is:—however good her sails and fair the wind; literally, the supply of wind.

air-thòise, by night.

fiolair, s.m. gen., -air, an eagle.

Teact thom oilomn, the rush of the impetuous torrent.

Sgubte (còbairte), making tracks.

Air-thorol, travelling, s.m. gen. -thorol.

Tair-thorol, s.m. gen. -thorol, journey.

Spèir, respect, s.f. gen. -pèir.

Cìoc, s.f., gen. cìce, pl. cìoca, breast, suck.

'Sa for agus an.

Cpeice, a coward, a weakling.

Thèit, lag, adj. weak, synonymous terms.

Tim, s.f. gen. time, estimation, i.e. the weakling who is poor in fame. For explanation of this and like expression in next line—*ir thèine gnòim*—see Joyce's *Gr.*, p. 132, Idiom 40.

Caom, stately.

Tìgearac, householder, the man of many mansions.

Oio-glum, v. a gleaming.

Bpàigro, a neck, gen. -gòe s.f.

Miomla, fair.

logair, this term not in dict. It was conjectured somewhere in *Journal* to mean spiritual as applied to aorbeal in the Luckless Wight, and to the clergy in the Midnight Court; but that meaning would not do here. Powerful or strong would answer as a meaning in this place, and in the other passages referred to.

Piadae, gen. -bùig, s.m., hunting.

Scpò, extravagance. It is applied, I think, to something said or done by one person to draw the attention of another. In the *Beinne Luchra*. A òinne upail ná cuip oim scpò, is said. "Let me alone." I don't know any word in English that expresses the meaning of this term.

## STAIR ÉAMONNH UÍ CLÉIRIS.

(Air Leanaimhnt.)

An tpiac òuiris an goileac ar a fuán, agus go v-táimís éirge féin, v'eirig go ppiab 'na rucicfearac, as bualaó a éloiginne gan fhor vo féin ar an g-cuann of a éiomn, náe piab ápo go leóir ie a fearam go v'irleac ann, gup h-obuip go léirgeac a inéinn amac, acé vo curleac 'na fúirde ar a éóin é, agus vo fan amharó no gup iméig an laige, agus an meairball, agus an buaróleac vo bí ina éeann ar. Ann rin vo éuairig gacá taob vo, agus an tan náe b-fuair a éúile, v'eirig amac ar an g-cuair ann a piab, agus v'féac 'na éiméioil, agus an tan náe b-facac acé ríoc agus fárac, agus nac b-fuair a bean; vo glac ceann-miie agus faobac céille é,

a éairiging a fuile agus a fionnaró ar feacó teóia oíóce agus teóia lá; gan bíac, gan teime, gan leabaró, gan t-rúan, gan t-roca-piuróeac, acé as r'gairteac agus as r'póir-glacóac ar a éúile miná náe piab ar fáigail a n-aon ionac aige.

Vo malluig ann ro an uair vo compheacó, vo gmeacó, agus vo h-oileac é. Vo rmuair ann ro v'píoc-beair éirig v'imir ar féin, acé go v-cug r'pócair voimearóac an éomíoe b'uiróe ann a épíóie, gup rmuair aige féin, óa v-cugacó anbár vo féin, go m-biac go rucam r'póirigíoe a b-píancacó buó míle mó 'na féin ar bíe óa m-b'féiríoe leir fularig ar an t-racacó ro. Vo éuir ro beacáin fopair ann, a móó gup piurig fé na rmuaircíoie gpiánva mionáóuríe vo bí ina inntinn. Ann rin vo éairiging éum a meabpíac ar éirig vo éóimíacé agus vo b'féiríoe leir, agus an tan náe b'féiríoe leir an ní bí v'éancá a neamh'éeanní, vo éuir pime féin ar n-éiríge vo, a ioméar go f'oirígeac, agus leir an inntinn rin v'fág an t-ionac uairgeac álta ro, agus vo gpiur ar a gacacó, ní vo éabairt iarpíacá ar áit airigíe ar bíe, acé an áit ar éoil leir an g-cinneamíain a éreóirigacó, ró iota agus ró lán-ocpíar. Vo bí as iméacé ró luar a luaróiró an fao vo bí pime vo'n lá, agus le tucim na h-oíóce, vo éonnairt boacán éiom lán veacací, a g-cacé-feacó leantó blíacóna go leir v'acoir éiomacó faoi an n-voirig as vol arceacé. Vo éamíis fearí móir reirice riabairé éum an voirig, agus vo f'oirigail é,—as b'píe ar lání ar éamono agus as fáilteuacó pime, agus óa f'ocpíúgacó anaice na teneacó, as piacó, a v'ime upail, an m'píoe v'íinn f'airpíige v'íot cá h-ann éú? Ní m'píoe éacóíoe, ar éamonn; O'Cléirig m'áinn ar fé. An tupa éamonn ó Cléirig? ar an fearí móir. Ma'í tó, tá míle fáilte voon tíg-ir piomá, agus cá b-fuail an bean vo éuala mé a beicacó éuríeacé? — mo éubair, níóir lúgaríoe v'fáilte í a beir av f'ocair. Vo éongbaró piobairt óa ngóiríeair Súdán Siacóiríleac í

Ouo deap a diom ja com buo coliac.  
 'E: mias poun iou plomun lo h omu.

Ní maibh go fear a fánail 'ran Éómuir,—  
 Ar lué, ar mhíre, ar góil, ir ar éiríodáct.  
 Ní maibh laoc ná curiaó, uirram na olláin,  
 Arí fíor na ciumne ná maibh fearlaó ro a5  
 fógnadh.

### VOCABULARY, NOTES, &C.

Clár luipe, one of the names of Ireland.

Ṭrágáad, g. -áigte, pl. id. an ebbing; oile, g. eann, pl. -eanna, the deluge.

Alunn, compar. áille, adj. beautiful; ciordeamhul, compar. -inla, adj. hearty.

Ḥuiohaó, comp. -aigte, adj. active; monuap, alas, inter. claoirte, p.p. overcome.

Lué, g. luíce, pl. luéa, a mouse; lué francaé = gal-lu-é, a rat.

Oíon, g. oín, pl. id. a shelter, defence; áirre, g. id. pl. -iríe, an arch.

Saíun, g. -ínna, All Saints; cátaó g. cáirte, a winnowing.

Maéghamun g. -ínna, pl. id. the cat's name; properly a bear. Óa maípeaó = óa maípeaó, had [the cat] lived, buó poğa lé báir 'o'fágaril, the rat would rather die, literally, it would be a choice with her to die; poğa-faro [the rats] will plunder, m'áruir, my home.

Fearaé, knowing, known; ní maibh go fearaé, either there was not, it is known, or there was not known. Cponán, g. -áin, a purring.

Bhípeugaó [ré], it would amuse; ro bhípeugaé, Munster pronunciation of ro bhípeugaó, it used to amuse; ceapce-urpe, a water hen, a coot. Ḥabairín-peoóá recte, peoóá, gen. (ḡabair, a goat, peoóá, frost, ice), same as meannán aeróir, a snipe.

Cpeabap, g. -air, a woodcock. mholburóe = mhol-máirge, a hare.

Ḥealbán, g. -ain, sparrow, or ḡealbann, pl. -bunn. oíon, g. oín, thatch.

Seómpa, a room, a parlour, pl. -parúe, gen. sing. with the article, an t-peompa.

Cuacáin, g. id. a little cuckoo; meoin for méin, a desire. Meannán aeróir (meannán, a kid, aeróir, gen. of aer, the sky), a snipe, from its cry, like a kid's.

Pilbín or pilbín, a lapwing; pilbín mioc, a plover in Waterford.

Faóileán, a seagull.

Ceapc, g. cipce, a hen; fpaoc, g. fpaoré, heath; ceapc fpaoré, grouse.

Ciaíppeaé, g. -rís, a female blackbird in Waterford, otherwise ceíppeaé, a thrush.

An leamb tob' óige (ro buó óige), the youngest child. Imoll, the border; oóḡaó, g. oóḡíte, burning; an eagla a oóḡíte = é ro oóḡaó, lest he should be burned.

Fearoóḡ, a grey plover, báipéal, a drake—in Waterford, the b is aspirated, báipéal.

Picirpís, a partridge, cáḡ, pl. -ḡa, a daw; feabac, pl. -baic, a hawk; oporo, g. oe, pl. id. or -oeanna, a starling; tam, pl. nte, a multitude.

Caipleán, g. -léin, a castle. The poet certainly said caipleán.

Ḥeapnagunr, quails; feang-éat, a slender-cat; báir-vaéaé, gay.

Cópaé, well-shaped; acpunnéaé, able; cealltar, the appearance of the face.

Ḥpeann fearaige, beauty of a beard; máp, a hip, thigh; omra, amber.

Lué, activity, vigour; mípe, madness, levity, frolic; in Munster it signifies swiftness, as meap signifies swift; góil, valour; cpoóáct, bravery.

Urram for urra, a prop., here figuratively for warrior; cpunne, the globe.

Fógnadh, inf. or part. of fóḡam or fóḡuin, serve: a5 fógnadh, in service.

pánteáé I do not know, nor the English for fearcán; ceapca feara, I can only guess at. Any reader who can explain these terms ought to write to us. Oeoparó and tpeópaé, too, are dark in the poem.

### SEANMÓRA A5 AN AIFRIONN.

Leir an léairi páirpung ó Caomh, ó Airio-  
 fairice éairil,

Airíorúgte go Ḥaeóeilge le Seáḡan Plémion.

Airí bmaéarí Oé.

“A5ur an uairí bí comhionol anmhóir  
 ciummúgte b-roéairí a céile, a5ur ro bhoir-  
 uirgeaóair ar na bailtib móira go ro-tí é,  
 ro labairí Sé (íora) leó i ḡ-coraímlaéto.  
 Ro éuaró an ríolaóóirí amaé a5 curi a éuro  
 ríle. A5ur a5 curi an t-ríle ro, éuit curto ro  
 airí éaob na rílige, a5ur ro bhúḡaó pá  
 éoraib é, a5ur oíteaóairí eúnlait an  
 airí é. Ro éuit curto eile óe airí éair-  
 íaig; a5ur éoim luat a5ur ro éáimic ré  
 ruar oípeóé ré, óirí ní maibh don fíliceaó  
 aige. A5ur ro éuit curto eile amearḡ  
 vealḡ, a5ur a5 teaéit ruar ro na veirḡnib  
 a n-éinfeacéit leir, ro éacéaóairí é. A5ur ro  
 éuit curto eile óe airí talain maíe, a5ur ro  
 éuḡ ré toiraó a éaó oipeaó réin uaró. . . .  
 Anoirí ir é ro an éoraímlaéto: Ir é an ríol  
 bmaéarí Oé.”

Ir í ro, a óeairíbíáirípeaéa an éaó  
 éoraímlaéto ro labairí áirí Slánuirgeóirí, a5ur  
 ir aníurpíur a ciall ro éuirḡir; ro bhíḡ go  
 míniḡeann Sé réin í, ir na bmaéarí roill-  
 éiríe ro: Ir é an ‘ríol bmaéarí Oe.’



[illegible]



# AN TAM ATÁ TEACHT.

(Leir an S-Craobhín Doibhinn.)

Tá a'fuíad ag teacht, agus a'fuíad mói,  
 Ní beir bhuí n-olúgáid no íoró,  
 Eiríodáir an té b' beas go leói,  
 Agus tuicirí anuair an té b' mói.

Tuicirí an uair (ní fad uairín í),  
 Ní beir neart i meáct no i n-olúgá,  
 A'f cionnairí an míneul naé mairí cionn,  
 An uair a éicirí re tuicirí ré cionn.

An uair a éicirí ré tuicirí re cionn,  
 Beirí re mairí an té b' lom,  
 A'f beirí re lom an té b' mairí,  
 Ag glaoúad airí congnáirí a'f éan cabairí.

Áiríodáir an t-íoróil, (ní íoróil an báirí)  
 Írleodáir airí an nór b' áirí,  
 A'fíodáir an uairín ó'n m-báirí go bonn,  
 An uair a éicirí re tuicirí re cionn.

An uair a fíicirí tu íoróil ag teacht,  
 Agus an tír éan olúgáid éan meáct  
 Cairíte íoróil, a'f íoróil éan bhuí,  
 Cuiríodáir íoróil, íoróil bhuí no éiríodáir.

Tá an Saothal íoróil mairí long  
 Siúbal go íoróil airí báirí na o-tonn,  
 Seal go cionn a'f íoróil íoróil íoróil,  
 Amairí na o-tonn mói, íoróil, íoróil.

Tá an Saothal íoróil íoróil íoróil,  
 Báirí-íoróil íoróil íoróil íoróil íoróil,  
 Agus íoróil íoróil íoróil íoróil íoróil,  
 Ag íoróil a éiríodáir íoróil íoróil íoróil.

Aéirí ó'n o-íoróil íoróil íoróil íoróil,  
 Íoróil íoróil íoróil íoróil íoróil íoróil,  
 Íoróil íoróil íoróil íoróil íoróil íoróil,  
 Aéirí íoróil íoróil íoróil íoróil íoróil.

noíra.—íoróil íoróil íoróil íoróil íoróil.

## Saothal Saothal.

From the Irish of Saothal O'Loon.

Come list, each fine fellow who sport can enjoy;  
 I'll give you a song on a "Broth of a Boy"—  
*"Shawn Gow!"* a blithe "Whaler," and sound to the  
 core—

His forge by *Amhann-Mor* stands nigh-hand to Lismore;  
 What'er kind of "hardware" you want you'll obtain—  
 A gimlet, or chisel, an axe, saw, or plane;  
 A reaping-hook, scythe, or a fine slashing spade,  
 You'll find there with "pig-rings," the best ever made.

My hero, those implements fashions right well,  
 With much more, whose names I have scarce time to tell—  
 A broad-sword or bayonet, pike, pistol, or gun,  
 He'll furnish the "boys" who kill "proctors" for fun.  
 All tools that a craftsman can handle he makes,  
 From pliers and pliers to bill-hooks and rakes,  
 Not counting shears, razors, and well-tempered knives  
 (That Ireland can't beat 'em you may bet your lives).

A gate he can make in the fashion most new,  
 With lock, bolt, and hinges to fasten it too—  
 A smooth-running axle-tree, "tire" for a wheel,  
 A lynch-pin, a butcher's knife, cleaver, and "steel";  
 All tools used by coopers he forges with skill;  
 A shoemaker's awl, or a quarry-man's "drill";  
 A crowbar or "needle," sharp-pointed and strong,  
 A pick-axe or "Jew's-harp" he'll hammer "ding-dong."

He'll make you of iron all parts of a plough  
 (From coulter to handles, all's one to *Shawn Gow!*)  
 Both "side-plate" and "sole-plate" he'll shape to your  
 mind,  
 No skilled man a fault with their working can find;  
 A trace-chain or "swivel," a neat swindle-tree;  
 A shovel or pitch-fork with "tines" two or three;  
 An anchor, or "try"-spawning salmon to spear  
 ("Bad luck to the peelers!" 'twas *that* brought me here).\*

The choicest of horse-shoes, the shapeliest nails,  
 Are wrought on his anvil, with handles for pails;  
 And bridle-bits, curb-chains, and "loops" for a cart,  
 And sharp-rowelled spurs to make lazy nags smart;  
 Fine pot-racks-and-hangers, and poker and tongs,  
 And "skimmers" and flesh-forks with bright-shining  
 prongs,  
 And gridirons, griddles, and spits for roast meats,  
 And beautiful fenders, and fine parlour-grates.

There scissors and thimbles, and needles you'll find,  
 With fly-hooks and gaffs, if to fish you're inclined,  
 And surgical lancets to bleed men or brutes,  
 And trumpets, key-bugles, "triangles" and flutes;  
 A plasterer's trowel, a wood-chopper's wedge—  
*Our Smith makes his own tools*—hand-hammer and sledge;  
 No worker, beside him, can do the same thing,  
 So of all jolly craftsmen, "*Shawn Gow*" is the King!

Washington, D. C.

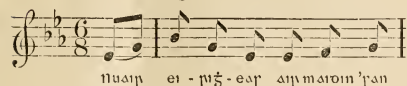
November 7th, 1887.

Clóic-an-Cúinne.

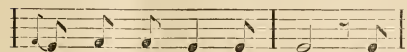
It is scarcely necessary to say that the above is from the  
 pen that made the version of the Fair of Windgap in the  
 last number of the journal.

\* The song was composed in Waterford Jail where the "poet"  
 had been sent for salmon-poaching—many a good man's case in that  
 neighbourhood *then* and *now*. "God help us."

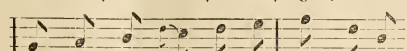
## 'NUAIR EIRIGHEAS AIR MAROIN.



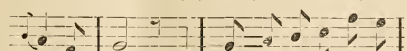
nuair ei - riḡ - ear airmaroin 'ran



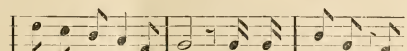
m-baile 'r méi tuisir mo faoḡail, do



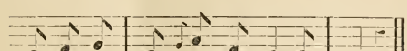
éasáar go Cnoc - ḡraḡan mar a m-bain-tear an



foḡmair le faobair; 'S nuair faoil-eas-faoil-lao mar



éasáar am' úiréde réin, bí an fḡol-ós 'na



feasáir airm mar - oim 'r buó áro a ḡlaoó.

Written by Clann Cónéobair from a copy made by him phonetically from dictation in his tenth year.

Nuair u'éirigear airm maroin 'ran m-baile 'r mé a tuisir mo faoḡail,

Éasáar go Cnoc-ḡraḡan mar a m-bain-tear an foḡmair le faobair;

'S nuair faoileas-fa coollao mar éleasáar am' úiréde réin,

Bí an fḡolós'nafeasáir airm maroin 'roob áro a ḡlaoó.

Móirí óuit a éairiollis 'r o'fheasáir ré réin airm

An faoa do éangair? do éangair o fíadro blácaíde,(a)

An fíoiri ḡuiri ó mairin do fíubail tura an méro rin fíise?

'Smo éuro foḡmair-le airm laraó 'rḡanfeasáir fíoir, 'na fíuóde(b)

'Nuair éasáar an ḡairia é, (c) p'peasáar fíuair 'na fíuóde;(b)

Bí fíocairde u'á fíosa a'f laraóde fían-bhíós bí éirion;

Le fíemle fíeáa 'r ḡan bail aḡam uéanáo don moill,

Do éaillear mo h-aáa 'r do éuḡar lá buaint am mairil.

(a) The farmer holding this imaginary dialogue with a traveller mentioned some fictitious place—the reapers being strangers could not know this.

(b) Na fíuóe 'na fíuóe, in his sitting—in his sitting. *Suiré* in this context always means "out of bed."

(c) Otherwise na fíeasáir. This is the only word I know in which the *rb* of the dative plural is regularly sounded, and it is the only word I know in which the dative plur. is used for nom. or accus.—THE EDITOR.

## a mairé 's a mairín.

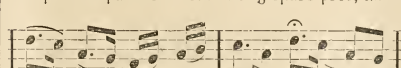
Plaintive.



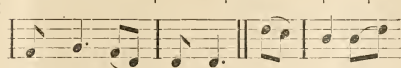
má - pe 'ḡuiri a



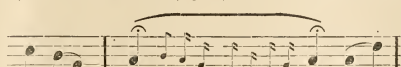
mairín 'ra lúirín na ḡeasáir-fíol, an



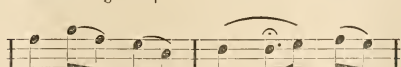
cúinín leat mar do fíubla-mair airm



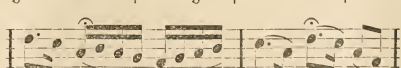
úiréde-cúinín an fíoir ḡlair? a bláa na



n-uóall ḡeasáir . . . éa na



ḡeasáir bairé 'r na ḡeasáir - áo airm do



feasáir nuair fíuair - níḡ - im ir



uóad bíóim do eúḡ - mair.



raos, g. craois, s.m. 1, *gluttony, revelling*.

ró, s.f. irregular, *a hut, a sheepfold*; see appendix.

aora, s.f. irreg., *a sheep*; p. 29, na g-caorach, g. plural, 12—2.

éad, or ceud, numeral adjective, *a hundred*; takes noun in nominative singular, 104—6.

ad, or creud, interrogative pronoun, *what*, 47—1.

omharsa, g. an, dat. -ain, pl. id., s.f. 5, *a neighbour*, 28.

feirim, 1 say, past, *duhhars*, I said; irregular verb—generally takes a before it for emphasis, 78 (9) 79—3.

liol, g. -la, and dil, s.m. 1 and 3, payment.

léan, inf. do dhéanadh or do dhéanamh, v. irreg. *to do*, past tense, righneas, also written ríneas; rín for ríne is the usual pronunciation in Munster; 77 (7), do dhén for déanfad.

Diarmuid, g. Dhiarmuda (96—4) s.m. 3, *a man's name*.

drucht, g. -ta, s.m. 3, *dev.*

eugcoir, g. -ora, pl. id. s.f. 3, *wrong, injustice*.

eagla, g. id. s.f. 4, *fear*.

fearg, g. feirge, s.f. 2, *anger*.

foighid, g. -de, s.f. 2, *patience*. In the Lucerna Fidelium it is written *foighidne*, and so it is still pronounced in Munster.

fulang, or -laing, inf. -lang, v.t. *suffer, endure*.

fion, g. -na, pl. nta, s.f. 3, *wine*.

fead, g. -da, and feide, pl. feada, s.m. and f., *a whistle*.

fagh, inf. -ail, v. irreg. to find (10—10) fut. fuaras.

geall, inf. geallamhuin, v.t., to promise, do gheall tú, thou didst promise.

glaoth, g. -aoidh, s.m. 1, *a shout, a cry, a call*.

glas, comp. glaise, adj., *green*.

giollaidheacht, g. -ta, s.f. 3, *service*.

léig, inf. -gion, *to let, suffer, allow*.

ól, g. óil, s.m. 1, *a drinking*.

romham, cpd. pron., *before me*, 43.

sparan, g. ain, s.m. 1, *a purse*.

's do, agus do.

's ní, agus ní.

traigh, inf. traghadh, v.t. and int., to pour out, drain, empty.

1. A deir an craos le duine an sparán do thrághadh do dhíol an fhiona d'òlann sé go h-aimmheasardha; acht a deir an cruas, an císde choigilt, agus gan an t-ól do dhéanadh d'eagla aon níd do chaitleamhuin leis. 2. A deir an fhearg leis an-dlighe béil a's lámh do dhéanadh ar a chomharsain; a deir an fhoighid leis eugcoir béil a's lámh d'fhulang ó na chomharsain. 3. Do gheall tú dhamsa, 's do rinn 'tú breug liom, go m-beithea rómham ag cro na g-caorach; do leig mé fead agus dhá chéad glaoth ort, 's ní bhfuaras rómham ann acht drucht ar fheur glas. 4. Ogláich atá ag iarraidh tighearna mé, ar sé. Creud do dhéanfaid san á óglóich? ar Diarmuid Do dhén giollaidheacht san ló agus faire 'san oidche dhuit, ar sé.

1. Gluttony bids a person drain the purse in payment of the wine he drinks to excess, but covetousness bids him hoard up the treasure, and not drink (lit., not to do the drinking) lest he should lose anything by it. 2. Anger bids him injure his neighbour by word and deed (*lit.*, to do injustice of mouth and hands); patience bids him endure wrong of word and deed from his neighbour. 3. Thou didst pledge thy word, and thou didst tell a falsehood (*lit.* thou didst make a lie to me) that thou wouldst be before me (*i.e.* awaiting me) at the sheepfold. I did whistle, and call to thee two hundred times (*lit.*, I let a whistle, and two hundred calls on thee), and I found nothing there before me but dew on the green grass. 4. I am a youth in search of a master, said he. What wilt thou do for me, O youth? said Diarmuid. I will do service for thee by day, and watching by night, said he.

AN CRUIT DO SGEIT IO TEAMHAIR  
NA MÍOIE.

THE HARP THAT ONCE THRO'  
TARA'S HALL.

Translated by the late WILLIAM  
WILLIAMS, of Dungarvan.

Tá'n éruit do sgeit i oTEAMHAIR na MÍOIE  
Fíu-ppioiara fámh-éoil binn,  
Anoir go taoi i oTEAMHAIR na RÍOÍ  
San ppioiara, san éoil, san pinn!  
Maí rin do'n amuir pém a bí,  
A glóir 'ra péim ari péoí,  
'Sna cpioíthe gluar le molar i' míoí,  
San tóal, san ppeab go veoí!  
Ni buailtear éruit na TEAMHAIR anoir  
Do mánáib ná maítib ghuíde;  
Pléar'gáó téur i n-túib-naighear,  
A haen-éoil súbáic, uoilí  
Maí rin do'n t-aoiur, anoir le cian,  
San m'p'gáit ó t'póm luíde,  
Go m-b'p'eam cpioíthe fá óaoiur óian,  
Do fúioeamh go maípeann pí!

EDMOND O'CLERY'S SOLILOQUY.

O'Clery having been overcome in fight by the party of Cuim Searb, was thrown headlong down into a cellar, and many of his bones being dislocated and broken by the fall, he bewailed his fate in the following strain:—

Ué i' tpuas mo'oir, a' mé go voet in uas;  
Fóir in b-puair me báir, ní féar'pí maí táim,  
i' tpuas.  
Caill me neair me éanáin; mo éor, mo laim  
san gnóim;  
Mo éanga gá'ra balb, ué nac maip  
ataom.  
Óiméig caill mo éinn, ní'l mo fúim i n'gaoir,  
Táim san éot san lón i g-caip'ar éion,  
túib fíoir,  
A Connáct úir na g-caé amuir va n'galac  
pial,  
Ué, ué san mé 'ran uas, t'páit paoilear  
uasir tpuall.  
Dá m-beim g-Cpuacán t-puair, maí m-b'ao  
tpuall na plóig,



San lón ní beinn i b-*feairt*; i*r* mé mo  
beata beó.

A Rop an mairde éam i*r* aoi*binn* ciann a'*r*  
blá*t*,

Léana a'*r* feui, a'*r* má*g*, mo leun na*c* a*o*  
aice táim.

In áiríonai*g* áta lia*g*, i m-beul áta lia*g* na  
r*peab*,

No i n-eilínn na g-clia*r*, ní beinn san  
lia*g* mo g*ar*;

A m-baile áta luam, ná*í* éui cluam a*ir*  
aon,

b'*féar* i a beit san lón na Sac ói*r* ma*r*  
taim.

I n*ga*ilíne cala*o* éai*b*, ma*ir* na*c* ann a*tá*  
bu*o* h-ice leig*ir* uínn, beit na uín go lá.  
Bu*o* féar i Sligea*c* tinn r*tu* san g*reim*  
so lám

'ná i n-á*t* clia*t* na g-clo*g*, r*lán* a'*r* co*t* a*o*  
ó*ail*.

T*ir* na n-ó*g* an t*ir*, t*ir* na g-caoi r*na*  
m-bea*c*,

T*ir* na b-ria*o* r*na* b-*feairb*, t*ir* na o-ta*irb*  
r*na* n-ea*c*.

T*ir* na g-cea*ll* r*na* g-clia*r*, t*ir* na b-ria*l*  
an t*ir*,

T*ir* na r*aoi* r*na* r*ua*o, i*r* r*ua*ic i n-ai*ir*i*ir*  
bí*o*.

Ó Cónna*c*t, a*táim*, go ciá*ir*ó*t*e t*re*it úo  
úeoi*g*

San ciutea*c*ta r*áim*, bu*o* g*na*t ma*r* éi*r*g  
a*g* ó*l*.

San cumu*r* mo lám, mo ená*ir*a i*eu*b*ta* r*óir*  
úo éui*ear* mo blá*t*, r*ir* r*á*g*ta* mé san  
lón.

#### VOCABULARY.

Do*c*t, close, tight; éoi*r*, condition; a*ta*oim=a*taim*;  
co*t*, food.

Galá*c*, a hero. *feairt*, a grave; mo=am', in my;  
Léana, a meadow; Lia*g*, a physician; r*peab*,  
a stream; mo g*ar*=am' g*ar*, near me; cluam o*o*  
éui, to deceive, to beguile. Calao, the ferry ca*ir*b  
of Corrib; Sligea*c*, Sligo.

#### A RETROSPECT.

A thóin*naill* na pái*te*, o*o* pái*te* má'*r* f*ioir*,  
ca*ir*é*ir* mé'ná*ir*o*e* mo b*án*-ha*ir*i*n* ci*ar*,  
a'*r* pa*o*a*o* o*o* pái*r* éui ci*g*'an ta*ba*ir*ne* r*o* r*ia*  
ma*r* a n-ó*ir*a*o* mé r*lá*nce m*ne* ch*á*ir*ai*g r*ti* b*ri*am.

With this excerpt I commenced a letter to Mr. David  
Comyn, of Dublin, about 4th July, 1878. The Commis-  
sioners of National Education had agreed to place the  
Irish language on their programme as one of the subjects  
for proficiency in which results' fees would be paid. For

the six or seven years previous I had been constantly at  
work to bring about this result; and now I was amply  
repaid for all my labour. And let me put on record here  
the fact that the revival of the Irish language, so far as  
it has been revived, is due to the National teachers of  
Ireland.

For nearly nine years of the decade previous to July,  
1878, except at the Teachers' Annual Congress, and in the  
columns of the Teachers' Journal, the language of Ireland  
was scarcely mentioned. In 1874, the Teachers in Con-  
gress unanimously adopted a Memorial to be presented to  
the Commissioners of National Education, praying that  
results' fees should be paid for teaching Irish in National  
schools, as for Greek, Latin, and French; and through  
the exertions of the teachers, in a short time this Memo-  
rial was signed by five bishops of the South of Ireland, and  
by about ninety managers of National schools, mostly  
clergymen. It was the intention of those who had charge  
of the document to have it sent to the different Teachers'  
Associations throughout the country, in order to have it  
signed by the managers and other influential parties in the  
various localities in Ireland. Sir Michael Hicks-Beach  
was Chief Secretary at the time, and he, in a speech at  
Belfast, said that the people of Ireland would rest content  
if they only got cheap whiskey and Irish taught in National  
schools. This showed that the memorial during his time  
would be unheeded by the Commissioners, and the  
teachers put it in abeyance until a more favourable jun-  
cture. When afterwards the Society for the Preservation  
of the Irish Language was formed, the teachers handed over  
to them their Memorial with its signatures, and these formed  
the nucleus of the monster Memorial presented to the  
Commissioners of National Education in June, 1878.

Seldom in Ireland was a document so numerously and  
so influentially signed as that Memorial. The *Freeman's*  
*Journal* of June 28th, 1878, says:—"It (the Memorial),  
bears in all about thirteen hundred signatures; but the  
mere strength of numbers is not what forms its value as  
a powerful expression of public opinion. To begin with,  
we have the names of sixteen members of the Irish  
Hierarchy—fifteen Catholic prelates and one Protestant—  
the Bishop of Ossory. Amongst the Catholic prelates  
will be found the names of the Primate, the Most Rev.  
Dr. McGettigan, the Archbishop of Tuam, and the Arch-  
bishop of Cashel. All these exalted overseers know well  
the value of the Irish tongue, and the benefits that would  
be likely to accrue from the placing of it on an established  
footing. The names of fifty Irish Members of Parli-  
ament are attached to the Memorial. There is a  
powerful array of signatures from the chief Irish teaching  
institutions—Trinity College, the Catholic University, the  
numerous provincial colleges, &c. The Irish Catholic  
clergy are largely represented, the vast bulk of those who  
are managers of National Schools having signed. The  
name of almost every public man of note in the several  
Municipal Corporations, Towns Commissioners, Poor  
Law Unions, &c., are attached to the Memorial."

Such was the array of names attached to the Memorial  
whose prayer was adopted by the Board of National  
Education on the 2nd day of July, 1878. But even this  
analysis gives but a very faint idea of the importance of  
the Memorial—in a word, the names of a very great pro-  
portion of the best men in Ireland were appended to it.

In two months more a decade of years will have passed  
away since the Commissioners of National Education gave  
their assent to the prayer of the Memorial. And a few  
events connected with this assent may be pondered upon  
with advantage—if Irishmen can ponder on anything  
with advantage.

What was the meaning of that assent as understood by



signatories to the Memorial? Sir Patrick Keenan recommended in his published Reports that Irish-speaking children should be taught *first* from Irish books, and that they should afterwards be taught English through the medium of their own language. The Irish-speaking children were at least a fifth of the school-going children in the country—and they were being brought up, he said, in a manner that made them the most stupid children he had ever met with. And the signatories believed that the assent of the Commissioners meant that these children could be brought up as Sir Patrick had recommended, and when the signatories discovered their mistake, did they take any steps to have things set to rights? No. The thirteen hundred of the leading men of Ireland folded their arms and looked on as if quite unconcerned. His will cause people hereafter to stare; nor will the explanation make things look better.

It is generally known that the success of the Memorial was due almost, if not altogether, to the exertions of Father Nolan and of Mr. David Comyn. Father Nolan and Mr. J. J. MacSweeney were up to June, 1878, or creabóits, honorary secretaries to the Society for the Preservation of the Irish Language; and Father Nolan, not being a very ready writer, and not having much spare time, and moreover, believing that the best way he could help the Society was by calling on the people at their places for subscriptions, &c., willingly agreed to a proposal that his brother secretary should be paid a salary of fifteen shillings a week for doing the business of the Society. Father Nolan then required the paid secretary to write the letters pertaining to the affairs of the Society, and that he as honorary secretary would sign them; this the paid secretary begged to decline; and from that day the Irish language movement was doomed. A clergyman from the country happened to be passing through Dublin the day the salary was to be proposed, and he called on Father Nolan and advised him to have the Society pay for work then required, but on no account to fix a salary; no heed was given to his counsel, and he added, I believe, "You have rung the knell of the movement." Within the next nine months this clergyman remarked to me, in a sad tone, "that was the turning point in the fortune of the Irish language;" and so it was. Instead of working together as before for the interest of the old tongue, the men of both parties seemed to be to circumvent one another. There were quarrels and disagreements at each successive meeting of the Council of the Society. Friends interested to unite the parties; they begged, and prayed, and besought them for the sake of the old tongue to agree together; but to no avail. But this is not the place to tell that complaints the parties made of one another, nor does it matter now which was in fault or *most* in fault; the effects are all we need look to, and try to draw the moral from them. The intelligence spread quickly through the country that the Society for the Preservation of the Irish Language were, like all Irish societies, quarrelling amongst themselves, and the news did not suffer diminution in the telling. The friends of the language saw, or thought they saw, that all was lost; the organization dissolved itself. To make such changes in the National system of Education as the signatories to the Memorial required would be a work of expense and labour. It would be opposed by the Treasury; all the Commissioners of National Education, except Sir Patrick Keenan, would be sure to oppose these changes. Of all the officials connected with the Board of National Education in Ireland, very probably not a dozen wished for any change. To get these changes made then would require a pressure such as the monster Memorial brought

to bear on the Board of National Education; but those who would bring such a pressure to bear were no longer a united party. The ill-starred secession shortly after took place. The Irish-speaking children are still taught as in the old times, and, by all appearances, so they will be taught until the language has died out. The Irish-speaking Celts of the sea-board are beyond comparison the most talented children of the island. Had they been brought up rightly, how many of them—men and women—would be helping to spread civilization and religion from pole to pole? The quarrels of, at most, six persons, frustrated all this: these quarrels will put an end to the language centuries sooner than otherwise it would have died. Nor did they cease at the secession. Some years since I was asked by a Gaelic Society in Canada to write for them a sketch of the Irish language movement, and I promised to do so. But when I set about it, I shrank from putting on record an account of the several ways in which the leaders here tried to combat those whom they looked upon as rivals.

In less than two years before the secession, besides the getting up of the Memorial, the First, Second, and Third Irish Books were published, as well as an Irish copy-book. The vocabulary for the first part of the Pursuit of Diarmuid and Grainne was in great part got ready. What has been done by the Society for the Preservation of the Irish Language in all the nine years that have since elapsed? We will try to answer this query in the next issue.—ED. G. J.

#### THE LYCEUM, FATHER KEEGAN, &c., &c.

Two very able papers have seen the light within the last few weeks. One of them, entitled "Life and Work in a Mediaeval Monastery," appears in this month's issue of the *Lyceum*: and had we space at our command we would with pleasure transfer the greater portion of this article to our pages; but we must content ourselves with a few brief extracts from it. Though the scenes described in this paper are far away in time and place, the *dramatis personæ* were Irishmen. Speaking of the state of learning in Europe in the fifth and sixth centuries, the paper states that, "whatever literary activity still existed about the old academies of Italy and Gaul must only be regarded as the parting rays of light, fast sinking into night. Yet, as they sink the beams of another luminary are visible far out on the horizon, in the institution of the great monastic schools. . . . It needed a people which combined the gifts of a cultivated spiritual temper with the vigour of a bold and adventurous national character, to force the blessings of enlightenment on the new kingdoms of the West. And of European peoples the Irish alone possessed these necessary gifts for such a mission. They were made to be missionaries of light in the new Europe. . . . Their plan for the civilization of the pagans was to set up in their midst religious institutions like those they had left behind them in their own land. . . . A picture of one of these great monastic establishments of the middle ages will convey better than any words of ours the nature of the forces at work to give the arts of peace development, and to form the ideas and tastes of the people to the ways of civilization. For this purpose a better example could not be chosen than St. Gall's. . . . This great institution . . . owed its origin to Gall, an Irish disciple of St. Columbanus, who in the seventh century penetrating into the wild recesses of the Helvetic mountains, there fixed his abode among the savage Alemanni, many of whom, touched by his eloquence, were brought to the faith of Christ. . . . St. Gall's was to the

learned of the ninth century almost as much a place of resort, as Athens or Alexandria had been in their day.

"Very striking in aspect was this world-famed Irish abbey, in whose halls lectures were given in the Eastern tongues, whilst its monks, the finest classic scholars of the day, found time to go out upon the mountains preaching plain truths in *barbarous idioms* to a rude and savage race.

"In the Benedictine monasteries two kinds of schools existed: the greater and the less. . . . Children began their education at a very early age, sometimes at five or six, when they were expected to learn by heart certain portions of Holy Scripture, first and foremost being the Psalter.

"A child as soon as he had learned to read and write, set to work on the Latin Grammar of Donatus. From his ninth to his twelfth year he studied elementary Latin books. . . . As time went on select portions of Seneca, Ovid, Virgil, Persius and Horace, Lucan and Statius were explained and committed to memory, followed later on by Cicero, Quintilian, and the Latin version of Aristotle.

"Over the door of the scriptorium there was "an inscription to the effect that copyists should refrain from idle words, be diligent in writing, and take care the text be not corrupted by careless mistakes. Twelve monks sat here employed in the labour of transcription, by means of whose ceaseless work the huge library was gradually formed. It was no scene of artistic dilettantism, but of real honest hard work. When their education had been finished, the main employment of the St. Gall monks in the ninth and tenth centuries consisted in transcription, and they were always furnished with plenty to do. . . . The beauty of their MSS. is praised by all antiquarians."

Such was the way in which our countrymen, more than a thousand years ago, advanced civilization and religion among rude and savage races in Germany, Gaul, Switzerland, and Scotland. And it may be well to inform our young readers what influence their works have had on the fate of the Irish language. As Irish youths go now to our colleges and universities, so did they in the old times flock to the monasteries founded by their kinsmen on the Continent. The teachers in these institutions wrote down, between the lines and on the margins of the class-book MSS., the Irish synonyms of the Latin words in the texts. These Irish words, the oldest written Irish words now extant, formed vocabularies for the Irish students, and after the lapse of a thousand years they have drawn the greatest scholars of the Continent to study the Celtic languages. The names of Zeuss and Ebel and Windisch and Zimmer, are now as well known in Ireland as on the Continent. The first-named of these scholars saw the value of the Irish glosses in these old MSS., devoted his life to the study of them, wrote the most learned work on Irish grammar ever composed, and placed the Irish language in its proper place, beside Latin and Greek, and Sanscrit, &c., as one of the Indo-European languages. Before his time, Irish was believed to be related to Hebrew, and its kindred languages, and pseudo-philologists by their foolish derivations and roots of Irish words, set all the scholars of the world laughing at the language of Ireland. Now, thanks to the scholars of the Continent, the most learned men of Europe and America think the Irish language and literature well worth studying, and this changed state of affairs we owe to the old MSS. of St. Gall and of the other monastic institutions of the Continent. The *Lycæum*, from which the *extracts* above have been taken, is a monthly periodical published by Keating, DuBoin, and any of our readers who have a taste for sound high-class literature could not do better than peruse it.

We forbear mentioning its price, lest the *cheapness* of the book might give people a false idea of the value of its contents.

#### FATHER KEEGAN

has written a letter to *Donohoe's [American] Magazine*, which we certainly should transfer to our pages whole and entire, were it not that it tells too many truths which persons amongst us would not wish told. Like the writer of the last paper, Father Keegan brings his readers to Germany. In a few words, he tells what the Irish missionaries had done to raise the Teutons, and then refers to the way in which German scholars, after the lapse of so many ages, are repaying us by the editing and publication of our Irish MS.—materials which we ourselves had left rotting for all those ages. He contrasts the two races—the Irish and the German. These latter, by making good use of their advantages, have raised themselves to the first place among nations, especially as soldiers and scholars. The Irish are naturally a higher race than the Teutons; human hands, he says, never fashioned more beautiful ornaments in gold and silver than those in the Royal Irish Academy; by no fingers, except those of an Irishman, were penmanship and illumination brought to such perfection as were those seen in our older Irish MSS.; and he quotes Dr. Atkinson as saying that the sweetest poetry ever composed is to be found in those same old Irish manuscripts. And yet, in spite of all these gifts of nature, the Irish now hold the lowest position among civilized peoples. Father Keegan goes on to say:

"The history of Ireland is one weary record of the loss of every thing but religion—and there are signs that that is going to follow therewith—loss of land, of language, of literature, of art, and latterly, of historical self-respect. . . . Emigrants to this [America] and other countries are so poorly prepared for commencing life in strange lands, and under new conditions, that very many of them end in failure. . . . This is due to pure negligence, and inexcusable sloth on the part of those who should train and teach the people. After the relaxation of the penal laws they as a body spoke the Irish language, and needed nothing only to have Irish books printed, and Irish schools opened. To take in hand the education of the people in the manner described would require great labour, perseverance, and the sacrifice of much creature comfort on the part of the leaders," &c.

Well, we are patriots and practical people forsooth. It took us all the time up to 1855 to find out that children could best learn in their own language; and when Sir Patrick Keenan made the discovery, and proclaimed it for two or three years successively—proclaimed it at the serious risk of injuring his own prospects—not a voice was raised in all Ireland to second him. A dozen years later, in his evidence before the Royal Commission, he repeated what he had said in his reports, and again the Irish patriots were mute. The Irish National teachers from about this time agitated for the Preservation of the Irish Language, as is stated in another page; the Society in Dublin followed on and roused the nation to make one supreme effort to have the Irish-speaking children taught Irish, at first in National schools, and then the greed and vanity and crotchets of less than half-a-dozen individuals were able to break up the organization, and to destroy the last chance, perhaps, of having these poor children taught rationally!

The example of our Welsh kinsmen should be inducement enough to rouse us to manly action for the preservation of our noble tongue—if there were any manliness left in us. In his paper of May 13, 1877, the editor of the *Literary World* wrote:—"It appears that at

the Revolutionary period the *great body* of the Welsh people had acquired a competent knowledge of English, and that their own language had died out of mind and memory." About 1730 the Rev. Griffith Jones wrote:—"Should all our Welsh books and our excellent version of the Bible, Welsh preaching, and the stated worship of God in our language, be taken away to bring us to a misuse of our tongue? *So they are*, in a manner, in some places—the more our misery, and yet the people are no more better scholars than they are better Christians for."

About thirty years after the death of the Rev. Griffith Jones, the Rev. Thomas Charles, of Bala, in a letter stated that, on taking charge of his Welsh mission, he soon found the poor people to be in the same state of ignorance throughout the whole country. The generality of the children were left totally ignorant of any instruction. This gentleman devoted himself to the task of inducing his countrymen to learn to read their own language first. He trained teachers himself; he wrote catechisms and other elementary works of instruction in Welsh. He got up Sunday schools; and he showed the parents that their children could and did learn to read the Welsh Bible with intelligence in six months, whereas it took two years to learn to read easy portions of it mechanically in English. This latter proof was too convincing. The Welsh fathers and mothers believed, as firmly as our own fathers and mothers do, that learning the language of the country unfitted their children for dealing with sufficient gentility the fashionable language of the State. But they could not withstand the evidence of their own eyes and ears. Common sense prevailed. The children of the Principality learn to read their own language in the Sunday schools, without any help from the State, be it remembered. "They learn as much Welsh in an hour or two on Sunday, as they would in an English school in several hours each day of the six days of the week." The Welsh are now an intelligent and thriving people; and so would the people of Donegal, and Connemara, and West Munster be if brought up as the Welsh people are.

And now where are we?

Through the fault of some few persons, all idea of getting our Irish-speaking children properly taught must be abandoned; what then is to be done for the old tongue? We have tons of MS. materials which foreign scholars are diligently working at; but they can never do them correctly, no matter how well they know the grammar of the old tongue—not, at any rate, until they have spent years in learning the modern Irish. After years so passed they may not be able to discourse in the modern language, but they will have a *colloquial* knowledge of it that will enable them to understand the Irish idioms. But it is only by our own people that even a small portion of these MS. materials can be edited.

What then remains to be done is to encourage the teachers and pupils in the *Irish-speaking districts* to redoubled exertion. The progress being made in the language both in Ireland and America is simply astonishing. Letters which I receive from different quarters, and from young scholars, are such as not a dozen persons in the world would write ten years ago; and I am proud and happy to say that many of these writers do thank the *Gaelic Journal* for their knowledge of the language. Let me then appeal to the lovers of the language to help us to keep the Journal alive. I beg for assistance from them—material and literary assistance. I am a very indigent beggar; but I think I should have begged sooner for the *Gaelic Journal*. Further, to tax the too generous friends who have hitherto kept us afloat would be a shame.

## ADVERSE FORCES.

Strange as it may appear, the greatest obstacle in the way of those who are studying the Irish language is the incorrect manner in which *popular* works in any way connected with the language have been printed during the last forty years; and as yet there is no improvement in this respect, but the contrary. For instance, in the last issue of the Journal of the Royal Historical and Archaeological Association of Ireland, there is a paper containing some names of persons and places; and in explaining the meanings of these names the contributor has managed to make two or three mistakes on an average in each name. The paper has been supplied by Mr. Gabriel O'C. Redmond, who does not claim to be the author of it. It is a traditional narrative of the murder of some officers at Sleadly Castle, a locality in the County of Waterford, nearly 250 years ago. Mr. Redmond, I believe, is a native of this county, and presumably an Irish scholar. His explanations of the names would, therefore, be looked up to as correct, though he neither reads nor speaks Irish, nor is his ear trained to catch the pronunciation of Irish words correctly when he hears them spoken.

The owner of Sleadly Castle was *piúib na t-íosaá*, Silken Philip. Mr. Redmond writes this *Philip na Tíosaá*: *p*, not *ph*, is the initial of *piúib*; the mas. art. *an*, not the fem. art. *na* agrees with *íosaá*, silk, a mas. noun; the *t* in *t-íosaá* is an eclipsing letter, not a part of the name. Philip's daughter is *maíse mhíle ni piúib na t-íosaá*, sweet Mary, daughter of Silken Philip, which Mr. Redmond writes *Maire milis ni Philip na Tíosaá*; *m*, in *milis*, should be aspirated; *Ní*, an abbreviation for *ingean*, does not aspirate a *Christian* name. 'Si *maíse ni piúib ó'n g-carráig ro tsoibhunn*.

*Carráig an tsoálda* (pron. *colláda*), is literally the rock of the sleep. Mr. Redmond writes it *Carrig na Cholla*, pronounced by him *Carrig na Hullah*. The *na*, here, is not the article, but a contraction for *na, in its*; *Carrig na Cholla* is the rock in its sleep, or rather in her sleep—*Carrig in Irish being fem*. The initial of *Colla*, therefore, should not be aspirated; no Irish speaker would ever mistake any of these distinctions. And any old man or woman would translate *Carrig na Hullah*, the rock of the oil, or of the unction.

*Át an-t-áigíúna*, the soldier's ford, is written by Mr. Redmond *Ath-na-Solghidura*, and *áigíú-na-gábay*, the village of the goats, he writes *Graigue-na-Gower*, which he translates, the Brambly Hill-side.

The scene of the outrage is *Carráig na ríosaá* or *na ríosaá*; this Mr. Redmond makes *Curach na Sleadly*, the "Bog of the Quagmires." There may be bogs and quagmires in the locality, but they had nothing to do with the name. The name was given from some murder committed there (*ríosaá* or *ríosaá*, a murder); but this event took place long before 1641, for the townland was called *Sleadly* years before. The fact is, the details of the murder were forgotten, but the name furnished a hint to some one to invent another tale to account for the name. This is a very common process in most localities in Ireland; the following instance is a good one of this kind.

*Croic*, *croiy*, *croir*, are all synonyms for a cross (See the Names of Places by Dr. Joyce, vol. i.). This work, too, informs us that in old times crosses were erected in several places which took their names from this circumstance. Such a place is *Croic na Croyce*, in legal documents, *Knoeknacrohly*; but colloquially, *Gallowshill*, a townland in the parish of Rathgormuck, and County of Waterford, where I taught a National school for thirty years. That the name *Croic na Croyce*, the hill of the cross, was called from a cross erected there, admits of no



doubt. This townland of Knochnacrobh was a subdivision of the townland of Rathgormuck, where there are the ruins of an old monastery, a dependency of the celebrated monastic institution of Mothil, and where a patron has been held from time immemorial on the 14th September, the Exaltation of the Holy Cross. This shows that the parish was dedicated under the invocation of the Holy Cross. The Exaltation of the Holy Cross is called in Irish *Lá na Cpoice Naomh*, pronounced in that locality *Lá na Cpoénas*, a term the people there do not understand. A preacher there some years since said he thought *Cpoénas* was the name of a saint; and from the fem. article *na* before the term, he inferred it was the name of a woman. But how was the place called Gallowshill? *Cpoic* is not now understood in Waterford with the meaning of a cross; it means gallows, a place of execution. But with this new meaning of the name, Gallowshill, a tale had to be invented to account for the new name. Here it is.

The castle of Rathgormuck, now a ruin, was the residence of a branch of the noble family of Power, or De la Poer, and these had a gallows on the eminence a short distance above their residence, on which they suspended those obnoxious to them. One of those so suspended was the son of a poor widow, who brought him to the master to complain that he was wild, &c.; the master promised to make him quiet, and for this purpose hanged him. The widow gave her curse to the murderer, and by the same token there has been a *bnaon pinnip*, falling in some recess of the old castle to this day.

And when the gallows was not in working order, it would appear there was a shorter way of getting rid of culprits in *cnoc na cpoice*. The name of a big stone on the townland, used as a block on which to cut off heads, was *clóc na g-ceann*. This stone, some person fancied, had blood-stains upon it, and hence the appellation and the tale as to its use. It had lain since some geological epoch on the ground where two estates touched until a few years since, when the owners of these estates—the Marquis of Waterford and Count de la Poer—each wished to have it removed to his own residence. It is now, I believe, at the mansion of Count de la Poer, at Gurteen.

The journal of the R.H. & A. Association has done a great deal for the preservation of Irish antiquities, and I think it is now as ably conducted as ever, with the one single exception, as regards Irish names. Could not some person be got to look at these names before inserting them in this crude form in a respectable periodical. Mr. Redmond, I believe, is a young man. As he has a taste for the study of our antiquities, would it not be worth his while to learn our language? It cannot be difficult for him in any part of the County Waterford to find persons capable of pronouncing Irish words and names correctly. In a former issue of the journal of the R.H. & A. there appeared another article over Mr. Redmond's name, in which there were serious mistakes respecting Cappaquin and some other place-names. These I pointed out to a respectable member of the Association, who, I understand, conveyed to Mr. Redmond what I had said; but it would appear that no heed was given to the corrections, and no course was left but to make the corrections in the *G. Journal*.

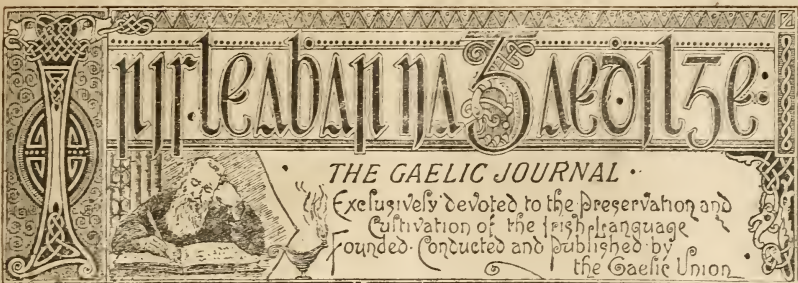
The only question now is whether it is right to point out mistakes of this kind in our Journal. Was it right or was it not to correct the blunder of Mr. Abercromby, for instance, of which correction the late editor of the *Revue Celtique* in a note to me said:—"Your correction is obvious." The corrections in the journal of Hugo Meyer, Professor Zimmer and Whitley Stokes are equally obvious; should they have been made, or would it be the better course to let the mistakes remain for the edification

of future antiquaries? If it be decided that to make the corrections were the better course, there was a greater necessity to correct the numerous errors in the publications of the "Society for the Preservation of the Irish Language;" these latter publications being the text-books of our young students, who would be led astray by the multitudinous errors in these text-books. A volume has been added lately to these books, and I find that errors I had pointed out in a former volume of them have been corrected in the late one, so far as they could have been corrected. Of this late volume I expect to give a notice in the next issue of the Journal; meantime I think our young learners have a right to be grateful to the journal for these corrections. And should not the editor whom the *G. Journal* had enabled to correct his mistakes feel grateful, too? But this is a small matter. Not so the fact that the Irish language is being systematically corrupted under the name and with the money of the Society for the Preservation of the Irish Language. Somebody remarked of Matthew Arnold's method of commending the Bible, that it was like "seeking to promote a man's vigour and capacity for usefulness by cutting out his heart." Just as rational is the method of cultivating the Irish language, by corrupting it at the heart's core. And to have this done under the shelter of the Society's name, is as sad an event as we can well have even in Ireland. It is doubly sad when the result is thought of. Our young boys and girls, preparing for examination in Irish, are drinking from an impure source. Hereafter when they take the works of Keating or Donlevy, or Father O'Sullivan, in hands, and find them opposed to the class-books they had learned with so much labour, they must unlearn what they had learned; or more probably, they will give up the study of Irish in disgust. In the Society for the Preservation of the Irish Language the great majority are lovers of the old tongue; and many love it as unselfishly as any persons living; and to think that all these in nine years have done nothing but corrupt the language, except to tell that some others are studying it. In our next issue we expect to turn the suggestions of Captain de la Hoyde, Mr. Fleming, of Cork, and other correspondents, to practical account. We will also try to find room for a very interesting Irish letter from Captain Norris, which has been crushed out this time. In case of delay in receiving the Journal, receipts for subscriptions, &c., I earnestly request to have this notified to me, and I shall see things rectified. Though scant my leisure time, it is more than my fellow-workers have.—Ed. *G.J.*

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.





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## ADDRESS OF THE GAELIC UNION TO THE IRISH PEOPLE.

One of our sweetest living singers, Pádraig, has asked our brethren in the greater Ireland:—An b-fuilimid gan meap arí arí o-teangain? an b-fuilimid gan meap o-riann péin? And in another place he added:—bréam meap arí na saonib 'ga fuil meap o-riann péin. A clergyman of the Southern province, twenty years and more after his ordination, a couple of years since, read Mass, for the first time, on the altar where he knelt when a boy. He read in Irish the contents of the paper on which were written the announcements to be made to the congregation, and then added, 'arí eagla go b-fuil sonne annro óom golánta agur nap tuig ré mé, leisrío mé óib a m-beapla an iur a oubaire me.' It will not be necessary to translate for those whom we address the scathing words of Pádraig; the following extract from the speech of Mr. Gladstone at the late Welsh Eisteddfod will effectually do this. To praise an individual or a nation for qualities in which others are notoriously wanting, is the most bitter satire upon those others. Mr. Gladstone had the highest praise for a people not more numerous than those of a province in Ireland, because they had preserved the music, the language, and the customs of their country and of their fathers. And we, fellow-countrymen—our fathers had a language, and music, and customs—and where are they? The Welsh are respected, and have a respect for them-

selves; and we? This is Mr. Gladstone's address:—

"A country is in a good and sound and healthy state when it exhibits the spirit of progress in all its institutions, and in all its operations; and when, with the spirit of progress, it combines the spirit of affectionate retrospect upon the time and the generations that have gone before, and the determination to husband and to turn to the best account all that these previous generations have accumulated of what is good and worthy for the benefit of us their children—(cheers)—that I take to be the object and the purpose of this Eisteddfod, which is a memorial of the past. There are some who say that its purpose is a mistake, and although I do not know whether there are any to be found in Wales who say so now, there used to be people who said that its purpose is a mistake; and I recollect the time when it was the custom for many men, while recognising the noble feeling which actuated those who got up the Eisteddfod, to deplore it as an economical error. They deplored the retention of the Welsh language, and said, 'Why cannot you have one language, one speech, and one communication?' Well, I don't intend to enter at full length into that question, but I must own that I have not heard or found that Welshmen when they go into England ever lose their attachment to their native land—(cheers)—and I have not found that they are placed at any undue disadvantage in consequence of that attachment, although that attachment embraces and regards as the centre of Welsh

life the tongue that is spoken by the people (cheers). But, gentlemen, I wish to say what, perhaps, will shock some men—what shall I call them?—some who would call themselves, at any rate, ‘nineteenth century’ men. I wish to say that, in my opinion, the principle of nationality, the principle of reverence for antiquity, the principle of what I may call local patriotism, is not only an ennobling thing in itself, but has a great economical value (hear, hear). That may seem a bold statement, but everybody feels, I think, the first portion of it to be true, namely, that it is of an ennobling character. The attachment to your country, the attachment to your local country, the attachment among British subjects to Britain, but also the attachment amongst Welsh born people to Wales, has in it, in some degree, the nature both of an appeal to energy and an incitement to its development, and, likewise, no few elements of a moral standard; for the Welshman, go where he may, will be unwilling to disgrace that name (hear, hear, and cheers). It is matter of familiar observation that even in the extreme East of Europe, wherever free institutions have supplanted a state of despotic Government, the invariable effect has been to administer an enormous stimulus to the industrial activity of the country. That is the case wherever we go, and, in my opinion, as I think, with the sense of your Welsh birth, and what you yourselves call your Welsh nationality, if it tends to the general healthy development of the man, and if it makes him more of a man than he would be without it, in my opinion it would make him not only morally but economically a man of greater value than he otherwise could be (cheers). Now, this is a day of retrospect, and having spoken of Welsh nationality, I am reminded to look towards that inscription which you see upon a portion of your walls, and which bears the name of Henry Richard—(hear, hear)—a name than which there can be no better symbol of Wales. I have had the honour of knowing him for the last twenty years, if not more, and I have always been glad to take occasion to say that I re-

garded him in respect of Wales, in respect of the conduct, character, faculties, and hopes of the people of Wales, as a teacher of and a guide. I have owed to him much of what I have learned about Wales, as my experience has enlarged, and I owe a debt to him on that account, which I am ever glad to acknowledge.”

Those are respected who respect themselves, is the original of the line translated by *πατρις* in the sixth line at top, and perhaps there was never a better comment upon it than the following *unanimous* recommendation of the Royal Commissioners on Primary Education in England. We, too, had a Royal Commission to whom Sir Patrick Keenan gave reasons as cogent as were ever given for the education of Irish-speaking children through the medium of the Irish; but there was no recommendation to adopt his views, and why the difference in treatment? “*Bréann mear ari na daoine,*” &c.

“(108.) That in Wales permission should be given to take up the Welsh language as a specific subject; to adopt an optional scheme to take the place of English as a class subject, founded on the principle of substituting a graduated system of translation from Welsh to English, for the present requirements in English grammar; to teach Welsh along with English as a class subject; and to include Welsh among the languages in which candidates for Queen’s scholarships and for certificates of merit may be examined.”

## HONOURING A PATRIOT PRIEST.

(Abridged from the *Σαοθάλ*.)

The celebration of the twenty-fifth anniversary of the ordination of the Rev. Patrick Hennessy (St. Patrick’s Church, Jersey City) to the priesthood was the occasion of bringing together thousands of his admiring friends from far and near, bishops, priests (over a hundred), and laics of all denominations, on May 30th.

After the other proceedings, the Rev. Thomas Fitzgerald, Brooklyn, ascended the pulpit and, in a clear, distinct, eloquent

tone, and with that pathos and feeling suitable to the occasion and the subject alike, read—

Do'n ádairi páruis Ó h-áengúra air a  
éúgúgáó bliááin fíeioo mapí ragaipic vó  
n Eaglaip Dé. So m-buanuige Dia an  
éaro eile op buip g-cionn é, an fearí píun-  
neac, gíáóac, meapóamúil a' ceannamúil  
air a éeangá 'r air a éipí, águp ragaipic na  
n-boéc go báp.

Ádairi Óilip :

Tá ré 'noip a b-pao 'ra g-cian,  
Águp ruap le vácáo (1) bliáóam,  
"O cuipias amaé" in Innip Fáil,  
Ó'áitipí a' vo máááipí 'ra g-curo cripop-  
gáin (2)

Sip le láim lároip vo éóig na báilíóe  
Seilb air a maib air fuaro an tíge ;  
la ba na capail águp na baipiaíóe, (3)  
S níopí ó' fágáóapí réin píú an gáipiaíóe.

Éuip tígeapíaríóe típie gan cripuáó gan vao-  
naéc  
Áip fán air fuaro an voimam na céáoéa ;  
Águpí na mílte ve élanua gáoóalaib  
Áip mupí 'r air típí ná n-veapíga ág éúgáó.

Áéc b é (4) gupí rímaécupig Dia a éaoine  
réin.

S gupí féoil Sé íao ann imigéin ;  
Cum go v-cabapíac élanua gáoóalaib  
An éripíeapí leó air fuaro an t-paoóal.

Éuip tú annpíann vóic go Saipíanna  
nuáó, (5)

S éaít tú réal ág obaip 'r gíóó ;  
Óí píóíe vóap beáca ágac a' ealaíóe,  
Áéc ní maibapí pápíca ann aon t-píóíe.

Óí buaipic áigíe opic 'r tú cripí na ééile, (6)  
Anuapí a éagac (7) gac ceann féile ;  
Áéc le uppíam voo' mupíncupí águp le meap  
Níopí labapí tú leo air gíopíeípeac (8) ná  
ppap.

Áéc ág bupígáó píú ág cumíneac 'rag  
maécíam

Áip a ngnóó bí air v' áigíe anopí le  
pígaéab ; (9)

Sé pín, an éuro eile voo' paógal vo éaíteapí  
Mapí fearí ionnuo Dé air a v-talam.

Éuaro tú annpíann gan móill mapí pípóláipie.  
O vóap air fao go v-tí Sléibíe mlaípie ;  
Áo' éuipí réin a g-cóipí éom maít ip b-pé'ipí  
leac,

Ág pógíum Fíapíncip, laipíon a' gíeígí.

Éuaro tú ap píann anonn go o'ín Róim  
Cum vo éuipí leígín vo épíóéúgáó ;  
'S t'péipí píoínnt bliáóáncapí ann vo éáéáó,  
"Oo éap tí éapí 'naip éúgáann éapí calláo.

Éúg tú cripí bliáóána i g-Ceill íaoim Pea-  
vair

'S i b'píoipí eíbípí cripí no ceááipí ;  
Paoí búpíeacupí ionnta a' paoí mear,  
"O-taob v'féabapí cum vaoine éuipí air a  
leap.

'S oéc m-bliáó'na véas air énáim vo vóicéill,  
Tugáip ág múnáó an beas 'ra móip, uapal  
a' ípíol ;

Ip 'mó vóipógúpíe opic 'r beánnacé na  
n-vaoine,

Ágíe boéc a' paoíóipí, óg a' cripíon a.

Ip mupí vo éuaro tú éapí v' acpíunn,  
Cum áéancapí Dé vóíob vo pípíeagá ;  
Ág tabapíe comáipíle vóíob a' v'a v-tea-  
gupí.

le bupíapíca vo béal a' pampíla vo beáca.

Tá tú báóimáip, vóipí águp píopí  
"Ooo' éripíeapí, voo' éeangá 'r voo' éipí ;  
Upíam a' meap opic air fuaro na Séáit,  
"Sláimíe géal éúgac" teacé o gac áit.

Mapí bí tú víagáncapí, pualca, ciallímapí réim  
leó,

Ág cripóópígaóile an éripíomí, a' áéancapí  
Dé vóíob ;





Éirigh ad' fhuig," ar' ré, "a buacail i' feálly do bíó ag uinne boct iuan, agus iacfaó-maoir ag feicim ái ngor. I' veimneac go g-cieacáirí rinn má leigfeadmaoir nior' ríá do bat agus do capuillib ái g-comair-pan ceao a g-cop do beit' aca san leóir-ghiom eigin o'fáil 'n-a o-taob. Búó oróce bpeag zealaige í, agus faoileadair go ríab an lá i ngorigeadó dóib, oir' ann' na laetib úó bíó uairleadóiríde zann. Gleuradair aiaon a g-cuir eadag umpa, agus cuirleadair éum an boairi. Áirí n-oul amac do'n buacail vubairíe ré:—

"Gaot i n-beap bídean rí teit agus cuir-jeann rí iac áirí fholcail,

Gaot i o-cuair bídean rí fuarí agus cuir-jeann rí fuacó áirí oamib,

Gaot i n-iarí bídean rí ríal agus cuirjeann rí iarz i lioncail,

Gaot i n-oirí bídean rí agrioc agus buaneann rí ríoirz ve'n cuíoe."

Bíó an áit áirí a iabadair ag cuail iuar le vóá míle uaéa, acat i' zéálly do cuadadair an tpiac éualadair fuaim agus foiríam 'n-a n-oiag máirí beiréacó tiomairzao vaoimeacó ag aibneap le céile; bídeadair ann' an am céadna ag cuirí na rílige oíob go luaim-neac meapí agus iao uile ag marcuiréacó áirí capuillib. "A máiríoirí, cia h-iao ro. tá v'áirí n-ionnruiz," áirí an buacail "Cíoróe cuaróce cuag," a vubairíe O'Mac-ghaimna, "i' cuma vuir; ná bac iao féin. An iuo nac m-buameann leat ná buaim leir. Lutz arceac fá an o-topi ro áirí an g-cloróe agus leiz vóib imteacó éapir. Mí ríab acó aimpíir áige oriuoirí i laet-taob an uairí bíó topac na marpac 'n-a laéairí, acé nioirí éug aon uinne oíob fá veapí O'Mac-ghaimn agus a buacail no zupí éapíla vo feapí iuaó bíó ag a n-veiríe iao vo feicim. "Fóil, fóil," áirí ré, "iompoirzró áirí áirí, cá vaoime iarzgeileta annro." Áirí rílleacó oíob éon-napicadair O'Mac-ghaimna. "An b-fuail aítne ag aon agairí áirí narií ro," áirí ant-uaéadairían bíó oirí. "Tá," vubairíe uinne v'á ríab 'n-a meapz. "I' zaiuo an zaoil bíó eruirí an

feapí zallánta ro, vairí' cómairí O'Mac-ghaimna, agus na feapíab uairíe áirí a n-veiríe:—

'O'Mac-ghaimna i n-iaríeapí agus tigeapíla  
ib-laogáiríe,

Oír' bíó i o-tigeapíurí agus 'm-a oiag ríin  
ag iaríao vóiríe."

I' mme, zan aimpíar, éualadair tpiacé éapírta an tpiacé bídeadair n-bupí g-com-nuiz i o-tíirí na m-ban uairzgeac." Vo zéilleadadair go léirí v'á éáit. Tapí éirí ag-comairíe cuirí le céile bpeatnuizeadair go m-bpéáirí iao vo bpeit' leó 'n-a g-curo-eacéta. Bíó capuill ag ingit i b-ráiríe comzaiac vóib agus cuirleadair O'Mac-ghaimna an áiríoe áirí, agus a buacail áirí muiir muiice bíó ag toiac i n-oiog an bó-éapí, oirí i' feálly marcuiréacó áirí zabairí ná an cuiríoeacó v'á feabap. Annpan zluairleadair éum ríubail. Zlac iongan-tur móirí an buacail fá fáé a o-tairíoiol, agus i' zéálly do cuadadair an uairí v'fíap-ríuz ré ve'n uinne bíó i n-aiice leirí cá iabadairí ag vuir? "Labairí go h-íoirí," áirí ré, "no zéobfapí ve copáib ionnat. I' ríinne na vaoime Maíte ó liorí an Oútaiz, agus i' féiríirí linn oiz-bean uapal tá le póráó anoóe v'fuaacó má cuirjeann rí ríirí ríiaoté áiríe zan "Oia linn" vo iuaó. Tá an áit cuairíum le ré míle uainn, agus máirí i' ríacóanac vuirí beirí ann i n-am cairíeadmaoirí veiríneap vo veanaim." Áirí cuiríoeacó an comíacó ro vo bídeadairí ag ríiozán beag a iut cuairína an boairí, agus ríubail na capuill ríirí, acé vo éug an mui-aon léim áiríam éapír. "I' maíte an léim ó mui i," áirí an buacail, ve zuit áirí. Rugacó áirí agus rugacó batapíal vo ó batapí a éinn go bonnail a cop. Míoir leiz eagla vo pocail eile labairíe go ríamiceadair an teac máirí a ríab an póráó le beirí Búó iomairíac na vaoime bíó ann, maille le ceóla binne agus zac aoiríneap mero-eóacó a luacáiríe. Cuirí na vaoime Maíte, no Siabpíaríe, O'Mac-ghaimna agus a buacail fá oímaríoeacó, agus iao féin

maí an g-ceanna. Cúadadair ardeac anhr an pedmra ann a maib an cóirir, agus an lanamam óg agus an ragaíre 'n-a meadon, agus o'foluigeasair iao féin i g-cúinead na b-puinneós. Aí m-beit dóib ann tamall, oo leir an bean óg riasot, gan "Dia linn" oo maó. "Tá a tman agann," ari na Daoine Maite. A g-cionn crieíre geáirir eile leir rí an oairia riasot, acé níoir éimníis rí ari "Dia linn," oo maó go críat-amuil. "Eiriró," ari na Daoine Maite, "tá a rá o-tman agann." Go luac 'n-a oiais rín éur rí an críóeac riasot aite, acé ir tapad oo fíreagair na buacail, "Dia linn." Ní cuirge sudair pé na pocail ro ná, ari phieab na rúl, oo caí na Daoine Maite é ari fuo na mra bío leagá ari an g-cláir, agus ir cóirir oo mear guí móir an glóir oo iunn pé. Oo muot gac n-aon éum an ooirair, agus oo leónadair agus oo leagadair a déile ag iaiad oúl amac. Níoir lean an oiaoróeac níoir ría o' O'mac-ghamna oo o'a buacail. Ari feicirín na róláiraróe bío 'n-a o-timcioll, fuigeasair ríoir ag an g-cláir agus éiomadair ari ite agus ari ól, gan uime 'n-a b-rocáir, oiri bío ocuir oiri. "Búó éimbe óamra," ari an ragaíre, ari acímuaineac crieac búó cóirir oo óeanaí, "fannuim agus ríoir o'fagail uacá rúo cia h-iao féin ná teiteam go neimheacóamuil." Cúad pé éum cainte leó agus oo muirceasair oo a o-taró oo meir maí éeagmáis 'n-a ríige. O'omúis an ragaíre ó náe maib an ois-bean pórtac ríoir guí oo'n buacail búó éirce i éabair maí nuacáir. Bío a h-aíair agus a maíair ari an aighe ceanna, acé oo éomáiríis an buacail iao an cleamnar oo éur ari cairíoe go n-iairíad pé ceao agus beainacó a aíair agus a maíair féin, agus oo miero-teasair ari an g-cingíoll rín. Thaimic cuirre ari O'ílaéghamna agus ari a buacail, agus éuadadair éum coollata i leaba elum-éum cairbeanaó oíob i pedmra i n-uacóir an tige. Thuiteasair i ruan tñom maí bíoasair tñacé i n-oiais a o-tuir,

acé ari muirgeit oíob ari maríon, agus a guan go h-áirí anhr an aeri, ir amla bío-easair rínnte i miero-énoe riasóir, agus gan uime no teac 'n-a maíairiac. Oo éaradair abaille go críeí éum a n-ionair éom-nuigce. O'gadair eloiré-teoirann leacan áir eoirir iao féin agus a g-comáiríanaib, agus maí 'n-a oiais rín ní maib gac aca imíomíon oo glacac le eagla go n-veunparó foíal o'a n-aiabair.

### PAROIS O'BRIAN.

Baile ára Cliaé, Mí Deiríeac an t-Samíaró, 1888.

### VOCABULARY.

agínear, obstinate arguing or disputing; beacac, -aig, pl. id. s.m.; bpeacnuigeasair, they decided; cleamnuir -uir, pl. id. sm. marriage, affinity or relationship by marriage; coiríreac, the ability to walk; s.m. cpeacpar v.a. will be pillaged, laid waste; riasot, s.m. heath; ról, interj., softly; fuaoac, v.a. to take by force; gallánta, ind. adj. decent, gallant; gealac, -aige, s.f. the moon; glaois, v.n., to call; goirgeac s.f. closeness, nearness; goir, g. guir, pl. id. s.m., a garden, a cornfield; iargulta ind. adj. remote, churlish; 1b-eacac, a territory in the west of the County Cork, formerly belonging to the O'Mahonys; 1b-laoíne, now Iveleary, a district in the County Cork, formerly possessed by the O'Learys, a branch of the old Lugadian race, and whose first territories were the ancient city of Ross-Carbery, and its liberties or environs. imir, inf. mirt, v.a., play, game; imíomí, care, anxiety; ionnpuig, inf. id. v.a., approach, attack; ingil, inf. ingil, v.a. feed, graze, pasture; leirgeacómaro, we will permit; lámhacóir, s.m. mastery, supremacy; lanamam, pl. id. and -mnaé, s.f. a couple, a married couple; leónadair, they sprained; leor-gnomí, s.m. satisfaction; Lior an Oúacis, the name of a townland near Skibbereen; luamneac, -mige, adj. active, jumping, fickle; moíódlac, -aige, adj. proud, boasting; neimheacóamuil, adj. meaningless, ineffectual; O'macghamna, otherwise written O'macghamna, anglicised O'Mahony, descended from Cap, brother of Náopporé, the father of Aengus, first Christian King of Cashel, who was baptized by St. Patrick; ríabra, g. id. pl. -aíoe, a fairy, a sprite; róláiraróe, s.m. luxuries; taib-reac, -aig, adj. pompous, ostentatious; teagmáis, -mál, v. a. and n. meet, befall; tigeacuir, -uir, s.m., dominion, power, lordship, jurisdiction, estate; trois, a foot; tuíoe, the tide.

I had intended to insert in this issue of the journal a dialogue in Irish, as it is spoken in Waterford, *i.e.*, as spoken in East Munster generally—in East Cork, Waterford, and the adjoining portions of Killenny and Tipperary; but I think the following, from the American Gaodhal, better than anything that I, or anyone I know, could write.

an preagradó tús tomás ruad  
air an b-paorac.

sráto an mhúilinn, in éirinn,  
20mao la lúghnára, '86.

21. páraig an éiríse:

"Do fuairéar do leictirí moine laetanta, o foim, agus níorí b'féiríu liom a v'ínrinte tuit go ve'n t-ácar agus an m'irneac éirí pé oim r'geula v'fágarit uait, ó mac t-ácarí agus do mhácarí. Bí lúéáirí oim a élar go b-puil tú go maíe ra t-paogal agus av' f'láinte.

Ce go b-puil an aoir ag v'irdeamint liom agus mo éoir ari b'ruac na h-uaimie agus mé c'iom agus liac éom maíe le "ruac," maíe rin fém, do éugar léim ar mo éoir le ácar nuair a éualar mé an éuntar léirí c'uminn do éáing a baile uait ra teanga m'iríe f'aozálaínn. 1r mói an t-áiríuágo tá ari an paogal anoir peocar maíe a bí pé fa'v'ó i'nuair a bíor am buacail óg, agus tuar av' f'áirín.

Tá moimí na n-uaimieac anoir ag labairt béarla, iao go léir, nac mói, ari fuaro ná h-áite peo. An áit peo nac maib móián béarla v'á labairt v'á f'icío bliadain ó foim, áct feilíde f'aeóilge go f'áiríng, éall ra bu, ag veuna ab'rián agus v'ánta, ag innrinte r'geulta f'ánaigéacra agus eac't-áiríde agus an páiríín páirteac v'á maíe ann gac t'ig, agus mná caointe guí b'ieáz leat éirteac leó ag cuipríor áirí v'ero-ghíomáiríe agus ari m'umint an te beac r'inte fuairí, maib ari an f-eláir lá ro'íarve, nó oíóce éóiríam; agus ce go n-veirí uaimie guí beag an f'ogluim bí oíra, ba b'ieáz,

vear an caointeac do v'émíor. Ní'l v'aoa 'ge élaínn na h-áiríre peo áct béarla agus gan iao ábulta ari eac'taia maíe ná ab'rián a v'eunav. 1r v'oa nac b-puil a leicéio peo le maíe age aon t'irí pé 'n ng'íem áct 'ge éiríe.

Nac ca'ac, nac v'ubac, nac b'íonac agus nac vealb an r'geul é v'uminn? C'ígm-pe v'aoime an'irí agus gan focal béarla aig a n-áirí na 'ge n-a má'airí agus ní labairíac án élaínn leo an f'aeóilínn áct béarla. An v'ieam a b'ionn t'íméioill t'ig'ce móia agus an r'arball uairle na f'agranac, 1r g'na'ac leo beir maíe peo. Mí ceapí tam lo'et v' f'agail ari aenne. Nuair a labairíam f'aeóilínn le élaínn mo élaínn 1r béarla labairíam liom t'arí n-áir go m'ime. Tá 'n f'alairí ceurona ari aor óg na v'úit'ce. Tá na r'goilleana f'alla-ra ag cuipí veiríe leir an n'f'ao'ailínn maíe atá na v'aoime óga 'g éiríng fuar ag labairt béarla, agus ag tabairt a n-ágaró ari na f'áiríge, maíe ní'l v'aoa an'irí le veunav aco. Ní'l na v'aoime ábalta ari a b-pá'va éabairt v'óib tá uac'a, maíe ní 'l r'et'ur ná g'eall aco fém áct ag r'áiríac maíeac'tuim ó 'n láim go v-tí an m-beul. Na maíe r'et'iríde va f-ca'ac avac ari na bóiríe, éomí v'ona 'r' bíovairí an'irí na v'io'c v'liac'v'nta, agus gan obairí ná g'no' v'á v'eunav. 1r beag nac b-puil éiríe v'oe'c na f'árac; gac aon áit uairíneac, eapíra, gan ann áct f'ámaíe veirí na f'eanna com'áirían éall 'ra buí ari fuaro an f'áirííge. f'g'ot na b-pearí agus plúí na m-ban ag m'áeac't t'arí f'áile uaimínn, gan ra m'baile áct na f'eant'aoime agus na v'aoime óga nac f'evirí leó cuipí v'io'v amac, agus gan móián v'io'v-fan fém ann.

Va maíe an f'ár r'géal f'ianu'ígeacra v' innirín tú, no eac'taia maíe v'uminn ari éóiríam, no coirí teime b'ieáz m'óna oíóce f'eimíe.

Coméac an e'ierveac; tabairí fuarí do élaínn a ng'ráo agus ann eagla v'é agus le r'goil 'r' léigean, f'aoi r'mac't. V'io'c éion agac ari an teanga f'aeóilge. Tabairí ari eac't' v'oo' f'láinte. Seac'ain an b'raon áct le

fríor-*gáid*. Bíon sean-annuimíde na h-áite  
reó bailiúite rēac *gáid* trādnóna *Doimnas*  
as éirteact le leictir *páorais* *páorais*  
asur le vo leictir-*re*. Ir mói an áiríam  
aighe éurp vo leictir oimra, mair—

# VOCABULARY, IDIOMS, AND LOCAL PECULIARITIES.

A gentleman, who is a ripe Irish scholar, though he does not speak the language, wrote to me lately to say that he is sometimes puzzled in trying to understand what I think so plain as not to require explanation: this lesson I will to explain clearly enough, even for the comprehension of beginners.

- (1) *páorac*, g. -*raig*, a proper name, Power; in Munster, the final *s*, in many cases, is pronounced as g unaspirated: a *páorais* an éiríde, O Power of my heart.
- (2) *poimc*=poimn, a share. *Laeéanta*=*Laeéad*, gen. plur. of *Lá*, a day; better *poimc* de *Laeé*ib o *foim*, a few days ago.
- (3) *7*=*asur*; *mór* b-*péirí* *liom*=*niór* *bú* *péirí* *liom*; I could not; it was not possible for me. In the west of Ireland this would be. *niór* *éig* *liom*; . . . a *ó'imnín* *uit*, to tell to thee; recte a *imnín* *uit*, or e *ó'imnín* *uit*. *Ó'imnín*=*oo* *imnín*, inf. of *imnín*, tell. By speakers, and by many writers, too, in Ireland, and still more in Scotland, the particle *oo*, sign of the inf. mood, is incorporated with the verb, as if they were a simple word, and *oo*=*oo* is put before the verb, aspirating the *o* as in a *ó'imnín*, above.
- (4) *So* *oén* (*oé* an) *c-ácar*, what was the joy=how great was the joy; *so* *oé*=*cao* *é*, what [is] it. An *imneac* *oo* *éur* *re* *oim*, the courage it put upon me=gave me. *Ó'págal*, like *ó'imnín*, above, inf. of *pá*, find, get. *T-ácar*=*o-ácar* (*oo* *ácar*, your father).
- (6) *bí* *luégar* *oim*, there was gladness on me (I was glad); a *clor*=*é* *oo* *clor*, to hear. *So* *maé* 'ra *c-págal* (*íran*) in the world=In good circumstances; *asur* *oo'* (*ann* *oo'*) *plánc*, in thy health.
- (9) *oimneamint*. M. for *oimírim*, inf. of *oimírim*, I shut; with *le*, and its compounds, it signifies to approach; and with *ó* and its compounds, to withdraw; *as* *oimneamint* *liom*, drawing near me. (10) *asur* *mo* *éur* (*éur*) *an* *buaic* *ná* h-*namh*, . . . on the brink of the grave. *Lá* *for* *Lá* *in* Munster; *oim* *maé* *le* *puac* as well as *red* (*foxy*); *map* *rin* *pén*, even so; nevertheless. *Ó* *éur* *lém* *ar* *mo* *éur*, I leaped (gave a leap) out my body; *le* h-*ácar*, with joy; *nuan* *éualais* *mé* *án* *cúncup*, when I heard the account. *Chua* *Lais*, past tense of *clumm*, I hear. In Munster *s* is for *ó*. An *cúncup* *lém*, *cpunn*, the account clear, exact—but the English terms do not fully express the meanings. (14) *Ó* *éam* *a* *baile* *uac*, that came home from thee. (15) *saóda-lam* instead of *saódaíse*, in Munster. An *c-áiríuac*, the change; *reóur*=*reacá*, farther, more than: "There is a great change in the world," *reóur* *map* *a* *bí* *re* *pao* *ó*, beyond what it was long ago (compared to what). (18) *nuan* *a* *biop* *am'* *buaic* *lém* *ós*, when I was a young man *asur* *cupa* *ao'* *gáirín*, and thou a boy. *Román*=*imírim* *na* *n-ooameac*, the most of the people. (20) *lao* *goleir* *naé* *móir*, they all very

nearly (not great). *As* *puac* *na* h-*áite* *ro*, throughout this place. *Péiríde*=*pírlde*, poets, *éall* *ir* *áur* *here* and there (beyond and at this side). (25) *abpám* *asur* *oánc*, songs and poems. *Sgeulca* *riannroacá*, stories of the Fiannas (any romantic tales were called *sgeulca* *riannroacá*). (27) An *paróin* *páncac* *oá* *pao* *ann* *gac* *éig*, the rosary reciting in every house (the little beads in partnership). *mná* *caoimce*, women *keepers*. *as* *cup* *fríor* *as*, relating, *oéig*-*gníomacá*, good deeds. (30) An *té* *beac* (*beroeac*) who would be; *Lá* *roéaroe*, funeral day; *oírc* *cóipéar*, a wake night. *Caomteacá*, a dirge, or *caoimeac* is so called in Munster. (35) *níl* *oáca* *as* *clann* *na* h-*amípe* *ro*, there is nothing with the children of these times (they have nothing). *éacáca* *oo* *pao*, to tell an adventure. *Ir* *oáca*, it is likely, *naé* *b-ruil* *a* *leé-é* *ro* *le* *pao*, that there is not such as this to be said; *pén* (*pá* an) *ngéim*, under the sun; *acé* 'ge *éipe*, but with Ireland: 'ge=*áige* and *áige* is for *as* in Munster.

- (40) *naé* *éacac*, *naé* *oúbac*, *naé* *bponac*, *asur* *oéall*, is it not sad, is it not sorrowful, is it not grievous, and is it poor? (45) *óiméill* *cíge* *mópa*, about great houses; *ann* *isball* *uaple*, in the tail of the gentry; *clann* *mo* *élanne*, my children's children; (50) *ir* *beápla* *lápao* *liom* *cá* *n-áir* *so* *mimc*, it is English they often speak to me back again. *Sgoileana* (*sgolta*) *gallóca*, English schools. *as* *cup* (*cup*) *oéipe* *leir* *an* *ngaoalann*, putting an end to the Irish. *as* *éipe* *ruar*, growing up. (55) *as* *éabairc* *a* *n-ácar* *áir* *na* *páiríge*, giving their face on (towards) the seas. *níl* *oáca* *ann* *ro* *oéanac* *aca*, there is nothing for them to be done here. *níl* *na* *oaoime* *ábalca* *áir* *a* *b-páoá* *éabairc* *oóir*, the people are not able to give their wages to them. *Tá* *uacá*, which they require. *níl* *reup* *na* *geall* *aca* *pén*, (60) there is not capital or wealth with themselves. *oim* *oona*, as miserable. (65) *ir* *beag* *naé*, it is little but; 'na *pápac*, a desert; literally, in its desert. *gac* *án* *éic* *uag*-*neac* *eapca*, every place lonely and desolate. *gan* *ann* *acé* *pánape*, there not being [left] there but an odd person, *oerna* (*oe* *na*) *péanna* *comapann* (*pean-comapann*), of the old neighbours. *Sgoé* *na* *b-pear* *asur* *plur* *na* *m-ban*, the best of the men and the flower (flour) of the women. (71) *Cup* (*cup*) *oio*, go away (put off them). *asur* *gan* *mópan* *oio* *rin* *pén* *ann*, and not many even of them there. (73) *bú* *maé* *an* *rap*, thou wast a good hand at. (75) *cóir* *ceime* *móna*, near the turf fire. *Coméac* *an* *cpeoem*, keep the faith; *tabair* *ruar* *oo* *clann*, bring up thy children; *asur* *le* (80) *roil* *asur* *leigean*, and with schooling and learning; *pao* *imacé*, under correction; *bíod* (*bíoeac*) *cion* *agac* *áir* *an* *ceang* *gáeilge*, have a love for the Irish tongue; *reacáin* *an* *bpaon*, shun the drop; *acé* *le* *prop*-*gáid*, except with real necessity; *pean-annuimíde* *na* (85) *harce*, the old (?) of the place; *bailiúite* *rēac* *gáid* *trādnóna* *oimnas*, collected within every Sunday evening; *ir* *móir* *an* *páram* *aighe* *éur* *oo* *leir* *oim-ra*, great is the satisfaction of mind thy letter put on me.

P.S.—The natives of any locality in Ireland will find but little difficulty in the letter of *Tomás Ruac*; young learners might get it nearly by heart.



[I think the *Gaelic Journal* is to be congratulated on its correspondents at least. It was conjectured in No. 27 of the journal that the last stanza in Curnane's song was by another hand, and this correspondent shows whence that stanza, as well as the second in the song, were derived.]

O fheari-easairi iur-leabairi na Saeóilge.  
A f'aoi—ag triáct airi abhán Cúimáin  
ran 27<sup>o</sup> umhrii oe'n iur' a oeiri tu guri b é  
oo tuairim nári b-féoiri oo úime éom beag  
nall le Cúimán boct an ceatpáma  
veirie úo—"mo éieac agur mo éar etc."  
Oo ceapao, agur guri óóig leat guri file  
igun eile oo iughe é. I' vealpiac go b-  
uil tu ceapit.

'San g-cnuasac abhán aip' na h-Éihonn  
e Péctie tá oán oe ainn "Péarla an  
bhollais báiin," agur i' mó éoráinail an  
aria leat oe 'n g-ceatpáma veirie oe gac  
abhán aca le ééile. Cuium taob le taob  
ao:—

ó Péarla an bhollais báiin.

Og i' file fáilte  
S bairiaroe geal oo lám,  
A' ré 'maip' uinn-ri go b'ac mairi rpié leat;  
S mairi an oámpa 'taoi tu a n-oán,  
A Péarla an bhollais báiin,  
Nári éis mipe rlan ó'n n-aonac.

é abhán Cúimán.

Oo éuman agur oo páipit,  
Agur bairiaroe geal oo lám,  
Go o' íairip' uinn mairi bíri rpié leat;  
Aet an bean úo atá am' épió  
Mairi a piéig'ead tu mo éar  
Nári ceasao túra rlan oo'éuro mao.

Oeiri Péctie guriab ó O Coimiaroe oo fuaip  
é an t-abhán ro, agur guri bé tuairim an  
uime uapail úo guri ceapao é éom pao ó  
e torac na paeatmá h-aoipe veug. Cuium  
ugat é 'oiri éeol a' r'eile agur b-feroiri nari  
'-feari an níó a éeupá ná é éuri 'ran iur.  
Timéol an éeól, ro mairi a veiri  
Péctie:—"It is a melody of no ordinary

beauty—perfectly Irish in the artful regularity of its construction, and deeply impressed with those peculiar features which would give it a claim to a very remote, though, like most of our fine airs, an unknown and undetermined antiquity."

Ní p'ab, oo piéi vealpiáig'ee, ann abhán  
Cúimán aet na ceitpe ceatpáma, mairi ná  
bameann an oaria ceann—mairi atá ré ran  
iur—leir aet oipeao. I' ceatpáma i ro  
oe abhán eile .i. "Maipie mliir peim;" aet  
ní feacao me aip' aet an t-aon ioinn  
aíam ro. Tá re ran oaria leabairi oe Har-  
diman's Irish Minstrelsy ag taob oúle-  
óige 423. mairi a leannar —

A máipie i' tu mo gpió, a' gpió mo éiporoe  
oo gpió,

Gpió rin gan oonap gan éip'ling,  
Gpió ó aoir go bári, gpió ó baoir ag fári,  
Gpió éuip'ro go olat f'aoi éipie me;  
Gpió gan rúil le paozal, gpió gan tnué le  
rpiéiré

Gpió o' pág me epiárote a n-oaorip'oro,  
Gpió mo gpió tairi nínáib, a' a f'ainail rúo  
oe gpió.

I' an-nuao é le págail ag aen f'eari.

Uilliam O'Ceallais.

Lom-na-Seacán, 20<sup>o</sup> Lá Iúil, 1888.

## péarla an bhollais báiin.

### I.

Atá cailín oear am' epió,  
le bliatáin agur le lá,  
I' n' f'eoaim a págail le bpiéasao;  
Ní' aipce éir le pió,  
Oá g-canaro rpi le mna,  
Nári éaitreamairi gan tabaet léi-ri:  
Oo'n f'paine nó oo'n Spáin,  
Oa o-tergeao mo gpió,  
Go maáinn-ri gac lá oá paeáin,  
I' mairi a b-fuil ré a n-oán  
Ouin an ainnri éúin pao o' págail  
Ué! Mac Muipe na n-gpiar o' ári paoiáo.

## II.

'Sa chàilín chàlce blàt  
 'Dà v-tugar fearc i' ghrá,  
 Nà tábairn-ri gac rhiat òam éirí;  
 'Sa líact annuiri mhin am óeáig,  
 Re búad i' maoin 'na lám,  
 'Dà n-gabamair a t áit-ri ceile:  
 Póg i' m'le fáilce,  
 'S bairiaróe geal vo lám,  
 Aré 'n'iaimhfuinn-ri go bhiat mar i'p'piéir  
 leat;  
 'S mar an d'air a 'taoi tu a n-dán,  
 A péarla an 'bholloig b'ám,  
 Náp éig m'pe r'lán ó'n n-aonac.

### THE PEARL OF THE WHITE BREAST.

There's a colleen fair as May,  
 For a year and for a day  
 I have sought by ev'ry way,—Her heart to gain.

There's no art of tongue or eye,  
 Fond youths with maidens try,  
 But I've tried with ceaseless sigh,—Yet  
 tried in vain.

If to France, or far-off Spain,  
 She'd cross the watery main,  
 To see her face again,—The seas I'd brave.  
 And if 'tis heaven's decree  
 That mine she may not be,  
 May the Son of Mary me—In mercy save.

Oh, thou blooming milk-white dove,  
 To whom I've given true love,  
 Do not ever thus reprove—My constancy.  
 There are maidens would be mine,  
 With wealth in hand and kine,  
 If my heart would but incline—To turn  
 from thee.

But a kiss, with welcome bland,  
 And touch of thy fair hand,  
 Are all that I'd demand,—Wouldst thou  
 not spurn?

For if not mine, dear girl,  
 Oh, Snowy-breasted Pearl!  
 May I never from the Fair—With life  
 return!

### FROM CAPTAIN NORRIS TO THE HON. SEC. OF THE GAELIC UNION.

afaoi foghlumta éioirghrádaig.

'Dò fuair a'p'ar vo lèir ve'n t-geachthad lá veug ve m'harca, agus go veinim baò tairneamhaic liom mar vo léigir rí. Veir tú innce naé uóig leat go b-fuil móran feara gamp'a ar an mhéio oibpe agus maiteara atá véunta tpe faotar éomhúamain na gleuóilge a n-éiminn. Go b-fóip'úó 'Dá órt. Is beag a éeag-ihúigeann ann ar t-pean-vúeáig eadairib, ná bídeann a fíor agaimne ann go lúat a' t-éarlaigeann ré ann buir mearg, agus i' ré mo b'ion t'rom naé b'fúil tuar-argbáil níor meirneamhaic ag teact éugainn va n-ar n-oiléan n-álunn nglar éar an mhuir thóir. I' beag i' gac d'uit a n-inrimt vaim an obair éuair atá roir lámarib t'ag féin agus ag an g-cuio eile ve'n éomh-éumainn éioirghrádaic, áet tá an obair maré, agus i' píu an ríocar agus an corpar í. Ní h-aon iónghaó go m-beiréad mí-mheirnead oip'mann anoir agus a'p'ar a éomhúo an neamhfuinn atá ag éirneannéarib ann ar v-teangain mhin m'liur buó ceapit uóib a éleatvúad. Naé n-uóig leat go b-fúil mallat éigin ar fíocht na n'gaóda' r' páó go n-viultuigeann ríao an teanga b'eadúg tuis polar vo'n vóihan ríul vo r'muainígead ríam ar an v-teangain mhalluigé, nár labair pocat maré fíor aríam ar ron na h-éirneann, nó ar ron aon duine, nó aon níó vo báinear léite: go v-tógann ríao fuar an t-plac vo r'maéduigeap íao, agus naé v-teugain ríao áet ríul éam ar éeangain na naoh agus na n-ollatib. Áet a éomhúamain uóir, a Chraoba, ve fíol r'púgataé na h-éirneann, leanaó ve'n obair maré, agus naé léigir vo'n t'p'leabair tuicim. Tuigir gur'nuaip a bídeann an r'p'óir epógaé a lár an éaca, i' ceapit vó an meirnead i' mó vo beir áige. Tá vo r'geul r'an lèir coramhúil le n-ar r'geul féin ann go; tá beagán oinn ag oibpúgáó go vian ar ron ar v-teangain agus ar v-típe agus móran a gáiríbe fíinn mar g'eall ar ár faotar, ag r'aoit'm gurp' íao féin atá éallm'ar.

Ní'l gac éomhúinn naé gan corpar i' fíoir ar obair ro vo véada, leir. Dá l'aréao an mair vo éirneann ar ár faotar, i' mó an v'íer ar atá ann ar v'úeáig ro anoir agus veic m-bliáda ó foim ar fíuinígead na g'aoiríge. Vo bídead náipe ar an tuata buó g'ar-baíbe a léigean air gur tuis ré pocat ve éeangain a típe. Agus tá a fíor ag 'Dá go g-cuirpead cuio aca aral ag gáiríbe, ag cur a n'geata tpe na r'muile, ag véanaó púncáin v'ioib féin r'ul am-beoirí bliádaín r'an tír. Anoir burdeacur le 'Dá, tá ár v-teanga árrac módaimúil ar fáo agus léiteao na típe móipe ro. Ní'l náipe ann a labairt níor mó, agus i' m'ic vo éloirtear i' mar aóbar r'p'p'óda amearg uaral foghlumata a n-áitena nár faoileamap go r'p'ead rí go voo. Dúio na vaome i' áirpe r'an g-caéar ro anoir ag gac uóil agus comhféinn a bídeann aguin, agus táro r'g'oileana nuada v'á g-cup ar bun agus ag uol a n-íomavóimléet ann gac caéar ann na r'raoib comh-éangailce ro. Mar a veir tú m'ir an labairtín vo

ir tú éagam, ní gan oibhir, agus coíroar agus faise  
 áit ir fóirir linn out ar aghar. agus anoir, a faoi  
 lár éirighádhair, na h-abair go bháid nár b-fuill  
 i, ná an comhúthann áluinn, neamhúitighe 'ran obair  
 dá fíb a déanamó. Tabairparó an páraó aigeanta 'o  
 úbparó fíb ar an rnuaine gup déanamair búp  
 obliogáio 'o comhlónas 'o fup o-eangam  
 oíreahail agus 'o búp naiprín, ualgar aóbal  
 b. Tabairparó an rnuaineas rín peim flaitear beas  
 fíb amir an t-aozal ro, agus le congnah dé, flai-  
 ear níor naomha 'nuair a beró oiepe le'n búp ngró  
 aít anpno. ná léis 'o'n t-ur-leabair báruasó !  
 aitépó fíb iobair 'o éabair (mar aó curo oinn  
 'oéanó anpno) ar pon na maiteara ahaiprú a  
 oíreáitir na n-oaoineas óa le ceasé, agus 'o comh-  
 uoagó fíb beo nuair a beró fíb mayb. búp níat  
 om tu 'o rgríobas éagam anoir agus aipr. ná  
 eapmuro an t-ur-leabair 'o búp éagam zac páite.  
 anoir, ní bódapraó éú níor mó anp ar g-coipraó ro,  
 ée fanparó mé 'o fepibireas go h-uahil.

Tomár Mac Dáibí de Noyraó.

## PECULIAR LOCALISMS.

DEAR MR. FLEMING—Please allow me to send you a few words and phrases for the journal, which are in daily use here in Dalriada, north of County Antrim, known also by the name of the Rowte, Route, Ruta, Rutach, &c.

1. *Qui*.—When a cow calves they immediately ask, "Is it a qui?" meaning is it a heifer calf she has had. The *i* in *qui* sounded like the personal pronoun *I*. For instance, my own cow has had five *quis* or *quois* in succession. Is it from Gaelic?

2. *Lippin*.—I couldn't lippin him; that is, I could not trust him. She wouldn't lippin me with anything; that is, she would not entrust me with anything. I however came upon this word in O'Reilly's Irish Dictionary, which is *lupin*, trusting to, confiding in. *Lupin* (*lipeen*), the same author says, is a small measure in Scotland called *lippie*.

3. *Mislippin*.—This word means to neglect, as, he mislippins his work. He mislippeden the message or errand he got.

4. *Dellegon*.—This means the light between day and night—twilight. It is like day-light-gone, three syllables. But the second one very short. They were not home till *dellegon*. They ate their supper at *dellegon*, that is, at twilight.

5. *Chiuc* or *ciuc*. A *ciuc* is a hook or sickle to shear or cut grass or corn with. There is a difficulty in pronouncing this word, as the first *c* or *ch* is sounded like the *c* aspirated in Irish, and the *i* next it is very short. "Go and get me the *ciuk* till I shear some grass."

6. *Skeec* or *skeech*. The *c* or *ch* in this word has the aspirate or guttural sound, as in Irish. It means ready to fly away or run off; as, that horse is very *skeec* (*skeec*) on it. You need not bridle or curb me, I'm not so very *skeec*, that is, I am not going to run off.

7. *Kiddas*.—This is a word used by a County Down woman residing in this locality, and means duds, garments. "I have too many *kiddas* or *kiddags* on me;" said when a lot of duds are worn or wrapped about the head and shoulders. This is, no doubt, an Irish word, for O'Reilly's dict. has *croóg*, a blanket, a poor coverlet.

8. *Farlans*.—When one is eating very heartily, it is said, "You are for filling the farlanes to-day." What inside nooks or crannies are meant by it I do not know.

9. How is the Irish word, a *nuru* (last year) spelled? Also a *nurrihur*, meaning aftertomorrow I have heard the latter expressed by *an dhirir*, i.e., aftermorrow, in Glenbush here.

10. *Cpannaol*.—This word is given in last journal at page 67, and not in O'R's dict. I heard an old Irish speaking woman of Renadtiompan, County Waterford, say it meant a hearse.

11. *Cauar* or *cauas*. I have not been able to find this word in books, and do not know the correct spelling thereof. It was used by Rody Walsh, of Shanballyanne, County Waterford, in this way, 'nuair a bí an capb a 'cauar, that is, when the bull was bellowing and lifting tufts of hair with his fore leg. It appears to mean the peculiar noise or challenge the bull was making.

12. *De noum*, éá ré, purpose he is, and *Dhoomas* or *dumas*, feigning, pretending, I am unable to find.

D. B. MULCAHY, P.P., M.R.I.A.

Moyarget, Co. Antrim.

## USEFUL JOTTINGS.

(REV. EUGENE O'GROWNEY.)

1. *Chuaró* mé a *baile* = I went home. What is the *a* here, and why is the *b* of *baile* aspirated?

The idea of "*home*" is expressed in Irish by an *baile*, a phrase that literally might be translated "the village." "*At home*" is *in* an *m-baile*, *an* an *m-baile*. There is no danger of confounding "*at home*" with "in the village," for this latter phrase is *in* an *m-baile*, as in the song:—

Tá carlín ar an *m-baile* ro

ar ab ainm oí-ri máipe.

"*To home*," then, would naturally be *o'n baile*, or *éum an baile*, and this second form would become an *a'* *baile* or *'na baile* in the spoken language, at least, of Ulster and Connaught. This is not mere conjecture, for *'na baile* is the form used in *innir éogan*. In all probability, therefore, a *baile* is what remain of *éum an baile*, and this will explain the *a* and the aspiration.

2. *Ar éainnis* (hangee) *ré leac* is the West-Connought pronunciation of what is commonly spelled *ar éatnís* (hancee) *ré leac*. Why this pronunciation?

*Taitimm* and *taitneac* are the forms of the verb and adjective used by Scotch Gaels in Ulster, and North Connaught. From the verb come *taitneamh* and *taitneamhac*; from *taitneac* is formed *taitmíim*. In all these words the *-n-* was found to be a rather harsh sound, and was changed to *oi*, and this became *ni* as usual, just as *muíne* = *pinne* has become *munne* in Meath. It appears to be a mistake then to aspirate the second *t* of these words, for in all places where *n* and *nn* are pronounced correctly, *taitmíim* *úic*, and not *taitmíim*, &c., are the words heard. What spelling should be adopted, *taitmíim*, *taitmíim*, or *taitmíim*? This is a question for Irish scholars to answer.

3. *Go o-ti an Cháirg*.

*Go o-ti an g-Cháirg*.

} Which is correct?

*Go o-ti* in old Irish = *go o-tioeparó* in the modern language; hence the eclipsis after *go*. In phrases such as *go o-ti an Cháirg*, *go o-ti* was seen to be equivalent to a preposition (= until, till), and so instead of being regarded as a verb followed by its nominative, it began to be used as an ordinary preposition (=till; to) followed

by the dative. This is evidently a wrong use of the phrase. Indeed, in the best Irish-speaking districts of Connaught, *go* *o-ti* is yet followed by the nominative.

It is evident also that the use of *go* *o-ti* should as far as possible be restricted to cases where it would preserve its true meaning—*go* *o-tiocparó*. Such uses of it as in *éámhc* *re* *go* *o-ti* *mé*, are uncalled for; there is no lack of suitable prepositions.

The same future of *tiagam* is yet used in another phrase, *put* *a* *o-ti* = *put* *a* *o-tiocparó*; where *put* *a* *o-ti* has come to be used as a preposition = *poimh*. Hence *put* *a* *o-ti* *b'pao* = before long. This is not very good Irish, for *b'pao* is not a noun, but the remains of *i* *b'pao* an adverb. However, it is preferable to *put* *i* *b'pao* which is heard also, and in which *put* is incorrectly used as a preposition.

### A VOORNEEN DEELISH.

The moment was sad when my love and I parted,

A voorneen deelish, Eileen Og.

As I kissed off her tears, I was nigh broken-hearted,

A voorneen deelish, Eileen Og;

Wan was her cheek, which hung on my shoulder;

Damp was her hand—no marble was colder;

I felt that I never again should behold her,

A voorneen deelish, Eileen Og.

When the "word of command" put our troops into motion,

A voorneen deelish, Eileen Og,

I buckled on my knapsack, to cross the wide ocean,

A voorneen deelish, Eileen Og;

Brisk were our troops—all roaring like thunder,

Pleased with the voyage—impatient for plunder—

I felt that my heart was nigh torn asunder,

A voorneen deelish, Eileen Og.

Long I fought for my country, far, far from my true love,

A voorneen deelish, Eileen Og;

All my pay and my booty I hoarded for you, love,

A voorneen deelish, Eileen Og.

Peace being proclaimed, I escaped from the slaughter,

Landed at home—my sweet girl, I sought her—

But sorrow, alas! to the cold grave had brought her,

A voorneen deelish, Eileen Og.

### Δ ΗΨΗΡΝΙΝ ΟΪΛΙΣ.

Δεσφυνῆτε ὃν Σαγρ-βεύηλα λέ πάσῃαι  
Στύνουιν.

Βυὸ βρόναε ἀν μόιμεαντ ζυρ ῥέολατ ὀμ'  
ῥιάό-ῥεαλ,

Ὀμ' μύηρνιν οἴλιν, Εἰβλίν ὀς,

Ὁ ρόζατ α θεόμια ῥμο ὀρῶλαν οά βράεαθ,  
Μο μύηρνιν οἴλιν, Εἰβλίν ὀς;

Βυὸ βάν βοετ α ῥηιάό, νο βί λέγτε αη  
μο ῥύαλαιν,

Βυὸ εἰρ ἰ α λάμ—νί παῖβ μάμπαρ νί  
β'ῥύαηε—

Ὁ ρμυαμεατ ζυρ εἰοῖθε μο ὀιοεῦμ ὀμ'  
ρῑάόαηε,

Ὀμ' μύηρνιν οἴλιν, Εἰβλίν ὀς.

Λέ η-ἐνίμεαετ ροαῖλ εἰαεαῖλ, βυὸ λύαιμ-  
νεαε ἀρ μ-βύρθε,

Δ μύηρνιν οἴλιν, Εἰβλίν ὀς,

Ὁ ῥλέμπατ ζο βύαόαηε, ἐμ ῥλέμπατ  
εἰρ ταοιρε,

Ὀμ' μύηρνιν οἴλιν, Εἰβλίν ὀς;

Βυὸ λῑεῖμπα ἀρ ῥῑάγτε, ας ἑαῖαηε ζο  
ῥλέοεαε,

Μοῖοῖοῖοεαε ἐμ ῥύαεαη, ο'εἰρ λύαῖαθ  
να βόενα—

Δσυρ ὀιοῖαη μο ἐμοῖθε-ῖε οά λῑοαθ ῖρ  
οά ἐρῑοετ,

Δ μύηρνιν οἴλιν, Εἰβλίν ὀς.

Βυὸ ὀίαεπαε ἀν ῑαῖῥηλ ῖρ βυὸ εἰαν-ῖαοα  
ὀμ' ῖεαμπα,

Ὀμ' μύηρνιν οἴλιν, Εἰβλίν ὀς.

Ὁ εἰαῖῥεατ αη ῖῑαοατ, λέ ὀίαν-ῥεαν μο  
εἰεῖβ ὀι,

Μο μύηρνιν οἴλιν, Εἰβλίν ὀς;

Αη ῖόζαηε ἀν ε-ῥύαμῑη, νο λύαεατ ὃν  
ἀμῑαε,

Δς εἰαεαθ αη εἰαμῑηζο μο ῖῑαε-εἰλιν  
ῥηιάόαηε—

Δετ ῖῑαοη! ῖῑαν ἑαῖς α ῖεαθ ῖῑαηατ-ῖα  
μ' ἀόβαη—

Μο μύηρνιν οἴλιν, Εἰβλίν ὀς.

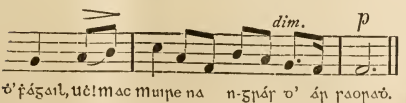
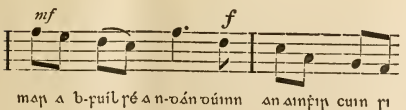
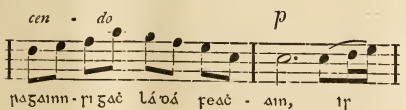
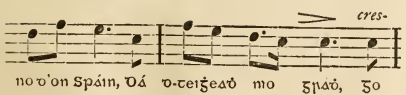
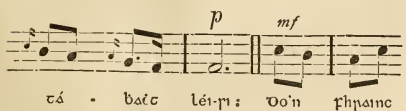
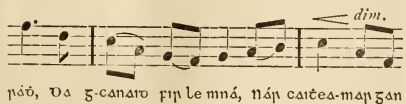
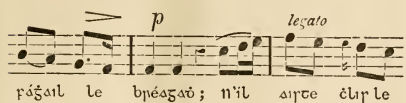
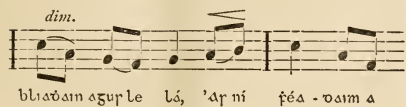
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15th September, 1888.

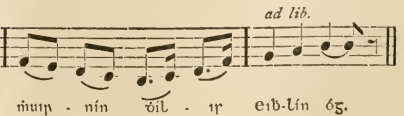
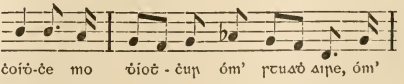
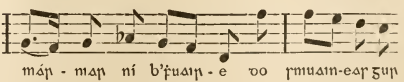
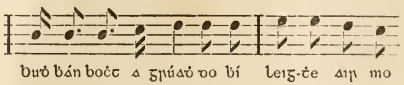
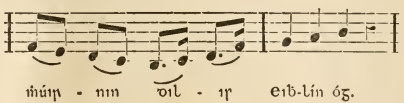
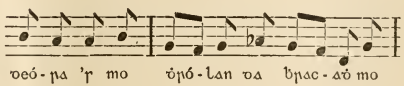
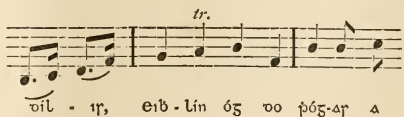
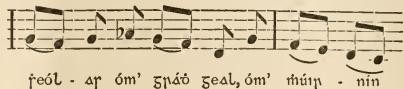
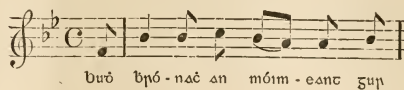
Dr. Sigerson, a good many years since, made a very spirited translation of this song, but Mr. Stanton never saw it; I believe never heard of it.—E. G. J.



## péanla an brollaig báin.



## a muiríní oílis.





but this is not to be approved of, for it would be evidently better to leave the noun under the government of the inf. mood, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it. O'Donovan had said this before at p. 64 of his grammar, and very nearly in the same words as the above. Let the reader bear this in mind. The bean *caointe* mentioned above, had it suited her rhyme, would have said—*cum ime no peola vo fáilleas*, and (d) O'Donovan says, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." Such an expression as "In order to make peace," would be expressed in Latin by the gerund, "*ad petendum pacem*," or by the gerundive, "*ad petendam pacem*." The two expressions are equally correct and intelligible. So in Irish are the two expressions, *cum peoil vo fáilleas* or *cum peóla vo fáilleas*. In Latin the gerundive is reckoned the more elegant, and, therefore, it is in more common use. So in Irish the gen. after *cum* sounds much better than the accus., and is, therefore, more often employed by the best writers. Hence, Mr. Russell would not allow the accus. at all after *cum* before the infinitive. This doctrine I could not agree to, seeing that Father Donlevy used the gen. after *cum* in a certain expression, and that William Williams employed the accusative in the same expression. This I stated five years ago. At the end of four years Mr. Russell comes again on the scene with his open letters, and this time he cites O'Donovan in the words below at d. e. How he had the hardihood to cite O'Donovan I fail to understand, with O'Donovan's gr. in his hands, and how he has allowed nine months to pass over without excusing or palliating his misstatement, is one of the curiosities of literature. But the man who asserted before the world that *five and one are one* must be held excused. The last passage in the quotation below is from the corrected letter.

d. e. i. "According to the best writers of Gaelic (Irish), and according to a rule of Gaelic (Irish) that no one but some one of little learning and great 'brass' ever doubted." . . . Most writers on grammar laid it down as a rule that *cum* governs the gen. O'Donovan, Joyce, and Windisch (and they are considered the best, certainly say so); they say *nothing about exceptions to this rule*, and it is to be presumed because there are no exceptions" (the italics are mine). "You have not produced a single instance [in the art. No. 28] of the use of the accusative after *cum* but one, and that is from the work of a friar, who must have been obscure, as you do not seem to know his name."

Yes, he was obscure; a calced Carmelite, and a prior of his convent; but he only wrote his initials, T.O.C. He was too much engaged "in sounding the trumpet of Heaven," to have any concern in the blowing of his own. "Who builds a church to God and not to fame, will never mark a marble with his name." Still a man competent to turn some hundreds of pages from the French into idiomatic Irish is a good authority. Besides this obscure friar, I quoted an "instance" from O'Donovan, who had taken it approvingly from Stewart. I quoted William Williams; I quoted the sermon, or rather Mr. Russell quoted it for me; and I quoted the grammar of the General Assembly of Ireland, a work mentioned by O'Don. Ir. Gr., Int. p. lxxv. Father Smiddy I omit, as the example in his catechism is doubtful.

I once heard the celebrated ventriloquist, Gallagher, attempt to reckon the companions who were with him at a convivial party the preceding night—"The two Maguire's are one, Sir William Blank is two, and myself is three; but there were four of us there, I am quite sure of that." He began the count again in a different order;

he employed his fingers; but all to no purpose, he could only find the three. I believe I could account for the cause of the error in Mr. Gallagher's computation, but I fail to see how Mr. Russell contrived to "roll into one" the six high authorities I had cited. Mr. Russell has not corrected his mistake in any of subsequent letters, though six long months have passed away since he wrote that passage.

Are these six authorities sufficient for our purpose? Here are a few others. In 1819, Patrick Den, of Cappoquin, published a phonetic translation of "Think Well On't," in which, at page 10, he wrote—"Chun tu havairt chun seily siourriue dfail" (*cum tu tabairt cum seilb siourriue d'fáil*); and in his "Religious Primer" (Mulcahy, Cork, 1858), p. 12, we find: "*Chum breithcamhnus do thabhairt*." This expression we find literally in St. Patrick's Prayer Book, p. 12, and in Father Conway's "Short Catechism," p. 5. Morty Kelleher, in 1792, translated, phonetically, "Butler's Catechism" (White, Cork), and at p. 44 in it we find "Chun bas agus paish ar slanahora choingavil in ar neentin (*cum b'ar agus páir ar slánahóra choingáil in ár n-eintinn*). Another translation into Irish of "Think Well On't" was made by Eugene O'Cavanagh (Dublin: Coyne, 1820), and he wrote at p. 200—"Is leor e chum eart De do shasamh; and in the same page he has the other form—*cum leoirghniomla do dheanamh in ar bpeacadhaibh*. Father Paul O'Brien and Edward O'Reilly recommend this translation. The passage from the Keener I have given already. To-day another passage in point has come in my way. This line was written by Thomas Gleeson, a poet of Clare or Limerick, in the last century: "*cum spairtuis an béarla, na mérlis vo élaoi*." I am sure I could find similar examples in the writings of all our poets had I time or inclination to search for them.

But the best authority of all to show that the two expressions are used indifferently is one that Mr. Russell little suspects, and one, I think, that will astonish him. This work is the (a) *Lucerna Fidelium* of Father O'Molloy, a book to which Mr. Russell has, in a special manner, appealed, and of which he says in the open letter that it is considered to be one of the most correct books ever published in Gaelic (Irish). This is a work of nearly 400 pages, and Mr. Russell not only read the work attentively, but he has collected from it all the passages in which *cum*, followed by a gen. is found, before a verb of the infin. mood—some twenty or thirty in number, which he printed in a third letter to the *Irish American*. He has also found in the book some three passages in which *cum* is followed by an accus. I have found two other such passages in the book of *cum* followed by an accus.—one at p. 31, *cum an ppiapao naomh vo teacé*, and the other at p. 296, *vo cum zac don aipceagal eile vo epeveathum*: and these five accusatives Mr. Russell has pronounced errors of the press, caused by the printers being ignorant of Irish. That is to say, Father O'Molloy wrote five nouns in the gen. sing. correctly, and the ignorant printers, by chance, changed them to five accusatives without misplacing a single letter in them, a feat that they would not do until the millenium. These words are spread through a book of nearly 400 pages; and Mr. Russell has persuaded himself that five words have been altered, by chance, from one case to another, correctly. It would be just as rational to suppose that the MS. or the printed book has grown out of the ground like a mushroom. And what reason does Mr. Russell give for those extraordinary changes? This—that three other words in the book are misprints and, *ergo*, the five accusatives are misprints also. But the most singular part of the affair is that none of these three words is a misprint either,



they are three nouns in the dat. plur. after *cum*; and according to Mr. Russell they must have been originally gen. plural, and changed by ignorant printers, by *chance*, to their present forms without making a mistake even in one letter. The fact is, Father O'Molloy wrote these three datives plural also as they are printed. O'Donovan, *Ir. Gr.* p. 289, says, "Cum or oo cum, *to, unto, for the purpose of.* Sometimes [it is] used for the simple prep. oo, *to*, after a verb of motion." In the three examples in the "*Lucerna Fidei*," cum is used for the simple prep. *to*; and Father O'Molloy wrote the datives after it, just as they are printed. Since the book was printed, in 1676, the printers, had they been constantly at work, would not, by any chance, have changed the three genitives into three datives plural. Mr. Russell is a practical man of business, and would, at a glance, have seen the absurdity of imagining that these alterations could be made, had any other subject been under discussion; but having set his heart on establishing his theory, he has persuaded himself, and would persuade others, of the truth of a miracle. Father O'Molloy, also, uses the accusative case of personal pronouns after cum before the inf.; as "oo cum eu pín oo corrah," p. 302 (and we have seen that Patrick Den said abo cum eu éabarrt). Other compound prepositions, too, Father O'Molloy has used like cum, to govern both cases, as ar éi m'áoníon oo beanah, p. 172; ar éi éurp an tígheana oo glacá, p. 116. I hope now that Mr. Russell is satisfied that cum can govern different cases, and that Father O'Molloy has put the gen. dat. and accusative cases after it.

j. This paragraph is so confused that one does not well know where or how to begin with it. Stewart did not make an erroneous quotation from the Scotch Gaelic Bible, and O'Donovan knew well that he did not; for O'Donovan, as well as Stewart, gave the date of the publication of the Scotch Gaelic Bible, from which the quotation was taken, 1767, because the text, "luath chum fuil a dhortha" has been since changed in this Scotch Bible, but not changed as Mr. Russell gives it. The other extract from Exod. xxv. 27, which Mr. Russell says is not much better Gaelic than it is Sanscrit, is still in the *Scotch Gaelic Bible*. And it is about as wise a proceeding to compare these phrases with those in *Jedel's Bible*, as with the corresponding ones in the Septuagint edition. The date of the publication of the Bible is noteworthy for another reason—because the Scotch did not begin to corrupt their language for twenty years after that date (1767), according to Mr. Russell, therefore, it would follow that the quotation was correct—in other words, was good *Irish*. As to the corruptions of their language by the modern Scotch, we surely can beat them still. No book in their language can show nearly six score errors as the Pursuit of Diarmuid and Grainne, Part I., can in a few pages. Mr. Russell is well aware that O'Donovan goes almost out of his way to praise Stewart in different places of his grammar. One thing is certain, at any rate, that O'Donovan was as little inclined to napping when quoting Stewart, as at any time of his life.

Having cleared the way, we are now in a position fairly to discuss what Mr. Russell deems the most important point in this question. He says (b) "This is not a matter of spelling, or even like the government of other cases of nouns . . . for the misuse of the governing power of cum may lead to ambiguity." (d) "Chanac me ann po cum fear oo phópá, erroneously means 'I came here to marry a man'; correctly, 'I came here to marry men, . . . I came here to marry the man, was translated 'chanac me ann po cum an fip oo phópá.'"

k. "When different forms of expression convey the same meaning, no harm is done, but in the instance of cum, no

looseness can be admitted. It either governs the gen. or it does not; if it governs it in one instance I can hardly see how it can fail to govern it in every instance. I asked more than a dozen men from Clare, Cork, and Kerry, what was the meaning of the phrase cum an fip oo phópá, and they all answered unhesitatingly 'to marry a man'; 'cum fear oo phópá' must mean to 'marry men.'"

And is it Thomas O'Neill Russell that tells me twice over that "cum an fip oo phópá" means "to marry a man"—tells me, that more than a dozen men from Clare, Cork, and Kerry unhesitatingly translated it so, and tells me this twice in the course of a few lines, and in a letter corrected by himself! Now, I tell Mr. O'Neill Russell that the persons who said so were men in buckram; men who never spoke a sentence in good Irish. *No Irish speaker ever yet said it*—cum an fip oo phópá, is 'to marry THE man.' So b-phópá dia ar an ngeceolte. The dozen may at once be put out of court; but for the sake of the learners we must finish the paper. The dozen men whom I cited spoke and wrote to and for the people—to instruct the people, not to establish a theory: they all used both forms in writing and in speaking. No one ever misunderstood them. One of them, the author of the grammar for the General Assembly in Ireland, made use of an expression identical in construction and almost in words with the phrase "cum an fear oo phópá." He wrote: "éainc ré cum an fear oo buslaó," and himself translated it: "He came in order or with intent to strike the man;" no ambiguity here. Mr. Russell said to his men—"cum an fip oo phópá;" and he did not say, "cum an fear oo phópá;" had he done so, perhaps, they would have done better.

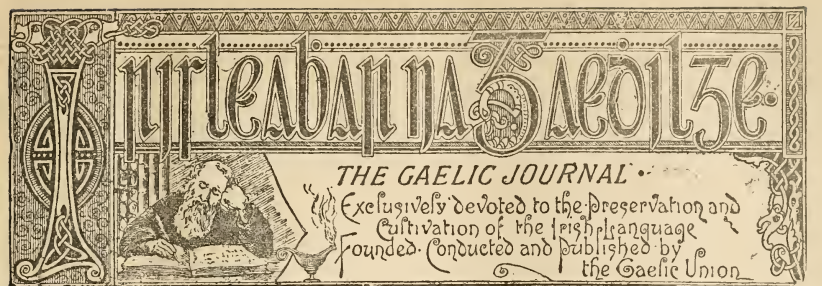
When those whose "education had been neglected" sit down with grammars, dictionaries, &c., they get on fairly; they look into their authorities for any difficulty. In easy things they blunder, for they depend on themselves. Can it be possible that such was Mr. Russell's case in the last blunders above? Mr. R. J. O'Duffy had to write two words in the vocabulary to D. and Grainne, Part I. abac, a dwarf, and abac, entrails. Trusting to himself, he wrote the two words as one, thus: "abac, s. m., the entrails; gen. abac, a dwarf, a sprite, a bpuite abac, Bruithe, the dwarf." Such are our Irish scholars! No wonder they should shield one another; fellow-feeling makes us wondrous kind.

[The portion of this article crushed out will be given with the "Corrected Letter" in our next.—E. G.J.]

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.





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DUBLIN, 1889.

[PRICE SEVENPENCE.

# TO THE MEMBERS OF THE SOCIETY FOR THE PRESERVATION OF THE IRISH LANGUAGE.

GENTLEMEN—In some city in old times it was proposed to have slaves known by a certain badge, but the notion was rejected on the ground that it would be dangerous to let them know how numerous they were. I fear it is dangerous to the interests of the old tongue to let those who affect to love it for need, or greed, or vanity, know that there are so many of their kind in the world. To know Irish well a person must be a scholar, and he must have a colloquial knowledge of the language, as in the case of every other language. An ignorant man cannot write or speak well on any subject, certainly not in Irish. And with the best opportunities it requires years on years of study to learn a dead language so completely as to be able to write or speak it fairly, and Irish is a dead language to those who have not spoken it from infancy. Of late it has been known that crowds of young people are studying their mother tongue very hard, and that in a few years they would so become masters of it that no sham could live with them. The two classes of would-be-scholars, viz., those who speaking Irish have but a slight acquaintance with its grammar or literature, and who are, on the whole, uneducated men, and those who never spoke it, and consequently never spoke its idioms, seeing the danger of their vocation coming to an end, appear to have entered into a solemn league and covenant to put a stop to the study of correct Irish, and especially to prevent young people from speaking it at an early age, and if possible to kill the *Gaelic Journal*, the only bar to the corruption of the language in existence. To whisper to people that fishwomen only speak Irish now; that it is only the tongue of a poor Connaughtman; that modern Irish is no help to a knowledge of the older forms of the language; to corrupt textbooks, catechisms, the inscriptions on the tombs of our dead—such, gentlemen, are the means employed, especially by those who would ruin the Irish tongue, and notably by the secretaries of your Society. That the books published under your auspices are of this sort no Irish scholar, if such there be amongst your working members, will deny. But so few know anything of our tongue that these incorrect books are being lauded as examples of what such publications should be, of course by persons who are as ignorant on the subject as those they address. And the misfortune is that your Society is put forward in Ireland and in America as a guarantee that your corrupt publications are excellent in every respect. Is it not time, gentle-

men, that you should put a stop to this thing? To my own knowledge many of you are as unselfish lovers of the old tongue as any persons living; why should your name and money be traded on or the destruction of that tongue?

In the next paper below (The Fate of the Children of Tureann) you will see how your name has been used to advertise your publications in two respectable journals; and in the *Shamrock* your labours in the cause of your country's language have been held up to the admiration of its readers. Your secretary, Mr. M'Sweeney, has been cited as saying that when you have had some more class-books before the public you will then get a dictionary compiled. Nineteen centuries ago Cicero could not understand how one humbug could look another in the face with a serious countenance. Had he been now alive he might hear the above announcement made to the editor of the *Shamrock* without the movement of a risible muscle. The following letter of Professor Zimmer ought to convince those who honestly doubt on the subject that the modern Irish is necessary for understanding the older forms of the Celtic. The reader will observe that it was addressed to your secretary, and before the secession of the founders of your Society took place.

“Dublin, 4th October, 1878.

“DEAR SIR—I have, in connection with my studies of the Aryan languages, devoted some years to the study of Celtic, especially to Irish.

“Although it is the more ancient period of this language that occupies my attention, yet having determined during this summer just past to betake myself, for the advancement of my studies, directly to the place where the sources of the language of this period most abound, and to spend my holidays in discovering some of the treasures which lie buried in the libraries of the Royal Irish Academy, Trinity College, and the Franciscan Convent, I doubted not for an instant that I should to a certain extent succeed in acquiring a knowledge of the spoken language by means of ten weeks' intercourse with the people. I was, however, much disappointed. To my query, ‘An labhran tu Gaoiidhlig,’ I invariably received this answer, ‘I don't understand you.’ I spent two days endeavouring to find an Irishman who understood his mother tongue.

In the course of conversation with persons here, I find there is a notion that ancient Irish is totally different from modern Irish, and, therefore, scholars who devote themselves to the old Irish deem the modern unworthy their consideration. I need not remark how erroneous is this notion. The more I studied the Irish language of the

ancient MSS., the more indispensable I found a solid knowledge of the modern Irish, &c., &c.

“DR. H. ZIMMER.

“M. J. J. M'Sweeney, &c., &c.”

Now, gentlemen of the Society for the Preservation of the Irish Language, I ask you seriously had Dr. Zimmer called to-day what improvement would he find at the meeting of your Council? Your secretaries know as much of the spoken language now as then. A rumour has been spread that Dr. Zimmer did not find an Irish speaker till he met your secretary. But nobody ever held up the ignorance of your secretary as completely as Dr. Zimmer. Again, would Dr. Zimmer be told that there was a Gaelic Union, and that at its meeting he would find Irish speakers? Foreigners call to the Royal Irish Academy; are they told that persons could be found to speak Irish to them? They are not, nor are natives. A few years since, a Mr. Maguire, who had some interest in Father Furlong's Irish Prayer Book, wanted to publish a new edition of it. Not knowing Irish, he applied to your Society or to the Academy. Persons said to be competent were recommended to him by your secretary. The work was committed to these parties, and three small parts of it were printed. I believe beautiful new type was cast for the work. The numbers were sent to the Irish scholars through the country, and the replies came back that they were one tissue of errors. Some of the correspondents asked Mr. Maguire had he consulted me. He told me that was the first occasion on which he had heard my name. I found, as the others had, that the work should be begun again, *de novo*; and so it was thrown aside.

#### ÓIRIÖE CLÓIRNE TUIREANN.

The Fate of the Children of Tuireann, Edited for the Society for the Preservation of the Irish Language, by Richard J. O'Duffy, Hon. Sec.

“The Fate of the Children of Tuireann” has been edited by Mr. Richard J. O'Duffy, for the Society for the Preservation of the Irish Language. To say that it is published under their auspices, is to say that it is excellent in every way. Mr. O'Duffy's volume contains a splendidly printed text, an English translation, a glossary, and copious notes, with a typographical and biographical appendix. Nothing that could aid the student is omitted. Mr. O'Duffy has every reason to be proud of his work.” Dublin *Nation*, 2nd June, 1888.

“The Society for the Preservation of the Irish Language, Dublin, has recently added to its very valuable text-books another entitled ‘Órde Chloirne Tuireann, the Fate of the Children of Tuireann,’ edited by Richard J. O'Duffy, Hon. Secretary to the Society. Like the ‘Pursuit of Diarmuid and Grainne,’ the ‘Children of Lir,’ and the other like publications, it will be of especial value and assistance to the student of the language, because of its copious notes, complete vocabulary, and elucidation of many idiomatic phrases. I began reading it the other evening, and had got to the third page when I was reminded of the recent discussion between Mr. T. O'N. Russell and Mr. Fleming anent the governing power of cum. . . . I suppose Mr. O'Duffy knows as much about the Irish language as does any of Mr. Russell's critics,” &c., &c. Mr. E. P. McDermot, 157 East 30th street, New York, in *Irish-American*, 14th July, 1888 (six weeks after the Dublin article).

When his visitor, wearing an *aḡaró fíoril*, tried to in-

duce Sir Dugald Dalgetty to desert to the Duke of Argyll, extolling the noble spirit, the generous heart, and the bountiful hand of his grace, the knight replied that he had never heard so much good spoken of Argyll before, and seizing his visitor by the throat, he added, “You are the Duke of Argyll.” I could almost assert that no man living except Mr. R. J. O'Duffy would write the jaunty article in the *Nation* of 2nd June last, from which our extract is taken. And it is equally certain that Mr. O'Duffy dictated the letter inserted six weeks later in the *Irish-American*. Were Mr. McDermott the writer of that letter, or capable of writing it, one would think he must have read the works which he praises so highly. In a few pages of one of these works, there are, as has been shown over and over again, 113 errors: puerile errors for which a boy in the Fifth Book in a National School would be flogged. These errors are in black and white before the world under the hand and seal of Mr. R. J. O'Duffy. Now, how is it for a moment to be supposed that Mr. McDermott, who knows something about Lindley Murray, and could even quote a rule in Dr. Joyce's Irish Grammar—how is it to be supposed, I say, that such a man with these blunders under his eyes, would recommend the book containing them? Mr. McDermott may be a real personage, but he did not—he would be ashamed to hold up Mr. O'Duffy to the world as a scholar. It is true that Mr. Daniel Lynch of Dunleer did, over his name, assert that he had, from cover to cover, read the book, the Pursuit of Diarmuid and Grainne, Part I., and that he did not see in it a single syllable he would wish to alter; but a second Daniel Lynch could not be found at either side of the Atlantic. For instance, a most zealous member of the Society for the Preservation of the Irish Language sent for this book to review it, favourably of course, as far as prudence would allow. But though most anxious to praise the work, it is so very bad that he could not do so, having a character to lose. And finding that he had nothing good to say of the book, he said nothing, good, bad, or indifferent about it. *Ní feicimí liom éú molaḡ, a' ní éagann liom éú éimeḡ*, and in this way, the book, with its 113 blunders, is still in the hands of our students. But the most convincing proof of all as to the nature of the Pursuit of Diarmuid and Grainne, is the fact that the corrections made in the *Gaelic Journal* of the blunders in it, have been adopted by Mr. O'Duffy in his new book. In this new book a third or fourth of the words erroneously classed in the Pursuit are found, and all these words have been corrected as in the *Gaelic Journal*, except one, *ionga*, a nail, whose gen. is said in the new book, as in the old, to be like the nom., whereas it is *iongan*. Of this new work of Mr. O'Duffy's we cannot speak at length to-day; there are only two points to which we will briefly refer. Mr. O'Duffy, like some others, has had for years a crochet on the brain. In many of our stories the expression *ay ḡearró-leig* a ḡeoma occurs, descriptive of the manner in which a warrior carries his shield when not in battle. Professor O'Curry translates the phrase “on the arch-slope of his back;” and Mr. O'Grady, “on the broad expansive arch of his back.” Dr. O'Donovan also translates *rouḡa*, “an arch.” These three writers, if we except Mr. W. M. Hennessy, were the best all-round Irish scholars of this country for the last century, and yet, where they are all three *unanimous*, Mr. R. J. O'Duffy is not afraid, single-handed, to enter the lists against them, as the readers will see in the extracts below from the ‘Pursuit of Diarmuid and Grainne,’ published four years since, and from the ‘Fate of the Children of Tuireann,’ published the other day. Our readers will say that it is worse than wasting time and space to be throwing water on the

Since the above was written I have come to the conclusion that Mr. McDermott has a real existence, and certainly, if so, he is a singular character, and with a vanity of his own. He read some of Lindley Murray's Grammar, and this little he contrives to let out as artlessly as the old gentleman in the Vicar of Wakefield talked of Manetho and Berosus. He has not given us any sample of his own Irish to judge; but after a lapse of a good many weeks he repeats what the Dublin *Nation* or Mr. Russell had said. He imitates Mr. Russell in getting a *dozen* men in buckram to learn a certain lesson, "Χυαίρ ἰ ἔμ αν ἔῖρ οο πόρρω; he throws to the winds the grammarians of this century, on finding that they had betrayed Mr. Russell, and so on. But his logic is perfect. "When doctors differ," he says, "tyros in the study of the Irish language may elect whom to follow;" *ergo*, O'Donovan, O'Curry, O'Grady, O'Duffy, are all equal; but if there be any selection at all, the latter is worth the other three. "Students in every science," he adds, "have not unfrequently to contend with errors in their text books;" and the conclusion is, *logice*, Mr. O'Duffy's work, with its six score errors in a few pages, is as good as another. And a few lines lower he declares that one example correctly done was preferable to a large number not so correct. All this was in the July letter. Since that time he has further followed Mr. Russell's example, and betaken himself to counting the sentences in Irish books in which *ém* is found followed by a gen. before an infinitive. These he has given the public in a second letter in the *Irish-American* of October 13. In Nielson's Grammar, too, he has found that "*ém*, for the purpose of, is commonly used before the infinitive;" and though he had thrown the grammarians of the century, including O'Donovan, to the winds, he has picked up this. Having so much leisure at his disposal perhaps he will, look through authorities parallel to some passages from Mr. Russell's address on τὰς γαλὰς, which I give in this issue. In Mr. Duffy's last book which Mr. McDermott is sponsor for, it is said, note 79, p. 150, that Goliath "had a target of brass between his shoulders. ἀγυρ γοιρῶν πῶρ ἑρῶν ἑ ἡαῖαῖν," and this is said to illustrate how the Irish warrior slung his shield upon his "dorsal armour-plate;" will Mr. McDermott explain this, always bearing in mind that a target is a small shield, and that a youth carried the giant's shield before him. Mr. McDermott would also show scholarship by explaining what phonetic peculiarities were in Munster when the old tales were written in which *ρεαῖρ-λεῖν* ἑ ὄνομα is found.—*Ed. G. 7.*



To the Editor of the *Gaelic Journal*.

DEAR SIR—I am very sorry to see any occasion for dis-sension between a veteran and Irish scholar like yourself and a man so enthusiastic for Irish as is Mr. O'Neill Russell. I think you both use unnecessarily strong language, and that in the interests of our native tongue, the controversy on the government of *éim* should cease after this number. It has been well thrashed out on both sides, and, in my opinion, settled, *nuair b'réann an éime ar ríubál rí binn beul íarosa*.

On the other hand I cannot but approve of your exposure, by instructive reviews and corrections of incorrect and misleading class-books, of the pretensions of those who, as you say, are corrupting the language. Leaving out of consideration the open enemies of the native tongue, of whom there are enough in all conscience, there are numbers of persons who are secretly and, in some cases, unconsciously its enemies. These may be divided into two classes—1st, ignorant persons who, because they can speak some Irish, and perhaps in a kind of way can read a sentence in a Gaelic book, imagine they are Irish scholars, though without a knowledge of the grammar or literature of the language, and through vanity rush into print, and make themselves and the language ridiculous. The second class is composed of more dangerous, because more malicious enemies, viz., of persons who never had a colloquial knowledge of Irish, but, having acquired a smattering of it from books, through vanity combined with the sordid desire of pecuniary gain, pose before those who are ignorant of the language as Irish scholars. We have examples of such among members of the so-called Society for the Preservation of the Irish Language, and you deserved well of Gaelic students in reviewing some of their handiwork in late numbers of the *Journal*. It would be well if you continued such criticism as the review of the first part of the *Cóirígeáid* in the next number.

I am, however, informed that you intend in this number to print a remonstrance addressed to "The Society for the Preservation of the Irish Language." I do not consider this course either expedient or useful. Although that Society, by its obstruction of the *bona fide* work of the Gaelic Union, by its publishing at long intervals two or three incorrect Gaelic books, and in other ways, has injured the cause it professes to maintain, yet the question arises, would remonstrating with it be of any practical benefit to that cause? We must remember that the great majority of its members are really honest, well-intentioned men, who, because they belong to and support the Society, are inclined to believe that all its acts are right and good, and who resent being told that they are supporting a humbug, however true the statement may be. Not having any knowledge of the Irish language, they cannot judge of the merits of the question at issue, and are naturally trustful of those who direct the affairs of their own Society. It is no use trying to convert such people as these; they will only be rendered more obstinate by remonstrance. It is a pity to occupy the valuable space of the *Gaelic Journal* by addresses to a Society which, after all, has been of little importance since the secession of its founders and Irish scholars. The general public are either hostile to or entirely indifferent to the Irish language, and the best we can do at present is to preserve as much of it as we can till such time as the Irish nation shall awake to the importance of the native tongue. Let the Gaelic Union do its own useful work, as it has hitherto done, disregarding covert or open attacks on the language from outside.

Ill health and the pressure of much work have prevented my furnishing you up to this with the continuation of *Sgeul Mhic an bhrádaín* and other matter, but I hope to have

it ready for the next number of the *Gaelic Journal*. I have heard that the enemies of the Gaelic Union have been industriously spreading the report of the extinction of the *Journal*. I trust the only Gaelic periodical in Ireland will live for many a year yet under your able editorship, to expose shams and confound the enemies of the native tongue. Every Irishman who cares about his native language should come forward and help to support the Gaelic Union, whatever his negligence may have hitherto been in this respect, as it is the only Society able or willing to do any really good work for the language.

When I was last in *thír Meibáin Árann*, I took down the native names of the inlets, rocks, and other prominent natural features round the coast of that island, beginning at the long expanse of strand and proceeding to the west, and so on round, till we came to the strand again. They are as follow—*Tráig Leirneac, bun na cnuasá, cala phearaigh, gubán éinn, ceann gairme, claoacá tuirceac, tráig bhainneilín, corpaic cala, cala móir, cláró gairneac, rírdán na h-iarfáda, porc na corpa, ghrádmuir, aill an éiribín, tráig ar teac, poll mháire bána, mánta, cláró ceais, aill an féir, tonn an tapacáin, aill an éirimeic, cromaill, tollán liat, tollán garb, tollán buide, poll carraig na b-pirce, tonn na fhráca, rírdáirín cinn, beul na b-poll, carraig an ulla-gáin, carraig bhríge, poll ruana, gub na b-pearaibuide, poll na roc, táirneall, leic na ruaisge, carpaic phearaigh rí bháin, liceac corpa, c-oileán oub.* These names may be useful for some future geographer or antiquary when Gaelic names excite more interest than they do at present. I took them down just as they were pronounced by the fishermen, without presuming to correct them. In conclusion I wish success to the Gaelic Union in its struggle for existence, and to its organ, the *Gaelic Journal*; but I would say with Eliphaz, *Ar éirí vo dhine éiríona eolur oíomhaoin vo Labairt, as tagra le glór míotearbad na le bhráiruib le nac b-pearaoin pé maré ar bít vo déanaí?* But I am afraid you would consider me as an *c-uas* as *múna méirúige ó's thácair*.

Clann Cónobairí.

NOTE.—Of all the friends who have remonstrated with me for the Russell controversy, there is not one that would enter upon that controversy with more reluctance than I did. The strongest proof of this I can give is that I wrote a letter to send to the *Irish-American* on reading Mr. Russell's strictures on *taos faola* two years ago; but I did not send the letter. Again, in December, 1877, when I passed through Dublin, on my way to the Seven Churches, I called to Father Nolan, whom I then saw for the first time, with the letter mentioned in another place in this issue of the *Journal*. The only persons I made inquiries about were Mr. Comyn and Mr. O'Neill Russell. The former was out of town and the latter in Kingstown; and could I at all manage it, I would have called to Kingstown to see him. Nor would any ordinary cause induce me to speak of him in bitterness. But at the eleventh hour, after having literally given years of my life in endeavouring to keep the old tongue alive until our people would come to value it as a precious inheritance, it was too much to see Mr. Russell putting weapons for its extinction into the hands of the worst enemy the language has had for a century. The controversy in respect of *éim* is at an end, if I can help it. When the *Short Catechism* was published I was resolved to have a word-for-word translation of it in the hands of learners in a







cionn na fairsige; agus go n-írligeanann ré ríor le fánao—ní beagán a' beagán, aét ag tuicim go h-obann annro ar annró—i nioct go b-fuill ré cométiom leir an trídís ari an caoib fóir. Aoeim luét na fogluma go riab ára foluigíte aig ná tonntaib uairi, (agus, gan ainiur, éorrii rligínioe fóir ari bárraib na g-cnoc ip áirioe,) agus oo riéiri maii bí na h-uirgíoe ag tuicim, go n-oeáirna ríao comniúoe trí h-uairie, gan tuicim ní ba mó go ceann bliáóanta, agus gupí ab iao na h-aillte ro, a éomíó tríó an oilean, áit ari éomniúis an fairsige agus ari gáirí ri amaó, agus ari éait ri an éairiais éruaró. P'é acu, tá óá aill áro ruar ari an oileán, agus ceann eile ag crioóá ór cionn na trídís fóir.

Béó ainiaric agat ari na tonntaib agus ari an trídís ro ó éúr go oeiréao oo ríu-bail, óri níl ciann ná aon bác eile roiri an m-bótarí agus iao. Faráó nó foitín níl ann; agus a ríioct rin oir, béó an gíuan ag rparáó annar oir gan tríoóairie ari fáo oo ríublóroe. Cuirim i g-cáir gupí ag ríubal a beróear tú, agus ní ag cio-máint, maii gáall ná b-fuill aét trí cáirra in árainn.

Béó tú ag ceannao le Oún-dongúra fearra, agus caitríi an bótarí riéó a éri-gean, agus oul ruar ag rriaparaoiréaoct leir na eiréagair, nó go b-fuirgíi tú réin ari bárrí na h-aillte móiré.

Ag ro an aill i m-beul na n-árainneac. Nioiri b'éoiríi le h-aoirneac, má' rí maíó no ole leir é, gan ríao a óéanoó annro, agus brieánuáó ari an ainiaric iongátaó tá ríao n-a ríuilib. Siari ór a éomari ríneann an fairsige móri a ríteann a oiriomanna goirna anonn go h-ámerica. Ó éuaró, in imioll ceoóac na rriéiré, éiréann ré Némírimn—rúg ríuab éomáct. Ó óear ríe-ríó ré enuic Tuáóimíuan, agus ríao, ríao, ríor ceann goim Stéiré brieanoan i g-Ciariuróe. Agus cá h-áit in érimn uile ip ríáiríi ná í ro leir an gíuan ríe-rínt ag oul ríao? An meuo ro in ainiurí éum. Mái' r

ainiurí gáirí í, béó an fairsige láoirí ríao brie a' ríuao, ag ceáct arceáó 'na ríagair ríaoirne agus óá brieáó.

"Go toláé, tormaé, érim,"

ari bun na h-aillte, ceiré ceuo ériogí ríor uaró.

Aét an éuo uairi oo brieánuis mrié ó'n aill ro bí an ainiurí éum, meirí; an fairsige éom ríeáirna agus éom óeáiríac le ríáctán; agus ouine cóiri 'na ríuoe go ríocari ari brieáó na h-aillte miltéiré ro ag gáiríal éirg le líne riari maíó líom a riáo éom ríao a' rí bí ré.

Ar ro, éorrii Oún-dongúra—toiré móri uib, camall uait. Caitríi ríubal anonn éuiré go h-áiréac, agus ní móiré náó m-béó tú ag óeáiréao ríor ríúó ó an go h-am; agus ag cuimniúáó, oo b'éoiríi, ari an g-comiáó a éumí Shaciréairie i m-beul ouine éirgí,

"Náé uáéirí,

a' rí luairíneac brieánuáó uait éom ríao ríor?"

(Le beir ari leanaíam.)

EOGHAN O'GRADINA.

#### NOTES.

- Spalp, beat; hence rparáirín.  
Cóir, s.f., 2, a favourable wind.  
Leap, s.m., 1, a great number; *lit.*, an ocean.  
Daga, s.m., 4, dock.  
Sleo, the wake of a vessel.  
Speit, reach; *cp.* ríer, in Munster.  
Blar, s.m., 1, a whit; *lit.*, a taste.  
Sunda, s.m., 4, a sound, strait=caol.  
Súigceán, s.m., 1, surf, from ríúg, suck.  
Cáibh, s.f., 2, a quay.  
Oíóepáó, s.m., 3, low water; from oíé, want, and trígáó, to ebb.  
Lurp, a lath. *Cp.* Lurpam, I beat.  
Fíeríin, also, too=ríur rín. *Cp.* Leir=too, in Munster.  
pampútaríoe, sandals of raw hide. A Spanish word.  
Tíóólaric, escort; in Munster, tuinlaric.  
Fongaint, s.f., 2, a building. From fongnam, I build.  
Séiríneac, n.m., 1, a curate; from ríeipul, a chapel.  
Molán, s.m., 1, a boulder.  
Sreaparaoiréaoct, s.f., 3, climbing; from ríreap, a step. *Also means*, struggling with, fumbling with, as in the story, ríreaparaoiréaoct an gáiríi leir an trídín.  
Oíomanna, pl. of oíuim, n.m., 3, a back. Applied to long swelling waves.  
Fáó, a billow, large wave. *Cp.* French, *vague*.  
Sleáirna, smooth; *lit.*, slippery.





Do éiripinn ríor do gnomairéa [ar] tuille-  
eas ;

Go riabair ad' páirtaíre ag Dáibhí Rígh mar  
tuigim,

Déanao éiríroé 'na n-éarmaiáir ve éor-  
taib ;

Mar píora éar lion tú 'iméig,

Nó caora ó'n ríobair do gíoraéas ;

Ní marí aon bean do gíeilí 'do mhuir ;

Glóirí suanao ó' beul tana tuigéas ;

An lón veigeanao fá'n g-cíe leat gur  
tuáir

An Corp Naomha, agus glaoaoa ari go  
míne.

A leómaí gíoraé, ve rór-buróim mo éimí.

Mó bhrón rígh do lóirín 'ran mairígh !

A éarbhádaí, ó mo míle gléas tú !

A'í' dá m-buó agam-ra beiréas mionn na  
glóirí,

I'í' glóirí an éiréas léigim 'ran mó  
leat,

An dá abrtol veug 'ran Tighearna ríó-  
caireas ;

Peasaraí a'í' eóiréas ag o'ghuile na n-óir-  
reao :

I'í' ríar a b-Paráir beiréas do leaba 'gam  
tógta,

Marí a m-bíó rean-daime 'na n-daime  
óga.

A éarbhádaí, ó ! mo míle tairéigí tú !

Dá m-beiréas mairéar 'dann m'éacra  
'mhuirín,

Cia páirí líom tarí abairín am' éirleas ?

Cia éóirí ríar an gíuamí 'dóim' mionn ?

Cia éóirí ríar an gíuamí 'dóim' mionn ?

Beannaé mhuirí geal mílín na ríoraé ;

Beannaé na n-ógh agus ríar na mairéas ;

Beannaé na n-aingéal ag lapaó go ríle-  
reao ;

Beannaé na mairíreas le veig-mionn ;

Beannaé mhuirí Dó go v-ceró rí a b-feróim

vuir ;

'S mo beannaé réim, gan pléirí gan aingéar,

Dá ríaríar ari an leantí ríarí reannao ó  
Pilate.

A mairéas na b-Paráir do glaoao mairí  
o'íre.

## VOCABULARY NOTES, &c.

The composer of the elegy given above, Máire ní  
Dhonnagáin, was famous as a bean-éoinne in her day ;  
but if her compositions were ever put on paper, very few  
of them have come down to us. The MS. from which this  
eoinne was copied was very imperfect, but I never had  
any opportunity of correcting it, and I give it now in the  
hopes that some of our readers will send me a loan of any  
of her compositions they possess, or make a copy of them  
for publication in the Journal. From others of her com-  
positions, it can be inferred that her brothers and sisters  
were very numerous and highly respectable ; but that they  
had fallen very low during her lifetime. I cannot exactly  
say when she lived ; I should think about 150 years ago.

Éarbhádaí, a brother, gen., -éar ; voc., as nom.,  
except that initial is aspirated, a éarbhá-  
daí, pronounced a éarbhá, O brother ; mo  
míle 'óit éú, my thousand losses you are. Aír-  
ling, a dream ; ír mé 'm' an aírling, it is I  
made (had) the dream ; m is the Munster pronun-  
ciation for mune or pigne, past tense of éanam, I  
do ; do éalgh an éiríre agam, that stung  
(wounded my heart) ; an éiríre, the heart with  
(within) me is more emphatic than mo éiríre.  
Soláimín, gen., -láimha, a feast ; éiréar, chief,  
illustrous, r. o. tora, the chief feast of Jesus,  
Christmas. Go b-éacra, that I saw ; léóga, a  
lion ; 'o'n (ve'n), of the éiríre-fail, blood.  
Dob'áiríre, the highest ; éiríre = éirí, blood ; áiríre  
= áiríre ; róba, nom. pl., -bairé, a robe ; róbaíre,  
pron. like nom. pl. ; bairéas, pl. of bairé, a  
standard, used here for bairé, pl. of bairé, a gar-  
ment, a cloak ; lower in the poem it signifies  
banner. m-báirí, hats made of fur, poetically for  
beavers, the name applied to such hats ; "foicir-  
gear réim mo beaver hata éim," old song ;  
Chior-óirí, coal-black. 'Sa' dá leóir (agus an dá  
leóir), a very great number. Uínn na m-báirí,  
Dungarvan, in the County of Waterford, where the  
brother was dead, about seven Irish miles from  
Slíab g-Cua, where the Donegan family lived.

Gluairéar (gluairéar), I set out ; ríó buairéa bí  
mionn, though troubled my mind was ; go h-  
uairéas, lonely ; gan ríuairéirí, without crowds ;  
raoi v'éuairínn, to you ; towards you ; tuairé, gen.,  
é, pl., -éa, land, a tract of land ; in Waterford,  
now, it signifies the country as distinguished from  
the town ; and every case is pronounced as the gen. ;  
marí báim p. p. a'í' m. r. ó, as wandering at sea,  
and losing the way happened to them—figuratively  
that they were down in the world, and many of  
them dead ; meairéas, pron., meairéas, weak-  
ness and wandering of mind, such as people suffer  
from when near death. Máire, the keeper her-  
self ; páimíre-tú, reached you ; 'o'ó' (veo') p'p'ínn  
éiríre t. l., of your real lineage beside you. Bhrígho  
arí u. g. é. g-éirínn, Bride and Bill (brother and  
sister) without sense or memory (whether from sor-  
row or otherwise) I do not know.

‘Do r. aó’a, I sat beside you; a’r m f. c. o., and I knew not what to say; a n-a. t. in a tempest over-come; a n-a. pron. as anaéa, éur c. v. m-aip m-m’éipm, the account of your death put my sense astray. déc a. s. r., but only that I reflected, oá m-an m-pm, if I should take credit for so much. Suréacant, to argue it, to prove it; nár p. le h-a. c., that did not wait for the right (full) age. Fuar p. na c., that got the love of the clergy.  
 ‘n-a paib s. m. v. opt. the ‘n here not required; the -a, governed by opt (See G. J., No. 29, p. 67); on whom was the love of the Son of God. Sup l. t. r., that you shot through me sharp arrows. Lámair is the pronunciation everywhere, so far as I know, and yet it is irregular. ‘Sgo p. mo f. no a l. am’ f., and that [all] my affection, or a moiety of it [at last] was in my James.

mo m. l. tu, my thousand woes you. an t-p. b. p. ó., that the way was clear for you. Dapántar, a warrant; a s ionnpuiré, to approach, to attack. Realcán, a star. Rí s n-n-óul, king of the elements, or of creatures; óul is the nom., óul the gen. pl.; it is shortened like bliaóam, gen. plur. of bliaóam, a year. Ceupas, the Munster pronunciation of ceupab, was crucified. Súil, hope; óaonact, humanity. ‘Do paon-bheact, thy sentence of freedom or acquittal, i.e. salvation.

‘Do beróim, I would be; muna m-beréacó, were it not. nár b’e (nár buó h-e) that it was not; ‘o sgnó-ra, your business. an f. r., the harvest of this world; póir, tipping; óiomar, pride; airtuagá óaoiné, evicting the people. Níor cuir-pir-rum, you did not put (give) heed to. Ann is superfluous. Éarra, goods; óa óaoiné, how dear soever.

Sgaóatán or sgáatán, a looking glass; clár t-éasam; éasam, the forehead; uct, the breast, are generally expressed in Irish by clár éasam, clár ucta; a vubairt mo máirín liom éan peúcan opt a leit óo éúil, ná a n-ágaró clár t-éasam. Old song; a s p. clár s-lan ucta mar phibí ó Laoí-áire; Midnight Court. Leabair, long and slender. Mála, pl.—Lave, eyebrow. Fálpra, false. Leaca, cheek; larab, a blush; ná tréigeab (nab v-tréigeab), that used not to fade; this is said of colours; tréigim, literally is to forsake. bpaágar, neck, throat. nár sgnóirg beir cpao-rac, that did not love to be glutinous. San rnar, without blemish. aín óon óop, in any manner; at all. Coislice a b-péile, covered with generosity, as a turf fire with ashes. Sliapao, thigh, eac na tréine, steed of power.

‘Da m beróim, &c. I am not sure that I rightly understand this; I wish to hear my correspondents. Mar pñora, &c., the piece of money in the parable that was lost and searched for. Sgló-vuanac, singing a hymn or psalm, I think. ‘Do lóirín ‘ran póirig, thy lodging in the grave-yard.

Comhóeacó, protection, attendance, in Waterford is pronounced comhleacó (the ói like i in fine); guardian angel is áingéal comhleacó; sguam, gloom; na foisíoe, of patience, i.e., patient; go v-éab pí a b-peúim vuit, may it be of service to you.

In this last stanza the rhyme will be destroyed unless the words terminating the lines are pronounced as in Munster. O'Donovan's Gr. being now out of print, and in the hands of very few, it may be better to quote his remarks on the sounds of áó, á s, ai, ei, oi :

are sounded as i in mine.

áó and á s, followed by a broad vowel, or by l, m, n, p, ai, followed by ll, m, nn, ó, s. Ei in monosyllables ending in ó s, ll, m, óm, nn, ó, s, and in dissyllables when followed by ó, s, m.

Oi, followed by ll, m, nn, ó, s.

In Waterford i has the same sound before ll, m, n s, nn, in monosyllables, as cill, cinn, im, ling s.

## PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Words in every-day use in Dalriada, North Antrim, sometimes called the Route, Rowie, Rutach, &c. :—

*Speel*.—When you want to climb or creep up anything, it is, he is not able to speel that tree, but I can. They are speeling the brae; that is, creeping up the height or hill.

*Brae*.—Pronounced bray, bré—means a hill, a headland, according to O'Reilly's Dict., but the old Irish form is bñm. I heard a teacher (not the present) of Carachrun N. S., telling a boy who was working a sum in addition on the blackboard, to add them—the figures—up the brae and down the brae. No doubt the latter was meant to prove the work.

*Scaling*.—Means dispersing, dividing, spreading, as m. When I was passing the scholars were scaling; the people were scaling from the meeting; that is, were going away, dispersing. What kept Rose from school yesterday? She was scaling seaweed or dung, as the case may be.

*Coggeldy*, or Coggledy.—When anything is unsteady, it is said to be coggeldy; that is, hither and thither, or up and down. It wants a cog to be put to it. A plank or pole across a fulcrum with boys at each end rising up and down—"weigh the buckety and sell the salt"—is here called *Coggie dey curry*, and by others Coppull de curry, but evidently from the Gaelic.

*Soc' suc*.—Sough. The é (c dotted) is pronounced as in Gaelic. It means a rumour, a whizzing noise, as, did you hear the soc' that is going (going) now? It was like the sough of the wind. O'Reilly's Dict. gives Súcáó, suction, evaporation, a wave. Súcán, a sucker, soaker. Knock-soughy, beside Ballintoy, is said to derive the latter part of the name from the peculiar suckage of the waves beneath the hill near the Brockey "Sq. sett" works.

*Wait, weit*.—This is the name given to what is called the dildum or bobaápn in the Co. Waterford. It is a circular wooden hoop, covered over with calf or sheep skin, and can be played like a tambourine sometimes. The player, if nimble with the fingers and elbow, can show off.

*Slunks*.—There are as many slunks—said a man to me one day as he was driving me on his side-car m. in this road, as would cope a cart. He meant *ruts*. It is evidently derived from slink.

*Cope*.—Means to overset, overturn, overbalance, upset. "He coped the creels," is a common expression for a complete upset. Cope the cart, that is, throw it back on the trams or heels. When putting manure out on drills or ridges, it is said to boy, make four or five or six, &c., coups of every load, which means a heap of every cope of the cart.

*Monaclyart*.—When one feels itchy in any part of the body, it is said éá monaclyart orm, and it is interpreted to mean that a friend is speaking of the person who feels the itching. It is Irish; and I heard it in Glenbush.

*Dullu'd.*—You are completely dulliped, that is, completely done up, or beaten. This is rather a Co. Down word.

*Δομπετάρ.*—Meaning after to-morrow. I found this word in an old MS., but am unable to trace it in dictionaries.

*Ek or ik.*—It was hard to get on the ek of drawing that tea. That is, hard to get on the *knack* of it, or anything else.

*Dolly.*—Why aren't the wains at school? O, your reverence, they haven't a *dolly* to put on them; meaning, they have not a titter, a rag to cover them.

*Droic.*—When one is stunted in growth, they say, she is only a *droic*; he is just a *droic*. I found this word in O'Reilly's Irish Dictionary, where it means a *dwarf*. One of the meanings of *droic* in same work is *little*. The é (c)dot is pronounced.

*Farrell.*—A farrell of bread means the quarter of a cake when it is cut in four quarters. A maid said she could cut a three farrell cake, that is, into three equal parts. Cut the cake into farrells, for it is easier turned.

*Bools.*—Where are the bools? Get me the bools. This word means the pothangers or the pothooks, and is well known in Co. Down also. I found it in O'Reilly's Irish Dictionary as *butal*, a pothook, and *bulap*, a pothook.

*Keyvill.*—Accent on first syllable. Casting keyvills means drawing lots. Keyvill the hay, that is, toss it through other. Keyvill the cards, that is, put them through other, or mix them. This word is well known in the Co. Down also.

*Ginling.*—G hard in both cases. I was ginling trout, salmon, &c., that is, I was seizing them with a great effort and throwing them in on the bank. In fact it is much the same as guzzling. They were ginling each other. Same in Co. Down.

## Ταὺς Σαοῦλά.

Of Timothy Sullivan, called Σαοῦλά (the Irish, or the Catholic), we know next to nothing until he was far advanced in life. He was a native of West Cork, or of the adjoining portion of Kerry, but that is all we can say about him. In all probability he was a schoolmaster, like his namesake Εὐσθάν Ρεσὺ. A girl one day, carrying dinner to some workmen, passed him by on the road, and she photographed him, as he appeared in his middle age: "Ταὺς Σαοῦλά, βυρὸ, μέγιστρεα, γεῖρμα, γιοννάε, yellow, sunburst; γεῖρμα=γεῖρμα, short; γιοννάε, pug-nosed. This must have been while he was a worldling; his reply shows this: "Α ρεποινε καίτε, παν ἀν σέε, σο ν-εἰσάρατο πανν οὐτ." "Τά σινμέαρ na β-εἰσάρ αἱρ μο μινν δ'ρ βρεῖρμα λιον βρεῖλλ ορε," was her rejoinder. Had he been known as a penitent no one would thus attack him. Sean-uime beas uib, cnom, was my father's description of him at a later period. He visited the northern portion of the county of Waterford, before he had entered on his career of penance. From time immemorial it was usual with the people of West Cork and Kerry to come to Waterford in hundreds at the potato digging and harvest seasons, as the natives of the west of Ireland now go to England. Adjoining the city of Waterford there is a parish called Ballygunner, or Cnoc Búrd, and in this parish many of these workmen from Bear and Bantry became settlers. Among these settlers it would appear there was a son of Ταὺς Σαοῦλά named Οἰαρημυρ; and the father having heard that his son was comfortable, came to visit him. Ταὺς himself

tells the world that he was a bad man, a drunkard, &c.; and drunkards are bad fathers; hence the son did not receive Ταὺς into his house. To spite the son Ταὺς stood outside the gate of the chapel yard on Sunday, and kept repeating for the congregation: μῖρε Ταὺς Σαοῦλά ἀεὶ αἱρ Οἰαρημυρ. Whether he remained in the county of Waterford from that time henceforth we do not know; but we find traces of him there immediately after he had begun his life of penance. A considerable portion of his later years was passed in my native parish (Mothel or Clonea), and in the parishes adjoining it. It was the general opinion that he was illiterate, and that to this circumstance he owed the epithet Σαοῦλά; but such was not the fact. He and the author of the "Fair Hills of Erin" met, on one occasion, at the house of James Casey, of móin Mionáin, a townland in this parish of Mothel. Οὐννέαδ was employed at the time transcribing an Irish MS. for a neighbouring priest. Ταὺς took the transcript in his hand and remarked that the clergyman would not be able to read it on account of the contractions in it. Had he not been a scholar, he could not know that there were contractions in the MS. The Rev. Michael Casey, P.P. of Kilrosanty and Fews, in Waterford, can confirm the truth of this anecdote, as the meeting of the poets took place at his father's house. On another occasion, calling at the house of Father Mathias Power, P.P., of the neighbouring parish of Portlaw, to whom he was unknown, he announced his errand as coming for any articles of left-off clothes that his reverence could spare. The priest replied that he had so many visitors on similar errands, that he had no spare clothes just then. They talked on for a time, and the priest enquired what was his name, &c. "Ταὺς ὁ Σαοῦλάδιν ορε εἰς ἀν ρεῖαρε ορη, ἀεὶ Ταὺς Σαοῦλά ιρ μό ἑλαιοῦρα να υαοιμε ορη," said Sullivan. "Σέ υο βεατὰ ἀγυρ υο ῥέλιντε, Α Θαρὺς," rejoined the priest; and he added, "μαρὰ (muna) β-ῑνιλ ἐσάεα ἀγανν τὰ ἀρησιου ἀγανν υατε." "ιρ ματ ἐν γεῖλλ λε η-εῖσάε ἀρησιου αον ἀμ," said Sullivan. The priest invited him to stop at his house for some time, and both walked out. Not far from the house was a plot of barley, on which a number of sparrows were feasting. "Α Θαρὺς, ριτ, ἀγυρ ρόγαιρ αἱρ να γεῖλλαν υοτ," said his companion. Sullivan, who had not forgotten the ungracious reception given him at first, replied: "ναὶ ἐσάεα ἐν ῥεῖαλ υο μέαρὰ ἑλαινύρ, τεαετ σο παρὰε ἀγ αουβρεαετ γεῖλλαν." That part of Waterford is called παρὰε or Power's country; and by μέαρὰ ἑλαινύρ he meant that he was president or mayor of the Bardic Sessions that had been held in Glanworth, in the county of Cork. It may be worth mentioning that in the same parish of Mothel a bean-cige, whom I remember well, asked Sullivan, "Α Θαρὺς, σο υέ ἐν εἰνύρ Ταὺς Σαοῦλά υο εἰσάρε ορη;" "μαρ na παρβ μέ γαλλὸα ῑσάμ, α βεαν Ἀ τῖε," was the reply.

Though mostly residing in Waterford, Ταὺς paid occasional visits to the neighbouring counties of Cork, Tipperary, and Kilkenny. He was a welcome guest at the house of any priest or farmer he chose to visit, and he was free to remain as long as he wished. A room was given to him, in which he passed nearly all his time praying and composing the poems called the "Pious Miscellany." Being very old at the time of their composition, he never wrote any of these poems; nor were they taken down from his dictation. They were learned by rote, and afterwards committed to paper, either by Father Mathias Morrissey, P.P. of Kill and Newtown, or by Father Piers Power, P.P. of Ballybricken, all in the diocese of Waterford. Father Power, I believe, got the first edition of the



"Pious Miscellany" printed in Clonmel, and this first edition, I suspect, was the most correct one ever printed—each succeeding edition containing all the errors in the former editions, and, of course, some new ones. The "Pious Miscellany" was composed in the Munster dialect, and the author was as fully justified in so composing it, as Robert Burns was in employing the Scotch dialect of the Lowlands. The verbs "oo ballas, oo caoas, oo meallag," are as legitimate as "*Scots who hae w' Wallace bled*," or as the two provincialisms introduced by Homer into the first line of the *Iliad*. John of Tuam, too, in a solemn translation wrote: "Saoir me poim me óul ann bealaig," and ann is a provincialism pure and simple. In one word, there is not an Irish book or poem of the last century without provincialisms. For instance, no Munster composition is without *éagam*, &c., and this in the west or north of Ireland is written and pronounced *éagam*, &c. Nor is it a fact that an Irish scholar from any part of Ireland finds much difficulty in understanding the Pious Miscellany. Of such words as those complained of by Mr. Russell, Dr. O'Donovan says, *Ir. Gr. p. 49*: "In the past tense of the indicative pass., *ad* is pronounced *as* in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick." And indeed the Irish scholar should be a poor one that could not find out what part of the verbs "*oo ballas, oo caoas, oo meallag*" were. To my own knowledge scholars from the west of Ireland do read and enjoy the poems of *Tadhg Saoalac*.

With the exception of the Irish Catechism the Pious Miscellany was my first text-book in Irish. I learned to read it without any great difficulty in my tenth year—64 years ago—and before many months I was able to read it for my neighbours. To hear these poems and their author reviled by Mr. Russell, pained me, as if it were one of the dear friends I have lost, to whom the remarks of Mr. Russell were applied. Nor was I the only person pained by his remarks. Timothy Sullivan was waked in the "Big Chapel" of Waterford, either on the Christmas Eve or the last night of 1799, and interred next day at Ballylaneen, midway between Kilmacthomas and Bonmahon. In the adjoining parish of Newtown lie the mortal remains of his friend Donnacá Rudaig; no monument pointing out to the wayfarer where either of these gifted men await the last trumpet call. I did one time expect to leave my countrymen an edition of the "Pious Miscellany," as correct as I could make it. But the desertion and lukewarmness of friends, more than even the thwarting of the enemies of the Irish language, have rendered it impossible for me to do this, or any of the other things I would have done. But, unless the language dies very soon, some person, it is to be hoped, will bring out such an edition, and it will be doing a good work for religion and for the Irish language. I now give the portion of Mr. Russell's address that has reference to *Tadhg Saoalac*—on the language of the address our readers will form their own judgment. I have only to repeat what I said in No. 28, that *Tadhg* was esteemed as a poet of a high order, the idol in Munster of learned and unlearned alike; but that his poems have been so completely spoiled by the printers, that they are in many passages difficult to be understood.

"The following address was delivered on Sunday evening, December 5, nearly two years since, by T. O'Neill Russell, in the parlours of the Gaelic Society. The rooms were well filled, and the audience manifested considerable interest in what the speakers said—Mr. Butler, Mr. Plunket and Mr. Flaherty translating into English the gist of it, after Mr. Russell had finished speaking."

"*Ir. pao anoir ó Labairnead aon Shaeóilais in ran rgoil reo, agus 'ri mo bapamail go n-oeunann rib deapmuro*

*mór nuair náe Labairneann rib i mior monca. ba éóir óaóib cuimhuagá gur Labairnead gac aon teanga pul oo rguibad i; agus muna g-leacéann rib Labair na Saoilge, ni beir eolar cinné aguib oirte go beo. Tá fíor agam go b-puil ré veacur go leor oo óaóim óga agus neah-húinte innti, i oo Labair go ceart, óir tá an teanga beagnac millte go léir le euro be na óaóim rguibad i. ní Labairim timéall na n-óaóinead rguibad innti anoir, áé be na óaóim oo rguibad innti pao é. Bhí an Saoi O'bhain ó phoirlaige fíor in oo feompa reachtuinn ó fíor, agus bí rinn áé Labair timéall pilvéadéa Thadó Shaoalagá uí Shúileabáin. Tug an Saoi O'bhain an meo rin molca aip, go b-puapar Labair pilvéadéa an fíor rin, agus éat mé óa oróde ó'a léigead. Tá sóéar agam náe m-beir aon duine anmpo reargad liom 'nuair a veipim náe rabar mior mó gnaméig puaí 'na le léigead an leabair rin; agus 'ri mó bapamail gur fíor éapao o'ón Shaeóilais é, an téa éannméad gac aon thacpamail re, ooó féoir leir cur a lám aip, agus iao oo éatéam rin teme. Níl aon loé agam leir na rmuainrib oo éupr Tadó Shaoalac na leabair. Ir rmuainrib breága arup Oipourbe iao. ni loécuigim áé an éanainm in a g-cuirpéar iao. b'féoir náe g-éóirpó rib mé nuair a veipim gur up oam leabair lagáim 'na coua Thadó Shaoalagá; agus níl aon amup agam náe m-beiréad ré neah-cuipronad go léir oo gac duine ó iapár oo ó éuapreap na h-éipeann. Píapupigim oib, cao i maíteap an leabair rin? Cao i an maíteap focail agus móda Labairéa o' foilpugá, náe oo-cuigéap áé le óaóim éigeann, agus náe b-puigéap a n-aon focloir ná a n-aon gnaméam na Saoilge? So líne ar an leabair ó'a tpaéam:—"an méo rin oo ballas, oo caoas, oo meallag." Níl áé naoi focail 'ran líne ro, agus tá ceatáir áca mbeapre. So an móó ann ar éóir i oo beir, "an meo rin oo ballas, oo caoas, oo meallac." Tá an líne ro 'na pompla ceapre re beagnac gac líne 'ran leabair; agus geadéar, má apuinhó rinn meo na líntéad áé ran leabair, agus iao oo méuagá le ceatáir, go m-beir ní pao ó épeap na b-focal ata ann, mbeapre.*

*ní éis liom éuiprin cao é áé a g-éannab oo éuro éigeann na n-óaóinead ó Chúige Muhan gur áil leo teanga Saoalac nuad oo éunaim. O'faoilpinn go m-beiréad teanga a pinpear maí go leor oóib. áé ir éigeann oam a pao náe b-puil na h-urle óaóine ó Chúige Muhan éó amaoáad timéall a o-teangan a'p oo bí Tadó bóé Saoalac, agus go n-veapma euro aca níor mó aip ron na Saoilge 'na oo púgnéad le óaóim eile na h-éipeann.*

This extract is the portion of Mr. Russell's address that refers to *Tadhg Saoalac*, and we invite our readers, as an exercise, to give us their opinion upon the several passages in it. We would also request the special attention of Mr. Russell to the points marked out below; and also the attention of Mr. M'Dermott, if he be a real personage. This address should induce our students to speak Irish in season and out of season. Mr. Russell is a scholar of over twenty years' standing; he spoke the above to an



audience, having previously written it out; he again corrected it for the press, and after all you see it is not Irish. But why is it so bad? Mr. Russell's education was neglected. He has to think out his addresses, letters, &c., in English; then to clothe these thoughts in a second-hand Irish dress, *i.e.* Irish words of some kind without Irish ideas or Irish idioms. All who do this of course go wrong whenever they depend on themselves. They spell badly, as in *Labairteas*, *Labairneam*, *veacair*, *éadg*, *laḡam*; and they violate grammar, as in *veamuro mór*, *o'a t'páde-tam*, *naoi focail*, *treap na b-pocal*. But why publish such, it may be asked? Mr. Russell does not know it is bad. Like Mr. O'Duffy, he believes it as good as it could be wished. The rest of the address will be given in the next Journal, if we can at all, *i.e.*, as an exercise. As usual, Mr. Russell invites corrections in it. The reader will take notice that there is not a single misprint in the extract.

1. *Ir pao anoir ó*; who can give an example of a similar expression? 2. *Labairteas* and *Labairneam* should be *Labair* and *Labhann*,—how was Mr. Russell misled? 3. *veamuro mór* is wrong—how correct it? 4. Correct *oiréi*. 5. Correct *veacair*. 6. What is the meaning of *múinte* and of *neamh-múinte*? 7. An instance of *múinte* le from any good authority. 8. *De na daoine*, meaning of, and an example of. 9. Correct *thasg*. 10. *bhí rin*; give your opinion as to this expression. 11. Meaning of *gnáimh*, and an instance of. 12. *Uob féir* *leir* *cup alah* *air*, an example of this construction: as a personal pronoun be substituted for *lam*? 13. *níl don loct* *agam leir na rmuantair*; an example of *loct le*. 14. *Criopraíla* is what an Irish speaker would say for *criopaire*. 15. *Sir upa dam leabair laḡam 'nácora thasg*; that the book of Leinster is easier to me; this is a good intelligible English expression which has been clothed in an Irish dress that nobody can understand. *laḡam* is a bad spelling—*laḡm* is the correct orthography. What is *cora*? and give an instance of it, 16. So line *ar an leabair o'a t'páde-tam*. What is *o'a*? I suppose it is a rel. pron. and prep. Then *t in t'páde-tam* should be eclipsed; but is *o'a* ever joined to *t'páde-tam*? *t'páde-tam* *vo* is not Irish I believe—*t'páde-tam* *air* is the idiom. 17. *níl aét naoi focail 'ran lino po*; *naoi* eclipses:—*naoi b-pocal*. 18. *meuo na b'péac*; what is *meuo* here? 19. *ní pao ó*, not long since, is not correct. 20. *treap na b-pocal*; *treap* is a numerical adj., third, and does not govern a gen. *trian*, the third part, is a noun, and should be used here. 21. *a g-cean-naib de eua eigin*. This is a literal translation of "in the heads of some," but it is not Irish.

## METRICAL VERSION OF TOMÁS RUAD'S LETTER.

[From the *Gaithal* of Brooklyn.]

When Tomás Ruad had written his letter to the *Paoiá*, *G.J.*, No. 30, p. 87, he made the following metrical version of it. This version our tyros had better get by heart, for the sake of the words and idioms in it, as well as for its correct description of the state of the country.

*Ní b-fuarair féin a leitéir de éintur,*  
*Riam am faogal ó ḡaol ná comḡur,*

*A' atá léighe 'ran leiriú ro éúgam-ra,*  
*'Do táinig anall ó ḡaḡrana fluao uair.*

*Do éur pé nire peact m-bliad'na in óige*  
*An rgeul do éur t'ú anall tar mór-muir;*  
*So b-puil tu go ráim 'rao'rláinte pór ann*  
*Mile buroeaḡur le Riḡ na ḡlóir.*

*Tá éir go boct agur go bhónaé,*  
*Na daoine dá ḡ-caiteam amad air na*  
*bóitir*  
*San t'ruaighe air doimhan doib, forḡad na*  
*póirḡin*  
*'Sia ag imteaet anonn tar muir'na*  
*rlóighe.*

*Maí níl toiraó maí ná póḡanta*  
*A ḡ-coirce, a ḡ-cuirteanea ná 'n-eóina;*  
*A' t'á na rriátoiré ruarac go leóir ann*  
*A' le rruaileact na h-aimirre na bair-*  
*maíre, rreóḡad oiriamn.*

*Sinn rruite, rruaighe, bhuir, bhúighe,*  
*Criátoir, ceurra, rruaighe criúighe,*  
*San allur air doimhan oirca ná náir,*  
*Deit ná'ir ḡ-caiteam agur ná'ir ḡ-cáine.*

*San a luac féin air éaoir ná bó 'gum*  
*'S ciorana trioma 'r rruatana móir éur*  
*Ag teaet ḡad t'páé oiriamn le póirra,*  
*So b-póirḡ ḡia oiriamn má' buan an róir*  
*ro.*

*Ir veacair uime ó'ráḡail cum obair ná*  
*ḡnóta,*  
*Carliníre a' buaéailíre tagairca go leóir*  
*ann,*  
*Agur iao go neam-matac agur go rreó-*  
*múinte*  
*Maí a b-raḡaro páó móir 7 biaó póḡan-*  
*ta.*

*Ní bion leac ná trian an p'aróirre,*  
*Air marinn Dia Dóimnaḡ aḡe 'n airiamn*  
*ḡlóirair,*  
*Maí ir beag annro doirca ná óḡ rreó,*  
*Aet iao ann imigéin nó pé 'n b-pó ann.*

ní 'l buacail bhíogmháir, líbaid, láirí,   
 táll ná buí ari fuaro na h-áite,   
 máir bíod fadó ó 'suinn le pádail ann   
 ádt iao go léiri iméigíte anann éarí fáile.

Óa m-bead truar anoir nó coróis uait,   
 a' r' gleiteimeán oir a' r' veréanar leóda   
 'Do beóimre ruar lem' g'eallamaint uuit   
 máir ír beas le veunao áige táilíuimíde.

Tá ceáiríáigte vealb go leóirí ann,   
 ní óéanrao g'eáiríáide b'leuz níor mó leat;   
 An uairí vo g'eallrao ré uuit péiríe bhíoga   
 'Do beóir' véanta áige an-am gan fú uuit.

Tá 'n g'eáiríáige a mead 7 a feóig' oiriunnn   
 Ro-míorí na noaineao 'noir ág véarí-   
 lóiríeádt;

naé boét an cáir na h-aor óga   
 beirí labairíe véaríla leirí an oream vo   
 éóig iao.

ní' l an teagurí g'íoríuuiríe anoir v'a   
 múnao

ní bion r'geul ná eadéarí 'suinn ari éo-   
 ram,

ná r'gíurí ari voimán máir bí fadó ó 'suinn,   
 ásur ír anamí a b'íonn b'raon le n-ól ann.

Suar ari na cnoic a' r' amad ari na r'leiríde,   
 síorí anníra g'eannra 'r ari fuaro na   
 réigíte,

An véaríla v'a labairíe a' r' mead ari a'   
 n'g'eáiríáige

An teangá úo vo labairíe páiríarí naomí-   
 éa.

An teang' úo vo labairíe g'airíáig na f'énne;   
 An teang' úo vo éus an c'ieríeáim go h-   
 éiríe;

An teang' úo ír vual vúinn go léiríeádt;   
 An teang' úo vo lab'íarí g'ad am ann   
 éiríe.

Óa g-cuiríeádt na r'gairíe le na éiríe,   
 An oream vo éóimeáo an c'ieríeáim in   
 éiríe,

ásur na noaine éurí leó an eiríeádt,   
 'Óaíbeóiríe g'an móill an teangá g'e-   
 óiríe.

'Sé g'óillíeann oim, ma vóit, go vóiríe,   
 nuairí éóim an oream ari vual 'r'arí éóirí   
 vóit,

Ari v-teangá labairíe go blaríra g'leóiríe.   
 Gan focal g'eáiríáige aco ádt ág véarí-   
 lóiríeádt.

ág tabairíe teagurí 'Óa 'Óóimíarí ó'n   
 ádtóirí vúinn.

ág vual ág éurí ollá 'r ág r'eáiríe na   
 g-cóimíarí,

'S ág éiríeádt noaine bíorí aoríra 'r b'ieó-   
 ígíte.

#### VOCABULARY, REMARKS, &c.

Comghur for com-fogur, kinship; r'ag'ra na is the Munster pronunciation of r'ag'ra, England. Sa'g'ra na, America; 'rao' = a' r' do' = a' r' in vo, and in your. r'óiríáig, relief; 'na r'leóiríe = r'leáiríe, in [their] multitudes; r'óig'ra, same as máit; c'uiríeádt, wheat; r'rao'leádt, in a person slovenliness; in the weather, roads, &c., that degree of wetness that makes a person r'rao'leádt, soiled and slovenly; b'áirí, the top, is in Munster, b'arra; both words also signify crop of corn, &c.; the plur. of b'arra is b'arraíde, crops, tops of trees, &c.; o'péig'ad, rotting.

S'cúiríe, plucked out of the roots; c'ráiríe, tormented; r'mug'áiríe, r'mug'ad is to take the last few drops of milk from the cow that has just been c'ráiríe, milked; állur, sweat; here it is = náiríe, shame; ná'í, better, v'á'í, to our. 'Ó'á'í g-cáiríeádt, finding fault with us; r'ra'áanna, taxes; r'ag'ra, given to dispute; neam-mataádt (pronounced neamataádt), very peevish, snappish; o'póiríe, unmannerly.

Im'gín, far away; líbaid, athletic, supple; g'leiríe-   
 meán, a bustling hurry. Tailors were liberal in promising in the old times; now they are true to their promise, as they have not much to do; áige is the Munster form of áig; two or three lines lower áige is with or by him; leóda, a Munster form of leó.

G'eáiríáide, a shoemaker, plur., áiríe: they were, in theory at least, more lying than even the tailors; ceáiríaríe g'eáiríáide gan a beirí b'péig'ad, were not to be found. Now the Irish shoemaker is truthful. péiríe b'péig'ad, recte b'péig'ad, a pair of shoes.

a feóig' = ág r'eóad, withering; ág b'earíbeoíeádt, chattering in English; r'eríe, pl. of r'éirí, a heathery plain; g'airíáig = g'airíáig, pl. of g'airíáide, a hero; go léiríeádt, a Munster form of go léirí, all, entirely; lab'ra, = lab'rao, was spoken.

G-cuiríeádt (g-cuiríeádt) . . . le na éiríe, join unanimously; na noaine éurí (éurí) leó, the people to join them.

Shóillíeann oim, afflicts me.

ág éurí ollá, administering extreme unction; ág éirí-   
 veádt noaineádt, hearing persons' confessions; b'péiríeádt, sick.

## EXTRACTS FROM THE CORRECTED LETTER.

To the Editors of the *Irish-American*.

I did not intend to say any more about the Gaelic word *chum*; but the article that appeared in the last issue of the *Gaelic Journal* has, in justice to the Irish language and to myself, compelled me to trouble you with the following letter.

T. O. RUSSELL.

NEW YORK, April, 1888.

To the Editor of the *Gaelic Journal*.

I am sorry you did not reproduce my letter in the *Gaelic Journal* in order that the public might see not only where you and I differ in Irish grammar, but where we differ in other things. It matters very little what my knowledge of Gaelic is, and I beg to assure you that what you publish about my ignorance of it, gives me no concern at all. The testimony of a man who would say that *do caochag* is good Gaelic cannot be worth much. I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope that I am not fishwife enough to insult a man when I am three thousand miles away from him. I do not often insult people; but when I do, it is to their face (*in facie*).

*Chum* either governs the genitive or it does not; if it governs it in one instance, I can hardly see how it can fail to govern it in every instance, that is if we wish to convey our meaning exactly. For instance, if *chum fear do phósadh* means, as you say it does, "to marry a man," it cannot also mean "to marry men," which I maintain is the meaning of it. I asked more than a dozen men from Clare, Cork, and Kerry what was the meaning of the phrase *chum an fhir do phósadh*, and they all answered, unhesitatingly, "to marry a man;" now if *chum an fhir do phósadh* means "to marry a man," *chum fear do phósadh* MUST mean "to marry men."

This matter should for the sake of the Irish Language be settled by some person or persons who are fully competent to speak positively about it. I know only three gentlemen on your side of the Atlantic who are, or at least ought to be, fully competent to speak authoritatively on the subject; these are Mr. Whitley Stokes, Mr. W. M. Hennessey and Mr. Atkinson (I do not know his initials). I respectfully ask these gentlemen to give their opinion publicly about *chum*; and if the opinions of all three are the same, let you and I, and every one who will write Gaelic in future, follow their advice.

Permit me to say, in conclusion, that it is for the sake of the Irish language, and for its sake alone, that I have written you this communication. If your article had been on any other subject, and had contained the same offensive personalities towards me that your article in the *Gaelic Journal* contains, I should have considered it unworthy of the slightest notice on my part.

T. O'N. R.

Remarks:—"Does *cum* always govern genitive case before the infinitive?"

Within the last couple of weeks a lover of the old tongue asked me why I was bestowing so much labour, and time, and space, on Mr. O'Neill Russell. I replied that I was, of course, aware his lucubrations were not worth this trouble, but that the enemies of the Irish language on this side of the water were utilizing these lucubrations, that the journal was the only check on those who had an interest in destroying the language, and that for the preservation of the journal, it was necessary to counteract these lucubrations,

and to show the people that what Mr. Russell was asserting with such flippancy was without any foundation in fact, but calculated from its very audacity to mislead the people, who unfortunately know but very little about the Irish language.

Examining the articles dealing with Mr. Russell in the *Gaelic Journal*, I find that these articles contain nearly all the tangible assertions in Mr. Russell's letters, without any garbling, and that therefore it is not necessary to give his corrected letter at length.

(1.) Doctor O'Donovan wrote, *Ir. Gr.*, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." I said the same thing in November, 1883, and I repeated it in the *Gaelic Journals* Nos. 28 and 30. The readers of the *Irish-American*, as a rule, cannot know these facts, and Mr. O'Neill Russell writing to them quite forgets these facts also, and these readers are left under the impression that we totally disallow the gen. after *cum* before the infinitive.

(2.) I plead guilty to speaking Irish in the cradle, and to reading the Irish catechism a few years later, and to reading and writing Irish in my tenth year—exactly sixty-four years ago. As to the other portion of Mr. Russell's charge, a little more than eleven years since the First Irish Book of the old Society for the Preservation of the Irish Language was published; it was immediately attacked in the *Irish Times* and in *Saunders's Newsletter* by a Sizar and Bedel Scholar of Trinity College. Some three members of the society attempted to lift the little book out of the mud in which its assailant was trampling upon it, but their attempts were feeble. I was at the time in the country. Not a member of the society knew me; but the case was desperate, and I was written to by the Society to come to the rescue. I wrote two letters to the *Irish Times*. The second, printed in that journal 22nd December, 1877, finished the matter. Mr. Russell when penning the paragraph above knew this as well as I did.

In the June following the Society wished to present an address to a Scotch M.P., Mr. Frazer Macintosh, and they had to ask me to write it, though Mr. Russell was then a member of the society, and on the spot. But the readers of the *Irish-American* did not know these things—very few of them ever will. Mr. Russell knew he was quite safe in raising a laugh at the expense of those who spoke Irish in the cradle.

This perhaps may be a fitting place to notice another instance of the use of both forms after *cum*. In Dr. O'Reilly's Irish Catechism—the catechism most extensively used in Ireland in the last century, and in the first quarter of this—at p. 17, we find "*chun a heirise do dheanav*," and at p. 34, "*chun ar greidiov do advail go hosgaile*."

In the corrected letter (April, 1888), Mr. Russell writes: "I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope I am not fishwife enough to insult a man when I am three thousand miles from him. I do not often insult people; but when I do, it is to their face."

Here again, Mr. Russell felt quite safe. But why did he make use of the terms, "imply" and "published?"

I never implied that his correspondence with Mr. Comyn was published. I gave Mr. Comyn's own words, and I now give a few more of them. At the point where I stopped quoting, *G. J.*, vol. i., p. 292, Mr. Comyn added: "In his (Mr. Russell's) last article (p. 255), he has *nuaidhe* instead of *nuadha*, for the plur. of *nuadh*, the former being the comparative. There are several other solecisms we could point out and suggestions we could make as to the construction of phrases in his writings, had we time, space, or inclination for such work." At p. 265, Mr. Comyn



wrote: "We cannot meddle in controversies not concerning ourselves. Do give up using strong language, as when people are doing their best it is of no use. Please do not write in future on flimsy paper and in pencil, at least any of your Gaelic contributions. This practice entails a great deal of trouble on our printers and ourselves."

Mr. Russell in the corrected letter, says:—

"(m<sup>2</sup>) I thank you for pointing out the errors in my letter in the *Gaelic Journal* in 1883; and since you have, by dealing in personalities yourself, forced me to be personal and speak of a few matters about which I never intended to make any public utterance, permit me to say that the Gaelic letter or article out of which you cull those supposititious errors of mine, was not printed as I wrote it; and it was because my letters or articles in the *Gaelic Journal* used not to be printed as I wrote them, that made me cease corresponding with it.

"T. O. RUSSELL."

As to paragraph (m<sup>2</sup>), I have to give the most unreserved contradiction to Mr. Russell. I never bestowed more care on anything than on the printing of his letter of November, 1883. I was at the time undertaking to edit the *Gaelic Journal* with a heavy heart. The load of debt left upon the periodical was crushing us, and we expected great help from Mr. Russell towards wiping out this debt; it was the broken reed we were leaning upon, but we thought otherwise. Every error in the letter was Mr. Russell's. There is not a printers' error among them; printers' errors are easily known. Had the errors in the letter been committed by any one else except the writer of it, there would have been some complaints about them, and with justice. Had any complaints been made at the time, I had the letter in my hands, as Mr. Comyn had on a former occasion. But at the end of four years Mr. Russell knew the letter was gone, and hence he believed himself out of danger.

In Mr. Russell's open letter we have seen that he cited Dr. O'Donovan as saying the very reverse of what the doctor had said, and this with O'Don. Ir. Gr. in his hand. We have next seen him asserting that I quoted but *one* authority while looking into the journal, No. 28, where I had quoted five other authorities in addition to this one. But there was no danger that the readers of the *Irish-American* would ever detect these deviations from the veracities. Strange it is that those who had known Mr. Russell here can hardly believe their eyes when they see his name at the foot of the letters containing these assertions.

Our readers will recollect that the reason especially urged by Mr. Russell for his anxiety about the Irish language in the case of *cum* followed by an accusative, was lest an ambiguous mode of expression should be foisted into the language. We have seen, too, how causeless was this anxiety. More than a dozen of our best Irish scholars having written and spoken to the people and for the people in this dreaded formula without a single instance of any misunderstanding having arisen out of its use. Let us see, on the other hand, is there not only danger of ambiguity, but a certainty of it, in the method recommended by Mr. Russell. I gave an instance of this in No. 28, and I here repeat it: *cúairé ré cum bó vo ceannáe*; here no one can say whether it is a cow or cows. Similarly, *cum caoráe vo beannáe*, means to shear a sheep or more sheep than one. In the fifth declension of nouns there are nearly fifty nouns like these whose gen. sing. and plur. are alike, and how has ambiguity in the use of them been avoided? by changing the form of expression, or by using the accusative after *cum*: thus, *cum ba vo ceannáe*; *cum caoirig vo beannáe*. Nouns of the fourth de-

clension ending in a vowel are subject to a like ambiguity in speaking. Nobody in speaking can distinguish *áinne*, a sloe, from *áinneab*, of sloes: *cigeáinne*, a lord, from *cigeáinneab*, of lords. To avoid this ambiguity, one should say *cum áinneab vo báan*; *cum cigeáinneab vo peircin*.

Is it not strange that Mr. Russell or Mr. M'Dermott did not point out this real danger to their readers, instead of straining at an imaginary gnat—verily they have swallowed the camel, hoofs and all.

I hope I shall never again have to write the names of these gentlemen. In future whenever I find anyone hacking the old tongue, I will merely point this out without reasoning with those who are incapable of understanding reasons. To preserve the Irish language, and to help on our learners, shall henceforth be the business of the *Gaelic Journal*.—E. G. J.

Now that we have done with Mr. Russell, it is sad to say that—for the baseless assertions above: for saying that I had given but *one* instance where I had given *six*, which he saw before his eyes; for putting into the mouths of twelve men in buckram words that no Irish speaker ever uttered, there has been no explanation, no apology, or palliation offered. Poor humanity!

We need all the indulgence our readers can afford us for this issue. Clann Chonchobair has partly said this. And for my part, I have been for weeks on weeks unable to do little from indisposition. Nor were our disappointments even thus limited.

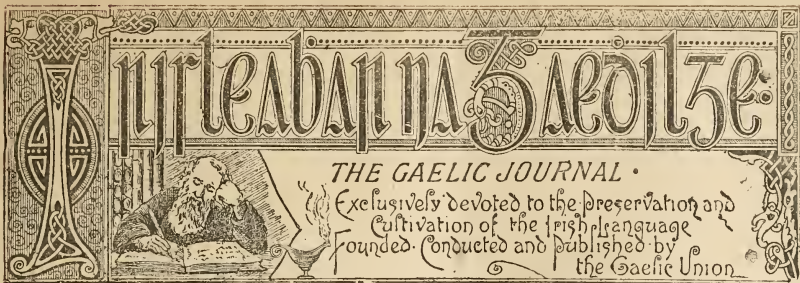
Our good correspondents, Messrs. M'Cabe, Carmody, and the *Síaladóir* have sent interesting matter for our Notes and Queries, which we are unwillingly compelled to hold over.

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, Mantua Cottage, Castlewood-avenue, Rathmines, Dublin; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.

Vols. I. and II. of the *Gaelic Journal* bound are on sale. The price of Vol. I. is 10s., and of Vol. II. 8s. 6d., exclusive of postage. Application to be made to the Secretary. From the same can also be obtained the Reports, Memorandum to the National Board, and other printed forms. The books issued by the Gaelic Union can be had from the respective publishers.





No. 32.—VOL. III.]

DUBLIN, 1889.

[PRICE SEVENPENCE.]

## A RETROSPECT AND A PROSPECT.

With this number we complete the third volume of the *Gaelic Journal*, a feat accomplished by very few Irish periodicals. Our *Penny Journals* and *Penny Magazines* were all works of merit, but they were all short-lived. The first volume of the Dublin *Penny Journal* was a work of exceptional merit, but it was extinguished in one year: more copies of that periodical having been sold in London than in all Ireland. Such was the encouragement given by Irishmen to their own literature half a century ago, and in every decade of years since, they have allowed some periodical to die of inanition. The death of the *Gaelic Journal* in its third or fourth number was confidently presaged; and since, each succeeding number was to be its last. But here it is at the conclusion of its third volume, apparently with as few symptoms of death upon it as at any time since the issue of its first number.

It is true that the illness of some members of the small staff of the Journal often puts its publication in abeyance. For instance, No. 31 was all but finished off by the printers for six weeks, and in that time neither the Secretary nor the Editor could do the little required to put it into the hands of our subscribers: and when at last it reached them, there were more press errors than the average in it. When it was printed off, there were materials enough in my hands to begin the printing of the present issue in a week—but illness again laid an embargo upon us.

In my case, there is an almost insuperable impediment; I cannot see small things distinctly by *artificial light*: dots wanting or misplaced, etc., thus escape my notice, and annoy our young readers especially. With the long and fine days, I expect to do things better.

We have lost two members of our Council since the issue of our last number. William M. Hennessy was perhaps the best all-round Irish scholar of the last quarter of a century. It was thought that he would be the last of our Irish scholars: the question would he be, was asked about a dozen of years since in a high-class English periodical. It can be now answered in the negative, without any hesitation. His knowledge of modern Irish gave him an incalculable advantage over those who had not this knowledge. Yet, strange to say, he had a dislike, an aversion I may call it, to the modern language. Unfortunately, during this century the modern Irish has been in the hands of shams and humbugs—to these he had an inveterate dislike; and to this, I believe, his slighting the modern language was due. Father O'Carroll, the other member lost to us, was a man of extraordinary linguistic powers—nor were his talents as a poet less, in my opinion. His knowledge of Irish was also extraordinary, for a person who had no colloquial acquaintance with the language, and who studied it only for a short time. His poetry in the earlier numbers of the *Gaelic Journal* shows talents of an order so high, that they might be called genius. But it proves more clearly still that talents, or even genius, will not

give a mastery of the Irish language without a knowledge of its idioms—and to this knowledge there is no royal road: it must be acquired shortly after leaving the cradle, or by *persons of talent and education*, after long years of application. Of persons who have acquired a knowledge of Irish idioms in this way, I have known two, and no more; and one of these is now a contributor to the *Gaelic Journal*. That the Irish language can be used as a medium in which to express all kinds of poetical composition, admits of no doubt. Many, very many, of Father O'Carroll's lines in the *Gaelic Journal* have a depth of feeling that scholars hereafter will admire: and the short piece to his memory under-written will show the fitness of the Irish tongue for another species of metre, hitherto unknown in it. One of the saddest episodes connected with the Irish language movement was the attacks that drove Father O'Carroll from the Gaelic Union. But this is not a time to say more upon this painful subject.

And what are the future prospects of the Irish language? At present there is no prospect of the revival of the language as a spoken language: nor is there any prospect of its being made the medium of instruction in English—the selfishness, if not the treachery of the officials in the S.P.I.L. in 1878 dashed into fragments the last organization that had a chance of inducing the legislature to grant this boon to the poor children of the sea-board. That organization had sufficient momentum to obtain for Sir Patrick Keenan the necessary powers to put his plans into operation. But that chance being lost, it only remains for the lovers of the old tongue so far to encourage its cultivation as to fit Irish-speaking children—such of them as may hereafter become Irish scholars and philologists—to edit our MS. Materials: and this in all human probability will be done by some of the pupils now learning to read Irish in the national schools. Last year 400 children in these schools competed in Irish for the prizes offered by a member of the Gaelic Union, the Rev. Euseby D. Cleaver, the prizes in nearly all cases being awarded by the managers of the schools, chiefly priests.

While others, in their zeal for the Irish language, have been putting money in their own pockets, some members of the Gaelic Union have been constantly giving their labour or their money for the cultivation of the language. The pupils in the intermediate schools will never do a great deal for the language. Ninety per cent. of them will lose what they will have learned of it, as soon as their school-days are over, just as they lose their Greek, simply because they do not speak or understand the Irish any more than the Greek. Even in the intermediate establishments, where the teacher is capable and zealous, a few of the pupils will become Irish scholars; but where the teacher “does not care a d—n” for the Irish tongue, and knows a little of it, just as a parrot would, it goes without telling that the pupils will return to their homes with just as much Irish as to say *á' o-tuig-eann tú*.

It is well that the lovers of the old tongue should be fully convinced of the fact that there is an Irish school—if it can be so called—which almost entirely consists of those who do not speak the language, and whose attempts at writing it are a jargon; not Irish, nor any other dialect under heaven. Mr. Whitley Stokes speaks of the “jargon called modern Irish,” of which he does not know a word, and a knowledge of which would have saved him from blunders innumerable. Mr. J. J. MacSweeney whispers that “fishwomen” only speak Irish now. Messrs. R. J. O'Duffy and T. O'Neill Russell make our scholars say quite the contrary of what they had said. Mr. Russell does this as directly and with as little *hesitancy* as the writer of the fac-simile letter could do: while Mr. O'Duffy says what he would have people believe, in words that *suggest* his meaning, an untruthful one, but which, when examined closely, convey no meaning at all. The members of this school must destroy the Irish language, or be wiped out themselves. Hence they have no scruples as to the means they employ to gain their ends: and, looking upon the Gaelic Union as almost the only obstacle in their way, no effort is spared to destroy this organization. For instance, immediately before Father

Nolan and Mr. David Comyn took the fatal step of leaving the Society they had founded they had a disagreement with Mr. MacSweeney in respect of the election of the Council of the Society then taking place. As on all other occasions, Mr. MacSweeney carried his point, and the other party shortly after seceded. This was ten years ago. There was no Gaelic Union then, nor for years after. The Union was founded by Father Nolan and David Comyn, as the older Society had been; but when they had fairly begun to gain the public confidence and sympathy, Father Nolan was REMOVED; others say he was hunted. This was the most fatal blow given to the Irish language since the secession. Father Nolan and Mr. Comyn left the Gaelic Union. Those who remained were making a life-and-death struggle to keep the *Gaelic Journal* above water, when another blow was aimed at the Union. A gentleman was instructed to go to a certain quarter and to represent the election disagreement spoken of above as something superlatively bad *on the part of the Gaelic Union, i.e., of the Union* as then in existence. This representation was made to those with whom the Union would especially wish to stand well; it is only a couple of years since this representation was made, at which time there was not a single individual in the Union who knew that the election quarrel ever took place. In fact, the Irish Volunteers might with as much *truth* and justice be blamed with taking a part in this difference, whatever it was, as the Gaelic Union: and yet a gentleman, who could of his own knowledge know absolutely nothing of the case, was induced to make charges of the truth or falsehood of which he was as ignorant as the "Man in the Moon." What he stated, or was instructed to state, I do not of course know. But I know quite well that he was correct when he reported that he had put a "nail in the quick of the Gaelic Union;" and he exulted in this as a praiseworthy deed.

Such are the blows aimed at the Gaelic Union at short intervals since it was founded: and unfortunately there are strong parties backing those who are firing from behind the fence. There is no time to say

more for the present. Will not those who love the old tongue *with an unselfish love* give us their support and their sympathy? It is essentially necessary that the *Gaelic Journal* should live a few years more—surely those who would destroy the country's language for greed or vanity will not be allowed to have their way!

JOHN FLEMING.

### in memoriam.

So luath 'ran m'áirte—ní na h-imuighe,  
Do 'bhuail an uairi' o' áir n-áirí ionnuim  
Seasán;\*

A éairíma tabairte 'nn ro, a laeete lán  
De gnuimáirteab 'r feáirí: ní iugne don  
móil 'ran t-plúge,  
A' éirí mair luath a fáoiteir coróinn íorí-  
múró.

Deaí-óiríuighe a fáoíal—gairínn leir  
"ceuo plán!"

A' 'nuair a góir an báir bí ag áiríneán,  
Sro éáiric rúo airí gan íorí mairí gairíne.

Do éoíal uairínn áirí leomán—ní ag á m'áirí-  
eáirí

Átámaíroí oir, a 'óe! leat-ra gae n-aon—  
Aet bí éóirí cáiríneáirí, cáiríneáirí, cneáirí,  
caoirí,

Ní éóirínn oirínn rínn a beirí fáirí leun:  
Baoí gaeal a éiríne; baoí éiríneáirí, áirí,  
a cáirí,

In éirínn ní'l a fáirínn anoir le fáirínn.

11—

Seáirí—éairínn do'n t-éairí 'Dóirínn  
do'n áirí-bent. Soirínn an lae ann ro:  
"San am ran" 7c.

(Another Sermon as spoken).

'Nuair a éáiric an t-am éum éirínn do bí  
ceairínn é 'áirí Stáirínnéóirí íorínn Cíorínn é  
féirínn do fóirínnéóirínn do 'n fáoíal, éirínn Sé

\* The Rev. J. J. O'Carroll, S.J., who died at University College, Dublin, March 9th, 1889.



teacéatáiríe ionnhe aḡ cḡaobḡḡaorle 'óo 'n b-pobul ḡo iarb Sé i b-ḡosur 'óóib. Baó h-é ḡaon Eóin baírte an ionnhe-teacéatáiríe reo. 'Óimḡis ḡaon Eóin ari an aó-baí ran, aḡur éuaró ré coir Ab-loḡoain, aḡur bí ré aḡ teagairḡ na n-ḡaomeaó aḡur dá m-baírteao, aḡur éuaró ḡaion amaó ḡurí b'é Cḡioḡt é, nó 'ouine 'óe r na fáigib 'óo éamieḡaíaríarí an raoḡal. Aét 'ó' aomáil ré cé 'i b'é fein, aḡur nioí 'seun ré; 'oub-aíre ré náí b'é Cḡioḡt é, ná Elíar, ná fáig; naó iarb ann fein aét ḡuḡ aḡ ḡlaóóac 'ran b-párac: "Óiḡisḡo rliḡe an Tíḡearḡa. " Táimic ré aḡ rḡḡaíre ḡo iarb 'na mearḡ an té náí b'riu é fein íalaáa a bḡós 'óo rḡaorleao. Comaḡilḡ re 'óóib oibḡeaáa na h-aíḡeḡe 'óo 'óeunaó éum ḡo m-beoíur ullam teagairḡ íora a ḡlacao le h-uimlḡeaáct, aḡur a comḡionao le 'ouḡ-iaáct.

Leir an inntinn éurona a 'óí. rḡḡaíḡ-eann an Eaglaíur 'óúinn-ne an'ou rliḡe an Tíḡearḡa a 'óíuḡḡao—ré rin, áí m-beaáa a iuaḡluḡao, aḡur rin fein a éurí i ḡ-cóirí maí ḡo b-puíl áí Slánuḡḡeoíurí i n-aice 'óúinn.

'Óiḡisḡo rliḡe an Tíḡearḡa 'óá ríeíur rin a 'óobuíl, maí aá Sé aḡ teacé éum comḡuḡḡe n-búí mearḡ; tá Sé aḡ teacé éum búí ḡ-cóirí a ríeíḡteacé, éum búí rlab-puḡe a bḡíreao, éum compóro a éurí oḡíarib, éum ríab a ḡlacao árteac 'na ríeíḡbír fein, éum cáíreao a 'óeunaó líb, aḡur éum ríaróbḡear ríoḡíuḡe a bḡionnaó oḡíarib. 'Óiḡisḡo rliḡe an Tíḡearḡa! ríeíḡḡisḡo a éapain, aḡur ná bíó coḡ ná 'ouímeaḡ ari bí 'óá bacáo ḡan teacé aḡ ríoḡíuḡao a 'óobuíl. Má tá enoic 'ran t-rliḡe, 'óeuntaí íao a éabáire anuar; má tá clapa innte, 'óeuntaí íao a lionao árteac. Irliḡḡeapí ḡac ároán, aḡur ároúḡḡeapí ḡac írleán; 'óeuntaí ball boḡ 'óe'n m-ball cḡuaró, aḡur ball mín 'óe'n m-ball ḡaírb; aḡur ḡac nío aá aḡ 'óeunaó áeíam 'ran t-rliḡe rḡuabḡaí ar é. Aní na laetib ro aá ríor ḡan caíteam ionn 'óoolais 'óeunaó

ríab fein a leíuḡao a 'óí. éum ḡo b-paḡaró an leant íora ann búí n-anam aít-com-nuḡḡe oíeamaíac, ḡleupḡa. Má tá enoc-aín 'óeacaró 'ran m-bealaá leaḡḡaí anuar ḡo bun, aḡur rḡaírteapí éapí teóíam 'íao; má tá ároán 'óe 'óioḡḡionmaíeáib nó 'óe 'óioḡ—bḡíeáíarib ann, 'óeuntaí íao a ír-luḡao; má tá clapa ríallḡe ann, líontapí ruar le 'óeaḡ-oibḡeaaíab íao. Bíó 'óeapḡa umlḡeaáct aḡur macántaáct ann aít na taíḡe aḡur na h-euḡ-cóíra; meapḡuḡaoáct ann aít an épaorí óil, aḡur 'óeaḡíompla ann aít na rḡannla. Stubáilḡeapí 'óeapḡa ḡo 'óionḡmála i rliḡe aíteantaó 'óé, aḡur tapí éirí 'óíb búí lam a éurí ari an ḡ-ceuḡeáa ná ríeúcaíḡo ríarí, ari eagla náí b-píu ríab ríeílb 'óo fáḡaíl i iuḡeaáct na b-plaḡar. Má cuíreao mó ari bí 'ó' ríacáib oḡíarib rílleao éapí ari, ná cuíreao 'óoam eagla oḡíarib, 'óá m-buó é an t-aróbḡeapíeapí fein é; beró rírean ionnab ḡan amíar le 'n a éaḡaíḡib aḡur le 'na éealḡaírb, aét ḡlaóó-aíḡo ari ainnm 'óé aḡur íluíre aḡur ní baóḡal 'óíb.

Léíḡmíto i b-pocal 'óé ḡo iarb ríeapí 'óáírb' ainnm Sampon—an ríeapí baó mó neapí a bí 'ran 'óóíam—ḡo iarb ré uapí áíuḡḡe aḡ 'ouíl aḡ ríoḡíuḡao a éeíle, aḡur áíur a éapí'ol 'óo ḡurí capao leir leomán 'ran t-rliḡe. Bí ré meiríneamíul, neapíamíarí, aḡur nioí éurí an beaáac ríaróan aon eagla ari. ḡluarí ré ari aḡaró, 'óíarí ré ari 'óía é éurí ari a leap, aḡur leir rin ḡáb ré ari an leomán aḡur ríḡíac re ar a éeíle é maí a 'óeunao ré le mionán ḡabáirí. Cáit ré an conablaá ari éaó an bóḡaíur aḡur 'óimḡis ré ari a aírteapí ḡo h-úí-inntinneac. Tapí éirí beaḡán laeḡeanta bí ré aḡ ḡabáíl éapí an aít éaóna ari a éapao 'óo, aḡur comḡaíre ré ríate beac aḡur éapí-meala 'óeunta aca i m-beul an leomán; éós ré curó 'óí aḡur bláir, aḡur bí an míl ari aíteáct. Ir maí reo, i ḡ-comḡpíaro, a éáílaróeapí 'óó'n 'óíois a éuríeapí i n-aḡaró a namao ḡo cḡíóá; 'óo ḡeíbeapí buao oḡíra le cunḡnam aḡur



gháira Dé, agus do éogann oíra féin  
uáim an Tigeanna — blairio miltéad  
olige éir Dé, agus caiteo a raogal i  
rólar' agus i ríor-gháiréadair. Air an ad-  
bair fan a éir. Beunair-rí air éadé na  
Noislas, tiorio go oíoda i n-ágaró búr  
namao go léir—i n-ágaró an oíabail, an  
t-raogail, agus na colna; cuirigir búr  
n-ghoic-éleactaróe fé éoir, agus coirg air  
búr g-claontair; léirigir búr g-cioiréad  
ioin an leanb íora, agus tugair cuiréad  
óo teadé cum comnuighe lín; agus má  
tá rí ullam tiorparó, agus tabairigir Sé  
Oib gac rubailcear agus gac aoirnear,  
agus bhonnparó Sé oíraib an t-ríotéáin  
atá geallta do luic veig-méine.

## PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

*Ginling*.—See p. 107 in last No. of Journal. What are you ginning in the dark there? That is, what are you poking or seeking for in the dark?

*Speel, speeling*.—At p. 106 in last. O'Reilly gives *speel*-*speeling*, to climb, from Shaw's Dictionary.

*Cruise*.—One syllable; means cross, coarse, as he is a cruce person. It, however, means something more in the following:—"A dunghill cock crows *cruise* on his own middin"; that is, a cowardly cock crows loud on his own dunghill, because he knows help is near.

*Middin*.—Is the name for dung or manure. Middin-steed is the place where it is placed; that is, where the dung is usually made.

*A dhilly dawny*.—Is an unthriving person.

*Dawnsy, dauncie*.—This means poorly, feeble in health, unthriving. It is a dawnsy crop; that is, a poor crop. How is Maryanne? Only middling; indeed she is dauncie those three months. The cow is a dawnsy one.

*Sawnsy, sauncie*.—This has the very opposite meaning of dawnsy, and means prosperous, lucky; that is, a saunsy cow, a saunsy business, a sawnsy person.

*Deval*.—Accent on 2nd syll. This word means stop, rest. She never devals; that is, she never stops working. When one is talking too much, will you ever deval is said; that is, will you ever stop or rest.

*Dups or doup*s of candles. When the candle is burned down to an inch or thereabout, what is left is called a *dup* by some, by others a *doup* or *dope*. Have you ever a *wee doup* you'd give me?

*Wee*.—Little, small. Here you never hear the word little. A *wee* man, a *wee* cow, a *wee* thing. The fairies are always called "wee folks," and the tall foxglove, or ladies' thimbles, *lur na m-ban riqe*, are called "the wee folks' thimbles." When a youth, I once tried to keep a bee in one of those red thimbles, but a sting in the finger soon made me relinquish my purpose.

*Scravo*.—Is here locally applied to springs which have a grassy or soddy covering, as *Skravmaceichan*—M'Keighan's Well—in the Townland of Magheracaisdiol. It was

a holy well and celebrated for cures. O'Reilly has *rsuóe*, a sod or turf. He has also *rsuáe*, foam, a turf, green sod, green sward. A Galway man says they call it a *scravo lugger* in his place, and wherever there was a shaky skin of grass. I found this term in O'Reilly, at the word *rsuáe-ghugair*, a quagmire.

*Wallee*.—It is a perfect wallee, or rather *wellee*, said of a place where you are walking on scraw or lea, but liable to sink through. It seems to be composed of well (pr. wall here) and lea, a *ban* or grass field.

*Spelsh* (spelt in Co. Down).—The name by which the splints are known which are used in binding a broken arm, leg, stem of pipe, &c. For mending a pipe-shank I have often seen a quill used. No doubt the above word is from *speilg*. O'Reilly gives *spealg*, a splinter.

*Quarw*.—Means a soft place in a turbary or moss, a sort of quagmire. It seems to be the root of quagmire. There is a word in O'Reilly very like it, but I am now unable to recall it.

*Moss*.—This is the term everywhere here for a turbary; that is, where turf or peat, or *móin* is cut. Where are they to-day? Cutting *peats* in the moss.

*Peats*.—This is the name for the sods of turf. He is gone to the moss for a cart of peats. Bring in a *whin* of peats.

*Whin*, also *ween*.—Means a lot of anything, a number of, a handful of. There was a good *whin* of people there. A great whin. Go for a whin of potatoes. I wasn't very well this whin days. There are a good whin of scholars at school to-day.

*Fog*.—This means moss—*cúnnac*. This field is full of fog, and therefore bad, because there is too much moss growing in it. It is *foggy* land.

*Treeping*.—Don't be treeping it down my throat. Accusing a person of what they had no notion of saying or doing. She wanted to *treep* a lie on me.

To the Editor of the [Chicago] Citizen.

SIR.—At a time when I was very slowly recovering from a severe and protracted attack of bronchitis, I received the *Citizen* of March 2, containing a letter or article by Mr. O'Neill Russell. A proposal in this article made me change my mind in respect of a resolution I had formed never to have anything to do with Mr. O. Russell—and had I been able to state my case at the time, I would have written instanter to second this proposal. The proposal was, that a number of scholars on your side of the Atlantic should form a commission to try the case O. Russell *versus* the *Gaelic Journal*. The issues that these scholars would have to try were rather serious; and you having put your press at the disposal of Mr. O. Russell, I hardly expected that you would admit into your pages a case stating the charges I was ready to prefer against him. But "a very honest and a very upright man" you have been lately pronounced by a person to whom you had been as much opposed as to me; and as such, you cannot refuse to allow a person reviled in your paper to show that he who reviled him has lost all claim to be accounted a truthful man. This reparation, too, you owe to the language of your fathers, which you have, unconsciously, allowed him to seriously injure through your columns. You will allow me then to suggest that—

Pataic, Mr. D. Magner and Mr. P. J. Daly form the commission to try this cause. As Editor of the journal attacked by Mr. O. Russell, I beg to say to the gentlemen of the commission—My friends—in the *Citizen* [of Chicago] of the 2nd of March, speaking of an address de-

livered by himself to a New York audience, published under his own supervision in the *Irish American*, and reprinted in the *Gaelic Journal*, No. 31, Mr. Russell said: "I am much obliged to him (Ed. G. J.) for the errors he has pointed out; but am not sure that they can be fairly charged to me, for he copied my article most incorrectly. He has 'asus' for 'agus,' 'beagnath' for 'beagnach,' 'amrus' for 'amhrus,' etc." The etc. is an imaginary quantity; and the only misprints in the article as printed in the *Gaelic Journal* are putting a *t* for a *c* in "beagnach," and the omission of a dot over the *m* in amhrus—and these misprints did not add the weight of a feather to Mr. Russell's mistakes; these mistakes or solecisms are all his own; and well he knows that they are. In fact, the article was not copied at all; the *Irish-American* in which it appeared was handed to the printer, who reproduced it in the *Gaelic Journal* with these two misprints:—"asus" for "agus" was in the *Irish-American*. Shifting his own errors to other shoulders is an old trick with Mr. O. Russell. Mr. David Comyn, former Editor of the *Gaelic Journal*, wrote at page 292, No. 9, of the journal, "We have been very careful to print this and other recent letters of his *verbatim et literatim*, as they appear in Mr. Russell's MS. We are consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the manuscript of his letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his own handwriting except the omission, by oversight, of one letter in the word *chaismad*." Mr. Comyn omitted one letter, and he was charged with all Mr. Russell's "mistakes." I, or rather the printer, omitted a dot and substituted one letter for another, and Mr. Russell washes his hands out of all the errors in twenty excerpts taken out of his address. But, as in Mr. Comyn's case, it will not do. The *Gaelic Journal* is to hand. Mr. O. Russell's letter is to be had. They can be compared. Nor does Mr. Russell's washing of hands stop here. As is well known, I corrected some dozen errors for him in the *Gaelic Journal*, p. 141, No. 17; he said nothing at the time, and while I had his MS. in my hands; but after four years, in April, 1888, he writes to me in the *Irish-American*: "Permit me to say that the Gaelic letter or article out of which you cull these supposititious errors of mine was not printed as I wrote it." As I said before, I never took more care with anything than with the printing of that article; and had there been any errors in it except Mr. O. Russell's he would have made some noise in the world. But while I held his MSS. he held his peace. With respect to the address in No. 31 of Journal. Let two of you, say Patraic and Mr. D. Magner, both of New York, or one of you and Captain Norris, compare the Journal with the *Irish-American* and state the results. Will Mr. Russell send you the *Irish-American* for the purpose of this comparison: we shall see.

You will take notice how brave a man grows by degrees. When Mr. Russell learned that Mr. Comyn had his MSS. he held his tongue. When I made the corrections, before the world, in his letter or article—not a word from him. But with full knowledge that his address can be compared with the reprint of it in the Journal, he runs the chance of escape, and says that this reprint has been "most incorrectly" copied. And how low vanity can draw down a full-grown man! A school-boy in his teens would feel himself humiliated if detected in blaming another for the fault himself had committed;

and here is a man of exalted stature trying to transfer his own "mistakes" to others—Poor humanity!

You already know that Mr. Russell, after the corrections made in this letter in 1883, betook himself to the study of the Bible for the four following years. Besides the Bible, he went through the "Lucerna Fidelium," Donlevy's Catechism, etc., etc., seeking for weapons with which to attack the *Gaelic Journal*. He discovered that the compound preposition *chum* is sometimes followed by a genitive case before a verb in the infinitive mood, and sometimes by an accusative. The former construction was that mostly followed by the older writers, as most euphonious; the latter by the moderns, as being that chiefly used and best understood by the people. This is the case especially with preachers and writers of works on spiritual instruction. Some sermons in Irish as now spoken were published in the Journal, and upon these and upon the editor of the Journal Mr. Russell poured out the vials of his wrath. He in an open letter to the editor told him that there was a rule of grammar which condemned this construction. That "no one but some one of little learning and great 'brass' [namely the preacher and the Editor of the *G. Journal*] dared to dispute" this rule. That "most writers on grammar have laid it down as a rule that *chum* governs the genitive. O'Donovan, Joyce and Windisch (and they are considered the best) certainly say so; they say nothing about exceptions to this rule, and, it is to be presumed, because there are no exceptions."

Was not this brave? O'Donovan did make exception to this rule in his grammar, at p. 364 and at p. 385; and Mr. O. Russell knew this as well as you or I—he had, in fact, the grammar before his eyes while penning the above. Brave Mr. Russell! More brave still is the following, written in the *Irish-American* in April, 1888:—

"You (Ed. G. J.) have not produced (in *G. J.*, No. 28) a *single* instance of the use of the accusative after *chum*, but *one*." Now instead of one, I produced one sanctioned by Dr. O'Donovan and, Dr. Stewart, another from Wm. Williams, a third from the grammar of the General Assembly in Ireland, a fourth from the translator of Trompa na bh-Flaitheas, and a fifth from the Cloyne Catechism, which I since withdrew as not sufficiently clear; not to mention the sermons. How Mr. Russell rolled all these into one, perhaps you could say. It is more than twelve months since Mr. Russell perpetrated this latter brave act, and no reader from Mr. Russell's letters could since learn that he had spoken aught but truth, or that any person ever wrote the accusative after *chum*, except the two and the obscure friar mentioned by Mr. Russell, or that these two would allow both constructions just as John O'Donovan would. And now, how stands the question with regard to *chum*? We cited six high authorities who had used it contrary to Mr. Russell's orders, and we have since made many additions to this list. These are: Patrick Den's translation of Think Well On't; Eugene O'Cavanagh's translation of same book; St. Patrick's Prayer Book; Father Conway's Short Catechism; Morty Kelleher's translation of Butler's Catechism; the bean chaointe in the County of Cork; Thomas Gleeson, a poet of Limerick or Clare; the "Lucerna Fidelium;" Dr. O'Reilly's Irish Catechism; Dr. Gallagher's Irish Sermons; a Sermon on the Passion, by Father Fitzgerald, of Ballygarry, County Tipperary, printed by Fowler in 1861. The following very interesting letter from a member of the Council of the Gaelic Union, Mr. P. O'Brien, gives three authorities more: the Book of Common Prayer, Father Furlong and another translator of Butler's Catechism, fourteen authori-

ties in addition to the former six—twenty in all. All these works were for the people, and understood by the people. Mr. O'Brien's letter proves—if proof were required—that the *people* would not understand Mr. Russell's formula. This is Mr. O'Brien's letter:—

“DEAR MR. FLEMING,—I followed with interest the discussion which you and Mr. O'N. Russell carried on with regard to the preposition *chum*, and its government of nouns in the genitive case, and I quite agree with the statement made by you in No. 28 of the *Gaelic Journal* that excellent authorities could be cited *pro* and *con* in both instances. But amongst the people who speak nothing but Irish in the south-west of Munster at the present time, the leaning is in favour of *not* having the noun governed by *chum* in the genitive case when followed by the infinitive mood. For instance, if you said, ‘Taim ag dul air an aonach *chum* capuill do cheanach,’ the person you were speaking to would be under the impression that you were going to the fair to buy *horses*, and not a *horse*. In support of this construction, too, I may quote the Irish version of Dr. Butler's Catechism. At the foot of page 21 it says—‘*Chum breitheamhnus do thabhairt*’; and the Rev. J. Furlong's Catholic Prayer-book, ‘The Christian Companion’ (printed in 1842), at nearly the top of page 140:—‘*Chum an Briathar Ioncolnighthe do ghabhail*.’ There is one writer whose competency as an authority will scarcely be questioned on the point at issue, *viz.*, the translator of the Irish version of the Book of Common Prayer. I have consulted three different editions of this book, printed respectively in 1712, 1856, and 1861, and in about twenty lines from the commencement of the article headed ‘Matrimony’ I find in each the following: ‘*Chum an fearso agus an bheanso do cheangal*.’ It would be wearisome to dwell longer on this subject.

“Yours truly,

“PATRICK O'BRIEN.

“Dublin, May 10th, 1889.”

It is now eighteen months since Mr. O. Russell addressed his open letter to the editor of the *Gaelic Journal*, and he has followed this letter up with a series of other letters, and with some from his followers, and in every one of these, statements have been made as unfounded as those we have pointed out, and not a statement of these has been withdrawn, though in nearly every instance their divergence from truth has been pointed out in the *Gaelic Journal*. It will be for you to say what motives impelled Mr. Russell to this singular course. Could disappointed vanity alone have urged him? Or were there any more *sterling* inducements. Mr. Russell left the original S.P.I. Language with Father Nolan and Mr. David Comyn. The open letter was a most opportune diversion in favour of the Society at a time when its secretary was announcing that “none but fishwomen now speak Irish.” You, my friends, will have the courage of your convictions, and say to the people of the Lesser and Greater Ireland what motives urged on Mr. O'Neill Russell in his attack on the *Gaelic Journal*.

I am, my friends,

Yours sincerely,

JOHN FLEMING, E. G.F.

#### TADHG GAODHALACH—MR. RUSSELL'S REMARKS ON.

These remarks were printed in the last journal in the characters ordinarily used in printing Irish compositions; we now print them in Roman characters for newspapers

that have no other characters but these, and in order that by the use of Italics we may lay before our readers at a glance the solecisms and blunders of a man “who has for a wit, then for a poet paid-up; turned critic next, and proved a *blank* at last.” We waste our space and time on a few such individuals at both sides of the Atlantic, not willingly, but grudgingly, and for the purpose of rousing our people, especially our Irish scholars, to a sense of shame, by laying before them the Vandalic jargon to which these would-be scholars would reduce one of the most noble languages ever spoken by human beings. Mr. O. Russell is ashamed of this address, *ni nach iongnadh*; and he would hint in an ambiguous way that it was printed incorrectly in the *Gaelic Journal*; but the Irish scholars—Patraic, Mr. D. Magner, and Mr. P. J. Daly—will tell the world that the two misprints in the journal has had no more to do with these errors than have the lost books of the Bible. Mr. Russell confesses to three errors—no, “mistakes,” in the address: two bad spellings, *dearmuid* and *deacur*, and one solecism, *naoi focail*, for *naoi bh-focail*. He attempts to defend five of the expressions impugned; to the other dozen or so, he gives the charity of silence—a very wise proceeding on his part.

My Friends,—Mr. Whitley Stokes has called the modern Irish a “jargon”; he does not understand it. He is one of the very best Celtic scholars alive; but I refer you to the *Gaelic Journal*, No. 27, and expect you to say that he is shown in the article, “Find and the Phantoms,” in that issue of the journal, to have committed a series of puerile blunders, which a fair knowledge of the modern Irish would have saved him from. In the same article Professor Zimmer, the other Celtic scholar of highest repute, is shown to have fallen into similar errors, and from the same cause. In No. 22 of the Journal the celebrated scholar, Kuno Meyer, is proved to have misunderstood and mistranslated all the Irish idioms in the “Battle of Ventry Harbour.” In the Journal, Nos. 23 and 31, the blunders in the works of the S. P. I. L. have been pointed out. You will tell the people of Europe and America that the criticisms of the Journal in all these articles are honest criticisms, and that they cannot be impugned. You will lay emphasis on the statement that—“without an early acquaintance with Irish, it is *next to impossible* to learn, in after life, to speak or write the language correctly.” As “one modern instance more” of this you will point to the “mistakes” in these “Remarks” of Mr. Russell. If I have found fault with any correct expression or idiom in this or any other article of the journal, you will say so without any hesitation. The following is the address of Mr. Russell:—

“Is fad anois o labhairtheadh aon Ghaedhilig in san sgóil seo, agus ‘si mo bharamhuil go n-deumann sibh *dearmuid* mor nuair nach labhairteann sibh i nios mionca. Ba choir dhaobh cuimhnighadh gur labhairtheadh gach aon teanga sul do sgríobhadh i; agus muna g-cleachtann sibh labhairt na Gaedhilge, ní bheidh eolas ciunte agaibh *oiri* go deo. Ta fhios agam go bh-tuill se *deacur* go leor do dhaoinibh oga agus *naamh-nhuinte* inti i do labhairt go ceart, oir ta an teanga beagnath *núite* go leir le cuid de na daoineibh sgríobhas i. Ní labhairt timchioll na n-daoineadh sgríobhas inti anois, acht de na daoineibh do sgríobh inti fad o. Bhí an Saol O’Brain o Phoblairge shíos in mo sheomra seachtuainiu o shoin, agus bhí sin ag labhairt timchioll fídhcheatha *lithadh* Ghaodhalaigh Uí Shuilleabhain. Thug an Saol O’Brain an meud sin molta air, go bh-fuaras leabhar fídhcheatha an fhir sin, agus chaith me da oidhche da leigheadh. Ta dochas agam nach m-beidh aon duine annso feargach liom nuair deirim nach rabhas *nios mo grainighthe ramh* na le leigheadh an leabhair



sin; agus 'si mo bharamhuil gur fíor charaid don Ghaedhlighe, an te do cheannochadh gach aon mhac-samhaidh de, dob fheidir leis *cur a lamh air*, agus iad do chaitheamh san teine. Ní'l aon *locht* agam leis na smuaintibh do chuir Tadhg Gaothlach na leabhar. Is smuaintibh breagha ASUS Críostuidhe iad. Ní lochtuighim acht an chananainn in a g-cuirtheir iad. B'fheidir nach g-creidfidh sibh me nuair deirim gur *usa dam Leabhar Laghain na coda* Thaidhg Gaothlalaigh; agus ní'l aon AMRUS agam nach m-beidheadh se neamh-thuigsnach go leir do gach duine o iarthar no o thuaisceart na h-Eireann. Fiafruighim dibh cad i maiteas an leabhair sin? Cad i an mhaiteas focail agus modha labhartha d'fhoillsiughadh nach d-tuigthear acht le daoinibh eigeann, agus nach bh-fuighear a n-aon fhocloir na a n-aon ghraimeir na Gaedhlighe? So lline as an leabhar *d'a trachtain*:—"an meid sin do dallag, do caochag, do mealg." Ní'l acht *naoi focail* 'san line so, agus ta ceathair aca micheart. So an modh ann ar choir i do bheith, "an meud sin do dalladh, do caochadh, do mealladh." Ta an line so 'na *sompla* ceart de beagnach gach line san leabhar; agus gheabhtar na airimhidh sinn meud na linteadhata san leabhar, agus iad do mheudughadh le ceathair, go m-beidh ní *fad o theas na bh-focal* ata ann, micheart.

Ní thig liom thuigsan cad e ata a g-ceannaibh de *chuid eigeann na n-daoinéadh* o Chuiqe Munhan gur ail leo teanga Gaothlach nuadh do dheunamh. Do shaoilfinn go m-beidheadh teanga a *sinsear* maith go leor doibh. Acht is eigeann dam a radh nach bh-fuil na h-uile dhaoine o Chuiqe Munhan cho amadanach timcheoll a d-teangan a's do bhi Tadhg bocht Gaothlach, agus go n-dearna cuid aca níos mo air son na Gaedhlighe 'n do righneadh le daoinibh eile na h-Eireann."

Let us now examine those alleged errors that he has undertaken to stand by.

(a) In excerpt 2 the spellings "labhairadh" and labhairann are said in the journal to be faulty, and Mr. Russell replies: "When he [E.G.] says that 'labhair-eadh' and 'labhairann' should be 'labharadh' and 'labharann,' he shows himself to be no Irish grammarian at all. All regular verbs must, if written correctly, contain the root intact in all moods, tenses, and voices, except in future tense and conditional mood of the second conjugation. See O'Donovan's Grammar, page 210, or Joyce's Grammar, where he gives a paradigms (*sic*) of regular verbs." You will proclaim that this rule is an invention of Mr. Russell's, and that neither Dr. O'Donovan nor Dr. Joyce has ever penned any such rule, or anything like it, or anything from which it could be inferred. Nay, that Dr. Joyce has said the *very opposite* of this rule as clearly as Dr. O'Donovan contradicted the rule given as his by Mr. Russell in the open letter.

At p. 60, sect. 4, of Joyce's grammar, we find: "If the final consonant of the root be preceded by *i*, as part of a diphthong or triphthong, the final vowel is made broad in the infinitive—as *buail*, *buailadh*." Here "*buail*" is the root, and "*buailadh*" the infinitive mood, which does not contain the root intact. Again at p. 62, par. 7, Dr. Joyce writes: "In the other tenses of the indicative, verbs in *il*, *in*, *ir*, and *is*, are almost always syncopeated by the elision of the vowel or diphthong preceding the final root consonant." Now, *labhair* is the root of a regular verb, and *labhartha* is its present tense passive in which the root is not found intact, though this verb is in the Bible: "Is riotsa labhartha," Dan. iv., 31. Scores, hundreds of such verbs, in all moods and tenses, could be found in the Bible, every one of them at variance with Mr. Russell—how he contrived not to see them it is hard to understand. A certain person, much given to quoting the Bible, it is said, was once confronted with a passage point blank con-

tradicting his position; what was he to do? He boldly asserted that the text was not in the Bible—so the spirit informed him. Whether the spirit moved Mr. Russell to ignore all these passages I cannot say; but the spirit, I hope, did not reprove him, though he wrote in his address *labhairim*, which does not contain the root intact. Mr. Russell is often wrong when he cites the Bible, but he is always wrong when he does not—because he then finds the Bible point blank against him; and when he refers to a grammar, he always invents a *fac-simile* rule, as in the instances mentioned above. Another thing to which I call your attention. In the excerpt 2, in the *Gaelic Journal* I wrote *labhradh* and *labhrann*, and these Mr. Russell copied "*labharadh*" and "*labharann*."

(b) Excerpt 11. "*Granuighthe* is quite right," said Mr. Russell, in the *Citizen*. He wrote this term correctly in the address: "grainighthe," but wrong, "granuighthe," in the *Citizen*, because he did not know how the two words differ in pronunciation; nor did he understand the meaning of the word as he used it in the address. "Adeirim" (said he) "nach rabhas níos mo grainighthe ariamh," I say I was never more loathed (more detested) [than in reading the *Pious Miscellany*]. He meant to say, he was never more disgusted, but not knowing the signification of a passive verb, he said the other: "is leor o'n eolus e." And this is not reviling the memory of the author of the book that so disgusted him; and which book, "for the sake of the Irish language," he would fling into the fire—every copy of it extant.

(c) As to the spelling *Laghain* (of Leinster) Mr. Russell says: "*Lagin* is spelled rightly. See 100 places in the Book of Leinster: 'Is mor an techt do ringi ri Lagen,' Book of Leinster, page 294. In the address he spelled it wrong, 'Laghain,' and next in the *Citizen* he spelled it wrong, 'Lagin': perhaps two wrong and one antique [spelling] would make a right."

(d) "Treas na bh-focal is quite right (said Mr. Russell). Cuid is of course understood after *treas*, 'Leis an *treas* cuid,' Numb. 15-6. "Treas na bh-focal" is not Irish; nor is 'treas cuid na bh-focal.' Mr. Russell saw this, and the spirit moved him as usual to suppress the part of Numb. 15-6 that would show he was wrong. The whole passage is: 'leis an *treas* cuid do hin ola,' (hin, a measure), with the third part of a hin of oil. Cuid, the *whole*, governs the gen. as, mo *chuid* aird, my money, (the whole of it): *cuid*, a *partitive*, takes *do*, or *de*, with a dative, as, mo *chuid* de'n aird, my share of the money. Mr. Russell uses *cuid* twice more in the address, and even worse than here, but he does not try to defend it. These are, "a g-ceannaibh do-chuid eigeann na n-daoinéadh," and "ina coda Thuidhg Gaothlalaigh." Even in the word Gaothlalaigh the initial *g* should be aspirated. There are at least sixty solecisms of one kind or other in this moiety of the address—or to speak more correctly, it is not Irish at all. *Fad o*, long ago, is used three times in the address. Do *sgriobh innte fad o* is correct: in the other two passages it is a solecism—they are in Italics. To annoy you with Mr. Russell's tissues of blunders would be an impertinence; but for the sake of our beloved language it is necessary for you to speak out, and to tell the world that persons like Mr. Russell, who have learned Irish late in life, can never read or write or understand it. This address is as good a case in point as can be given. It has all the marks of preparation. It was written out; got by rote; spoken to an audience; prepared for the press; corrected in proof. In a word it is as good as Mr. Russell could make it, and yet Mr. Russell could only attempt the defence of five out of the scores of errors in it: no wonder that he would disown it.

(1). The errors in the address are of two kinds: those



ʒo ʒmʲeʒaɣɪ ɪɪɪ an beannaçáð céadna  
 ʒo mʲin, macánta, mnámuil, aɣur ʒo moçəɪɪ  
 muɪnteaɾəðə, aɣmáð, ɪʁ aɣáɪɪmáð na fáɪlte  
 ɪɪn ʒo çuɪɪ an úríleamɪɪɪ ann ɪo me, oɪɪ  
 ɪɪ innit ʒə ʒo muɪntɪɪ an çóimhe me,  
 lomçuibeaçt, mʲɪgean ʒoɪçúɪɪ, mo annɪ, aɣur  
 ʒo naɪɾɾ ɪé ʒo baɪɾɾ úoɪʒeaçənta oɪɪɪ,  
 tuɪaɪ aɣur çóimɪuɪðe ʒo úéanaɪ, ɪɪaɪɾa,  
 aɣur ɪóɪ ɪóɪað ɪɪuot, aɪɪ an ecumáðə  
 .ɪ tu ʒo ɪuçəɪɪ, ɪoɪɪuɪðe, cuɪveaçtə, çóim-  
 mʲáðə, aɣur çaroɪeamɪ an çlúanaɪe çəɪ-  
 ɾamɪul çleɾaɪəðe, Cuɪɪm Seapɪ a n-Úeɪpe,  
 aɣur a ɾaolta, ʒo ɪeaçnəð, óɪɪ ɪʁ ɪɪɪ-  
 beaɾán, máðtá æon uɪne aɪɪ bɪç, a çumail-  
 eaɪ ɪeɪɪ, náç bɪ lán ʒo'n mɪɪɪ, (ɪɪɪ ɾalaɪ ʒo  
 çɪɾ aɪ an m-boçtəɪne) : aɣur ʒo bɪoɪuɪɾəð  
 ʒo mɪoɪuɪpe, aɣur ʒo mʲéuəðəɾəð çɪuəta  
 aɪɪ. ʒo úéanaɪ mé çɪaobɪɾəɾaoləð aɪɪ a  
 çuɪveaçtə, aɪɪ a ɾaolta, aɣur aɪɪ a çɪaoba  
 çóimheapə. Óɪɪ ʒo buð mʲac bɪúɾəð  
 ʒo'n çɪɪ é ; ʒ'a ɪuɾəð mʲóɪán çloinne ɪa çəɾ-  
 çoɪmɪul ɪeɪɪ an oɪaotɪɾɪ ; ɪɪé ɪa haimn ʒá  
 çəɪaɪ Eóɪna, uɪne toiceamɪul taðeaçtə  
 bó-çéaəðəç é. Aɪé ɪa haimn ʒo'n mʲɪɾɪ ɪa  
 ɪɪne aɪɾe Eóɪna, Çoɾɾ ɾeanaɪɪ, mʲɪgean  
 Eóɪna. An ʒaɪa h-mʲɪgean, Úaɪɾɪɾɪn lán-  
 leaçtəɪ, mʲɪgean Eóɪna. An tɪeaɪ mʲɪgean,  
 ɪɪɪoɪɪbeɪɪt, mʲɪgean Eóɪna. An çeaçɪaməð  
 h-mʲɪgean Úeɪpe a b-ɪolaç, mʲɪgean Eóɪna ;

asur mac maic teit-ghrádác vo lean a ádairi. Stiurra fial mac Eóina, an reiréadú uinne vo éoin Eóina, asur an mac téigionadú vo iugadú o' Eóina, Cuijm Seairb a n-Déirle, mac Eóina. Asur an tan vo bí mádairi Eóina .i. an Talamh Triom-Éoiriáic, toirriáic ari Eóina, vo iunneadú fairtine ví go m-béairfáirde mac von gáin vo bí fá na bhoimn, ba mírde an iann Eóirpa uile, dá o-tasadú éum aoiré.

An triad iugadú an mac ro do, asur go b-facairg an oiréadúairí faoi, vo iunnam gupiab vo iáinúg an fairtine, asur ari pon go maó ní an asáir náóúirle a ádairi vo bárfúgáó na gáine vo fíolfaó úaró réim, gíóeas, níor taorfa 'ná vo éuillféadú náirle ná míocélú do, a vúbairt go ceuirféadú éum bair é; gona arié rin, vo éuir coirle móri meiréamla or coinn temeadú lapánta lán-ghéirle, asur vo éeilg an gáin éiríora éuirpéir, asur oiré bóaó eile náir bféairi tíri ná talamh a beir ann .i. hópá Ceannbáot, vo iairi an gáin, cóin voit asur vo iugadú é, ié na oileamúin, vo éeilg ié (a veirim) an éirféadú fan g-coirle iéamíaróte, dá m-bhúit, asur dá o-teampuiric íao, gupí faoil go n-veáiríadú púairéad asur ola dá b-féoil asur dá g-cnáma; g-é-nác amla éáiríaró, oiri vo bíóair, veír gac ígallaó neime neanta dá b-fúairíadú, níor trire, asur níor triéine, na bíóair iáin ióirle.

Anúairi vo éonnapéran náir bféairi a mbárfúgáó ari an móó rin, vo éuir purigóro nime dá hullmúgáó (vo nóir veairgáó) vóib, vo at asur vo líon fan móó rin íao gupí faoil na huile dá b-facará íao, go iabpúirde asur go ígáiríde a m-bhúgáib asur a móir-bhúinnib or a éirle, adú vo íáirúigéadúairi an báir ro marí gac báir eile. Vo iunn ann ro íeuiréairí fára, íoiríora, as íunaméadú crieas búó véánta leó: vo meair aige féim go maó lé teann voilbte oiríoréadú, asur oíabíaréadú vo íáirúigéadúairi gac báir vóirí tóiríngam vóib, asur íó veiréadú íre vo éinneadú iur, íoiréige íairíngé dá-éann vo véánam, asur a

o-teilgion anóiríg a g-cínn ionnta, an níó vo iunne gan móill, asur vo íreparó na h-éadain aig na íoiréadúairí rin, ari móó náir b'féairi íunveadú dá lagáó gáoirle nó anáirle a vóil amac nó arteadú ionnta, adú gupí oiríngé an éimígáó a iabáoiri, asur an iunmáil vo iunneadúairi, vóiríaríg a g-cuirp, gupí éuiréadúairi éubairí asur cuir a g-cíoróe asur a g-cléirb trié éláiríab oairíngne vonna oairíbe, a ngléir gupí faoil amáiríab náé iabíab teadú ón cuirpíng rin aca; asur dá éuir an úmáil von vóirían náé báir gan éoiri a íúairíadúairi, vo éeilgáó ari éairíadúairí marí gáoirígé éum na cíoiré íao, trié gac íráiró, asur trié gac áit púibíróe eile. Vo éeilgáó, dá eirí ro, a gáiríarí éimíang, cóin-vóiréa fáirí talamh íao, áit ann náé iabíab léar, léairígar nó amáirí gáiréine nó gáiríaróe; ari a íon ro asur uile, o'oirígeadúairi ó gac bhúir, asur ó gac gáiríaró ionna o-táiríadúairi (vo gáirí oiríoréadú asur vóirí) níor trire, asur níor triéine, asur níor calma, míle úairi, 'ná bíóairí ióirle rin; asur a táirí anoirí ían anéumairí rin, náé íeul bairt nó iméadú as laóó nó as gáirígeadú pó neimí oiríra.

Anoirí (ari írí) ó éúalaró tú a o-táirg go ííunneadú, íeúé an b-fagánn tú vo élaonta veónac ari a íeáénaó, asur má gáiríarí, póráirí marí leat; gíóeas éoiréde ari, tuig go mbhúirí íreáonaó dá lagáó vóó éabóirí, vo vóil a g-cléir, a g-ceangal, nó as-cóim-lann leó, cuiríeacá ari ngáiríadú asur ari b-póiríra.

## VOCABULARY.

Gáiréac, wise (gáoir, wisdom).  
 gúnn, adj., perfect, serious, *pleasant*.  
 Seáir-éuirgáéac, adj., sharp-witted.  
 Oiríveairé, adj., noble; ápo-méamnáic, high-minded.  
 coim-ann, name; the name and surname. 'Dá m-búó coimáinn, to whom was the name; whose name was.  
 íeup-uáiréine, adj., green-grassy; íeap-áiríeac, having a long prospect; íeup-áiríeac, sheltered.  
 máiríge, a young woman; íeup-áiríeac, really—wonderous; íeupce, gen. of íeupce, affection.  
 íeup, gen. cuiríab, the hand. 'Díeap (vo íeap), past tense of íeupáim, I give; íeup-éann, really kind.  
 íeup=le, with her, to her.  
 beannáca, a blessing, a salutation; macánta, mild; mánáimh, modest; móairíar, amiable, loving; munníeapóirí, friendly.



mostly through verdant glades, now and again under the shadow of overhanging groves. The hills and rising grounds are everywhere crowned with ancient timber, and almost at every side in the distance noble ranges of mountains meet the eye."

The homestead of Garnavilla is still occupied by Miss Helen C. Archer Butler, sister of the Rev. William A. Butler, and I believe the only surviving member of that popular family. Upon this branch of the Butlers the mantle of "Kate of Garnavilla" appears to have descended. "The late James A. Butler was long looked upon as the finest man in Tipperary, and the other members of the family were all remarkably handsome." The family name of "Lovely Kate" was Nagle, and her daughter is the wife of Captain W. Palliser, R.N., of Coole Abbey, Knocklofty, near Clonmel.

There is "one sad recollection" awakened by this melody: the thought that the writer of these two versions should not have left us something more in his native tongue. The writer of "Kate of Garnavilla" had certainly poetical powers of no ordinary kind; but like so many other Irishmen, he allowed them to lie fallow.

## KATE OF GARNAVILLA.

By EDWARD LYSAGHT.

### I.

Have you been at Garnavilla?

Have you seen at Garnavilla,  
Beauty's train trip o'er the plain

With lovely Kate of Garnavilla?

Oh! she's pure as virgin snows,  
Ere they light on woodland hill-O;  
Sweet as dew-drop on wild rose

Is lovely Kate of Garnavilla.

Chorus—Have you been, &c.

### II.

Philomel, I've listened oft

To thy sweet lay nigh weeping willow;

But oh! the strains more sweet, more soft,  
That flows from Kate of Garnavilla.

Chorus.

### III.

And as a noble ship I've seen  
A-sailing o'er the swelling billow,  
So I've marked the graceful mien  
Of lovely Kate of Garnavilla.

Chorus.

### IV.

If poet's prayers can banish cares,  
No cares shall come to Garnavilla;  
Joy's bright rays shall gild her days,  
And dove-like peace perch on her pillow.  
Charming maid of Garnavilla,  
Lovely maid of Garnavilla;  
Beauty, grace and virtue wait  
On lovely Kate of Garnavilla.

## CÁIT O GARNÁN-A' BILE.

A maib tú maí a nGarnán-a' bile,  
Nó b-peacaró tú, a nGarnán-a' bile,  
An t-ruaig-bean ós  
Na g-cuacla n-óir,  
'Sí Cáit mo ptóir a nGarnán-a' bile  
A maib tú maí a nGarnán-a' bile 7c.

1r gile í ná ealaó ari linn,  
'Sná rneaceta ari bári na cmaoibe cmuinne,  
'Sir mílte a pós  
'Ná tpiúct ari póir;  
'Sí Cáit mo ptóir a nGarnán-a' bile.  
A maib tú maí a nGarnán-a' bile 7c.

1r binne a ceól ná lon 'hná rmól,  
1r 'ná pílómeól ari émaoib na ruite  
Maí long faoi íeól  
Ari éomn gan éeó  
'Seadó éigim mo ptóir a nGarnán-a' bile.  
'Sa maib tú maí a nGarnán-a' bile 7c.

Cúgat-ra a épiort cuirim mo guróe,  
Má tá aon bhig a nGuróe ó'n b-pile,  
Gan éam gan éfor,  
Gan bhón gan oit,  
So maib Cáit 'r a buíom a nGarnán-a' bile.  
'Sa maib tú maí a nGarnán-a' bile 7c.

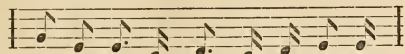


## cáit o garrán a bile

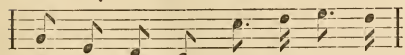
(KATE OF GARNAVILLA).



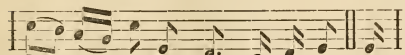
a raib tu riath a n-garrán a bil-e? nó



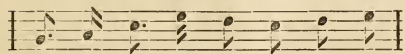
b-peac-aó tu a n-garrán a bil-e an



t-ruaire-bean ós na g-cuac-a n-óir? 'Sí



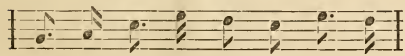
cáit mo róp a n-garrán a bil-e ir



sil-e í ná eal-aó 'h linn 'Sná

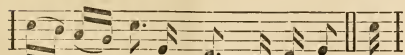


rneaet-a 'h bárr na eaoi-be eum-ne; 'Sí

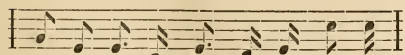


míl' a pós 'ná rneet ari rór; 'Sí

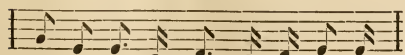
Chorus.



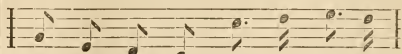
cáit mo róp a n-garrán a bil-e. a



raib tú riath a n-garrán a bil-e? nó



b-peac-a tú a n-garrán a bil-e an



t-ruaire-bean ós na g-cuac-a n-óir 'Sí



cáit mo róp a n-garrán a bil-e.

LITERAL TRANSLATION.  
KATE OF GARNAVILLA.

## I.

Were you ever in Garnavilla;  
Or have you seen in Garnavilla  
The pleasant young woman  
Of the locks of gold?  
It is Kate, my darling, in Garnavilla.  
Chorus—Were you ever in Gar-  
navilla, &c.

## II.

More fair is she than a swan on 'a lake,  
And than snow on the top of the round  
bush;  
And sweeter is her kiss  
Than the dew on a rose,  
It is Kate, my darling, in Garnavilla.  
Were you ever in Garnavilla, &c.

## III.

Sweeter is her voice than the blackbird or  
the thrush,  
And than the nightingale on the branch of  
the swallow;  
Like a ship under sail,  
On a sea without fog,  
It is thus I see my darling in Garnavilla.  
And were you ever in Garnavilla, &c.

## IV.

To Thee, O Christ, I send my prayer,  
If there be any efficacy in a prayer from  
the poet;  
Without tribute, without rent,  
Without affliction, without want,  
May Kate and her companions be in  
Garnavilla.  
And were you ever in Garnavilla, &c.



Oè! ir cian, ón ir cian  
 Rom cuirpead ó Árainn íarai,  
 So rna rlog Monaid amad  
 Aih ioncúib na n-Albannaic.  
 Ára shuan, ón Ára shuan,  
 Mo éean lungear innti íarai;  
 Ionann beir pó shu a clois  
 'Do neac, a'f beir i bpoctuiris (1).

Farewell to Arran Isle, farewell!

I steer for Hy; my heart is sore:—

The breakers burst, the billows swell

'Twixt Arran Isle and Alba's shore.

O Arran, Sun of all the west!

My heart in thee its grave has found.

He walks in regions of the blest,

The man that hears thy church-bell sound.

Má éiréann tú ag coimhád leir na pean-  
 daoimib, clunhíró tú rgeulta 'do dóiteint  
 fóp aih Columcille aih a mhíorbuiltib agus  
 a fáiréasóirpeac. Leat-bealac fuar aih  
 an g-cnoc a beirpear fargaó 'do Cill-Enna  
 cairbeánann ríao tamnac úi mai a m-  
 bréad aingeal (má'f fíorí vón rgeul) ag  
 rparíroepieac le Colum, agus tugtar  
 Carán an aingil aih an m-ball fóp.

Siór faoi na Seaét o-Teampullaib, 'do  
 éruinnígead naoim agus ban-naoim Árainn  
 le céile timcioll n. Bpeacán (a v'fág a  
 ainm aih Áro-bpeacáim anrpo i g-contae na  
 Míre) le ordear o'fagáil uair in ealaóaim  
 na naoim. Rígne an t-ollam Petrie oat-  
 óealb mhóir aih an rcoil úo n-bpeacan,  
 aet ní'f fíorí agam féin cá b-fuil rí le  
 feicrint anoir. Tagann luét cuairte go  
 h-ionuual le bpeactnuagó aih Mlainirtir  
 Ciapám. Ní féiríor a ríad cia aca, íp rí, nó  
 Teampull Caoimh in Inntir-iairíarí, an  
 fofígaínt ir veire.

'San 8ad aoir, éat Coimac Naomha  
 MacCuilíonnám, Earbog, Rí agur fíle,  
 real gáirí in Árainn; agus aih n-iméacó  
 vó, rígne re aihíur aih Columcille, óirínoct  
 ré a aihíneul i bpeiréacé. Éir le a vneir  
 ré

Áirpeam gamhí agus shíán,  
 Áirpeam na peultan nac ríuail,  
 Áré an ceatrámaó re taoib  
 Áiríim naoim in Árainn fuairí.

Cpieroéann muintirí Árainn go voinígean,  
 voinígeálta, go bfuil ríao féin agus a  
 b-fuil aca faoi coimhíce aihíge a na n-ain-

geal, agus na naoim a b-fuil a g-cuirp ag  
 coolaó 'na mearf.

Sul a rgaríao leir an t-pean-aimíirí ba  
 éóirí vóm a ríad go ríab Ára 'na h-ait-  
 taitíre mhóirí ag luét vólta ríosa, ríóil,  
 biotáilte, 7c. faoi éil, gan aon t-ríarí nó  
 cáin a vól oirí. Níó eile, bréadó cogadó  
 buan aih bun ríoirí Muintirí Flaitéaríarí  
 agus Siol m-bhuain faoi feilb na n-oileán.  
 Ir íomóa cat fuilteac a bpeadó le linn  
 na m-bliadóan úo, agus b'aróbeil an vóig-  
 altar v'impead na náimíre aih a éile gac  
 uile uairí a v'fagadó ríao caoi. Faoi veiríe,  
 gladó vream aca aih na Sagaríanníagí ag  
 íaríarí cabríac, agus fuairí ríao a ríab ríao  
 ag íaríarí, agus tuille, óirí ní vóáirí na  
 congantóiríre nuadó ríao go ríab na  
 h-cleáin 'na g-cumar féin. In aimíirí  
 Óromull tóirgead an cairleán a feictearí  
 ag Cill-Enna.

'Do cuirpead veirí, tá bliadóan nó vó ó  
 ríoirí, aih íomíit vó na vóntaib agus team-  
 pullaib a bí ag vól i léis; muna m-  
 beréad an t-eiréanán a bí vó g-congbáil  
 le céile, nó tuitpeadó curo aca i b-fao  
 íomíe rín, aet anoir vó báirí an learíge  
 fuaríarí, mairíro go ceann ríagáim eile.

Ir íomóa áit a b-fuil cealla agus team-  
 pullí ve'n t-ráimíal rí mai an rímol aih  
 buacarí na coimle, ag cur i g-céill vóim  
 go ríab cpieroéamí agus cpíabadó aih laradó  
 uairí, aet go b-fuilitíro anoir aih ríubal. Ní  
 mai rín v'Árainn. I leaba an mhíro áit  
 naomha a bí innte 'ran t-peanaimíirí, ní  
 feictearí anoir aet ríí ríépéil bócca, ceann  
 aca m' gac oileán; aet éirtearí go b-fuil  
 cpieroéamí agus cpíabadó coim beo, bpeíóimíarí,  
 agus v' féirí ríao a beirí maí.

Aih an b-peitce i m-beul an t-ríépéil,  
 agus aih na rígonnaríóib má g-cuairte cpí-  
 unnígeann muintirí na n-oileán i g-ceann a  
 céile gac uile Domnac agus lá ríoiríe,  
 íomí an áiríomíon agus 'na vóarí. So ríí-  
 inneac, ir áit, aoiríinn a beirí ag amíarí  
 oirí 'na lúirí aih an b-peupí nó 'na ríaradó  
 'na b-ráimíóib, ag ríagáil agus ag tabairíe  
 na nuaréacá. Cateann ríao uile an  
 t-euroac ceurona, nac mhóir; ir beag an t-ríum  
 a éuríeann ríao m' na n-óráib nuadó. 'Se  
 níó ir áiríóige faoi n-a g-cúro euroaig, na  
 pampútaríre nó bpeíóga a éatceann ríao,

<sup>1</sup> Rígne Aubrey de Vere an vón rí o'airteíruagó mairí  
 leanaí.

asur a théannann ríao féin ar éiriceann bó, caorac, capall, aral nó gabar.

Inn an t-éirpeul féin, in imteacht an áiríann, bídeann iomcúir na n-aoineas óiaóa óiabóroas; agus faoi am an Coir-measga, bhuirann a n-uimhíste amas mar éionán íríol. Tair éir an áiríann, éiríó cá iomnnt ve na bean-aoimib as tabairt tuirir inn an t-éirpeul agus aís na sean-teampullais agus coirbeasab beannuighe; curó eile óíob as caint ari gac uile nro faoi lúro na ghréine, as malairt ígél ari ígeul eile, agus aís fáiréasóiríeact go gíunn ari an am le teact. An t-aoir ós íreirín, bíro leo féin, aís masao, aís ígí, agus aís imiric beairt marí ír gnáac óóib.

Inn na tñi h-oileánaib tá 2,000 uime ari fao. De bunao Connamaria a b-fuimíóir, nro a cnuirígeair leir na íomnntib ír íaríiríge, O'flaitebeairt, O'fatairíge, O'Conngala, MacConnarí 7c. Daoine faoa lúimaria íao, gan blar ve leirge nó ípa-óántaact ionnta. Daoimail, ílaetmair íao marí an g-cuona, act ó éála go b-fuill íuan na gaoirte agus na ghréine oíria go léir, tá íruas oíria níor uirbe ná ír gnáac in éirínn; ó'feiríre daoine ann com uub, baileac, le muintir na h-éadúib. Deir-teair go b-fuill bíraon ó' fuill na Spáinne inn na aoimib faoi íallínn, agus ír íuipíroa ínn a éiréasó.

Cia b'é léigear beata íreiríe le Stócer, geobaró ré tuairíge ari áriann agus a muintir marí bídeasair an éuro uairí éurí íreiríe aítne oíria; agus má' íreiríe óúinn gac uile nro a léigíro annínn a éiréasó, ba íáiríre ari talam ária an tñac úo. Ní deáiríro-fa gac a n-uubairt an t-ollam cóirí as molaó veiríbeur muintiríe áriann, act íeuraair a íad le írínnne íóir, gupí daoine ílan-íaoíalaca, neam-íuicóiríeaca, íala, ílaiteamíla íao. Síao ír bíreite í meairt na m-boet, act ari a íon ínn (nó óá bíng ínn, bííreirí), ní'í aon veiríeallact ionnta. Ní' meairínn go b-fuillíro com íimííre anoir agus bí íao le linn íreiríe, act ní' íao an-eolígírac ari cóiríeab an t-íaoíar. Ó náóirí, ír daoine macánta, cuinn, ceanníra, íao; act ní h-iongántac an nro é, agus fuill íeir na ígaoíeal aís íre tñi n-a g-cuiríleannab, go n-eirígeann áríann agus íeairíur beas

aíri uairínn íoírí comairíannab, marí íeall ari bíraóíar bó agus aral, bíreao bíallaó, nó íoígbáil íuairíge eile. Tá aon íuro eile a íreamígeair go ulút ó'á éiríe íao, íé ínn, an t-íuipíóíaró caíreair a théanaó áca. Óá báirí ínn, marí an g-cuona, ní éiréann an t-áriannac aít ari bíé ari íuro na n-oileán nac g-caríar leirí a éuro col-ceatíar, colíreiríar, agus cáiríe gaoil níor íuríe amas.

(Le beir ari íeanníom).

## EOGAN O'GRADHA.

### NOTES.

Íreannac = íreannac, fitting; also íreac. From íreim = íreim, íreim, I suit, fit.

Óíol tñuao, an object of pity. Óíol = equivalent, hence, (a) proper proportion, share; (b) proper treatment; (c) meed, object of.

Óubílán, also ílán = defiance.

Í náóil le = íngar óó, í ngóiríeact óó, lie, near. The phrase most often heard in West Connaught.

Tamíac, a patch of rich pasture, a thing very rarely found in Arann.

Conngáil, keeping. In the spoken language, this verb is used as if it were comngim, infin. comneáil. In places the imperative used is comnith.

Í leaba = instead of. Cp. English "in the room of." Íuipíroa, easy. Usual form of íuipir; in Munster íuipir. Táiríeab, show. Usually pronounced ípáin in Arann; íáin is sometimes heard in Munster.

Óul í léig = óul í mura, going to ruin.

Áiríeac, also = máirí. In Munster this second meaning is not attached to the word, so that bíáirí íom = ba máirí íom in Connaught, would mean in Munster, "I thought it strange."

In imteacht, also í g-catáo, í íuot, ari íeao = during.

### ERRATA.

Page 101, col. 2.—ar bealac for ar bealac.

" 104, col. 1.—bíreac for bíreac.

" 101, col. 2.—Chonnac for connac. I never heard this latter form anywhere, although it is that used, almost exclusively, in books and MSS.

e. o'g.

### NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, Mantua Cottage, Castlewood-avenue, Rathmines, Dublin; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.

END OF THIRD VOLUME.

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## TO THE NATIONAL TEACHERS OF IRELAND.

Brother-Teachers,—There is before me a letter, dated Killarney, 12th February, 1872, which says:—"When I look at the date of your note I feel I have trespassed too much on your patience, by delaying my reply so long. . . . With regard to the resolution to which you refer, I see the difficulty of the matter, and I seconded the resolution, not because I had any expectation that the Board of Education would encourage the teaching of the old tongue, but to show my sympathy with the cause, and to induce those teachers who have a knowledge of the language, to promote the study of it, not for pay, but for the love they should bear to the dear old land, its faith, language, etc." The letter is signed "Peter Fleming," and I hope the National Teachers need not be told who he was, and what a part he took in the promotion of their own interests. The resolution referred to was proposed at the Teachers' Congress a few weeks previously by a Mr. O'Connor, and seconded by Mr. Fleming, and passed unanimously. By it the National Teachers pledged themselves to promote the study of their native tongue by every means in their power. On reading the proceedings in Congress, I at once wrote to Mr. Fleming, and, I believe, asked him what *practical* steps could *we* take to give effect to the Teachers' resolution; and the extracts given above are taken from his reply. At that time the language was apparently dead; and the only mention made of it

was in what might be called the *elegies* of orators here and there through the country. These orators, like a bean-éomte over the remains of some one just departed, spoke in a "heroic rage" of the oppression and tyranny of the foreigner, who had ruined the "tongue of the Saints and the Sages," and so forth; but they would not learn this tongue themselves, nor give any practical assistance to keep it alive. At any rate the correspondence with Mr. Fleming was not only continued, but we took counsel with others of our fellow-teachers, and two years later, in the Congress of 1874, things were so improved that a memorial read at the Congress was unanimously adopted by the delegates. This memorial prayed the Commissioners of National Education to encourage the cultivation of the language of the country, and so forth. It was I wrote the memorial, and arranged with the late Mayor of Kilkenny and Mr. Fleming to propose and second the resolution adopting it. Will any teacher who has kept the *Teachers' Journals* of the date, copy the memorial for us to insert in the *Gaelic Journal*?

Our next business was to get the memorial signed by managers of National schools and other influential persons, and in a short time five of the bishops of Munster and about eighty or ninety managers had signed it. All this was done by National Teachers, and besides those already named, Mr. Lynch of Cahir and Mr. Payne of Bandon gave the greatest assistance. Arrangements were in progress to have the memorial signed throughout the other provinces, when

it was thought prudent to put it in abeyance for a time. Sir Michael Hicks-Beach, then Irish Secretary, in a speech at Belfast, said that the Irish people would be very happy if they could get cheap whiskey and the Irish language taught in National schools. This showed that a memorial praying for this teaching would not be attended to at the time; it was therefore laid aside for a fitting opportunity. Meantime the Society for the Preservation of the Irish Language was founded, to whom the memorial and signatures were handed over. These formed the nucleus of the memorial presented in June, 1878, to the commissioners, and in response to which the Irish language was placed on their programme as a subject for which results' fees would be paid.

In all probability, were it not for the movement at the Teachers' Congress in 1871-2, nothing would have been since done for the preservation of the Irish language. In the following years the teachers were the only parties that did anything for the language. At each successive Congress, the delegates renewed their promise to work for the old tongue. They insisted that Mr. Chamney should give a portion of the *Teachers' Journal* for lessons in Irish, and for nearly four years I wrote a lesson once a fortnight for the Journal. Of course, I was not paid for them. Even the paper and postage were at my own expense, in order not to give the owner of the Journal any cause of complaint. To you, my brother-teachers, is due the credit of beginning the movement for the preservation of your native tongue in '71-2; and you, single-handed, or very nearly so, carried on the movement for the six years following.

At the beginning of 1877 the Society for the Preservation of the Irish Language was founded by *Father Nolan* and *Mr. D. Comyn*; and in two years after the secession took place. While this Society remained intact, the First, Second, and Third Irish Books were published, and so were the proofs of the Pursuit of Diarmuid and Grainne, Part I. The Society for the Preservation of the Irish Language, as at present constituted, call these their books, with just as much right as a pirate disguised in his victim's

raiment might call it his own clothes. Not a single line of these books was compiled by any person remaining in the Society at the secession except by me—I did not secede until '85. With just as good reason, too, the obtaining of results' fees for the teaching of Irish is claimed by the Society. The monster memorial of which results' fees for teaching Irish were the fruit, was literally the work of Father Nolan and David Comyn. I explained in the Journal the cause that led immediately to the secession. It was a fatal mistake on the part of the secessionists; but it must be confessed that they received great provocation. They built up the Society—called upon the people in person for subscriptions, etc. This was Father Nolan's *forte*. He got a secretary appointed at 15s. a week, to do the business of the Society in order to be at liberty to go around among the people; and this secretary refused to write the letters—the very business he was appointed for. It is asked over and over how was it that the secretary could stand to doing this? Well, he was enabled from the beginning to get his friends upon the council. He had, and has, opportunities of making friends that no other man in Dublin has. For one gentleman he can get the motto of his family; for another his "arms." He will make an extract or a rubbing for a third, etc.; and the parties so obliged, if persons of influence, will have these things "without a shilling;" and how could parties so obliged refuse to oblige the courteous secretary in turn? A person so obliged came to the last meeting, or nearly the last before the secession, to "sit on the clerical bully," as he called Father Nolan. Another gentleman turned his back on Father Nolan, when replying to him during a debate. All this should have been borne, but it was not. Justice requires that it should be mentioned here that Father Nolan would have remained in the Society, but that he was prevailed on to leave by Mr. Comyn.

The parties seceded. After a time the Gaelic Union was established. The founders, as in the older Society, began to give premiums to National Teachers who would teach Irish, and to the best pupils at the In-

intermediate Examinations. Depending on the public, they had run considerably in debt in order to give these premiums, when the next blow, a deadly one, was inflicted upon them—Father Nolan was removed from Dublin. How, it is asked, could this blow be such a heavy one? David Comyn was an extraordinary man. Without speaking Irish, and without assistance, he acquired a great knowledge of the language. No house in Dublin has a history with which he was not acquainted. With the history and geography of India, and China, and Rome, and Greece, he was equally conversant. In a word, he had as good a claim to be accounted a living encyclopedia as almost any person I have known. He had an enthusiasm for the old tongue, and an amount of exertion that very few have. But he had not the strength of character required for a crisis. He had incurred debt, as I mentioned above. Now he felt himself loaded with this, and the load literally crushed him: it took all energy and manliness out of him. Father Nolan, after a time, returned to Dublin, and found affairs as I have described; and he felt crushed, too. It was Mr. Comyn that got up the *Gaelic Journal*, I verily believe, to pay off his debts. I opposed the starting of the Journal, knowing that I could not get much assistance to carry it on, but I was overruled. After some time Mr. Comyn began to neglect the Journal.

How I have contrived to live under the load of trouble and annoyance during these past years, heaven only knows. And now, brother-teachers, let me say a word to you—to such of you especially as have certificates for teaching Irish. You all speak the language; speak it always as much as you can. Write down every idiom or strange word, or line of poetry, you hear. You have been presented by the Royal Irish Academy with the Todd Lectures as far as published. Study them well; *i.e.*, become acquainted with the old forms and meanings of the words in the first instance; after a time you will see the grammatical constructions of them and their connexion with the modern language. To become a good Irish scholar a person must know the modern as well as

the older Irish. Irish is becoming a valuable study. Yesterday I had a long talk with Dr. Kuno Mayer of University College, Liverpool; he is going to the West of Ireland during his holidays, to learn to speak as much Irish as he can during the few weeks at his disposal. He is a very ripe scholar with the whole field of literature to choose from, and he is devoting his time to our neglected tongue.

Work hard. The new Irish scholars—I mean those who do not speak Irish, and who are not scholars—are trying with might and main to make a new Irish tongue. Brush them out of your way. I must, in the course of nature, hand you over the *Gaelic Journal* in a few years, but I will give it to you with an honest, truthful record. Not a word of untruth has ever knowingly been inserted in its columns; no man in it has been ever struck below the belt. Not a bitter word has been said in it of any man, who had not deserved it by directly or indirectly trying to injure the national language, either for greed or vanity. I believe I must make one exception. Sir Patrick Keenan did not receive in it the consideration that justice would have awarded him. When an ambitious and rising young man he recommended that the children of the sea-board should be taught through the medium of the Irish language, and he repeated this recommendation more than once, *though snubbed* by those who had the power of blighting his career. He afterwards, before the Royal Commission, repeated, and with emphasis, what he had said ten years before in his reports. Nothing on earth but a sense of duty could induce him to take this course, for it was manifestly against his interest. Had his recommendations been attended to, there would have been hundreds of thousands of intellects as bright as any on God's earth aiding the cause of religion and enlightenment, who have been left as hewers of wood and drawers of water. But I fail to discover the name of a single patriot who had raised a voice to second his recommendations. It will certainly be asked why I had spoken of him with bitterness in replying to the memorial of the Commissioners in the *Gaelic*



JOHN FLEMING, Ed. *G.J.*

céadna fuat aige o'dá thearbhrádaí, i' bheu-  
 gha é : óir an té ná ghráduingean a thear-  
 bhrádaí cionnar i' péirí leir ghráó Dó oo  
 beir ann? I' fíorí, o'dá léirí rin, ná fuil  
 crierceam ná pubairce marí a b-fuile earbad  
 ghráó agus muintearbáir; agus i' ríá 'na  
 rin íao ó an té a tá ari laraó le moirgair,  
 impear, no roigaltur. Dó bí o'fadaib ari  
 luco crierceam an t-jean-jeaéta a g-comair-  
 ra agus a n-daoinne muintearbá o' ghrá-  
 duigá; agus, marí i' iomláine crierceam  
 éiríor, teirceam rí níor ríá, agus cean-  
 glann rí o'gham maí a théanaó a n-agaíó  
 an uile, agus ráirí oo moirí le n-áir  
 namairí. I' crierceam é reo, áet ní'í aon  
 maí aig aóneap ari aon puo a veirjeann  
 Oia, agus o'dá léirí rin ní fuiláir oir buarí  
 a bheir, ari o' fíorí agus gan aon o'pó-  
 inninn, póir áet veig-méoin, a beir ágaet  
 oo'n té thearbrá leat réim ná tairnédaó  
 no ná tuilpeáó uair é; ní marí gheall ari  
 rin go h-iomláin, áet marí gheall ari an té  
 a éiríarí turá agus é rin, agus a o'fás  
 cló a oiaóada marí á éirle o'gham a maon.  
 Ní h-áir le Oia go o-tábará fuat ná  
 tairjeairne o'dá obairí. Ór a éionn rin oo  
 éirí Oia tairbeánaó capitanaéta o'dá fámair  
 reo uarí, an uair oo glac ré éim rochána  
 clann ádaim go léirí agus íao 'na namairí  
 aige leir a'b-peacá. Agus o'airí n-o'í, an  
 níó oo moirí Crierceamíreim nemi agus tal-  
 maí, níor éairí o'dá éiréairí curí puar veir.  
 Ní b-fuile aon earcáirjeap ná roimá, a veirí  
 naomí Agusíreim, roirí baill an éiríre oadna,  
 áet póir i' é i' beag le ceann reabair an  
 éim eile. I' marí reo oo'n t-ríur ní  
 móirgíean rí neapí na n-géag, ná luar  
 na g-cop. Agus íao ro a'irí, i' é i' lag leó  
 maíarí na ríur. I' é an ríurí céadna é i'  
 o-taob na m-baill eile; reiríor ríao gan  
 reairí gan impear éiríóce. Sin é go o'iréad,  
 a veirí Naomí Agusíreim, an éim, an éanagá,  
 agus an muintearbáir, buó éairí oo beirí  
 roirí na éiríreirí, marí naé b-fuile ionnta,  
 oo léirí an reiríreirí, áet baill o'áon éiríre  
 móiríreirí éiríre. Ceanglann an a'iríne



[illegible][illegible]

nae cloe ná ciann é, agus má b'iaiteann tu t'innntinn do comhairliúgha agus do' chois á tá tu raon ó pacaó. A u-taob eafbaó beannaíoa ná labairte ní beiríoa u'fíacab oir é óeanao an uairi buó uóig leat gup marla a gheobá a n-áit. An té aip a b-fuill an cionnta ó éur ip oo ip eirte tor-nuáa agus umilúáa á óeanao. Tuigeann rib anoir cao a éalluigeann gíao ái g-comhairan; gup ab í aítne ip giorra oo gíao Dé í; agus aip an aóbaí ran gup ab é gíao na g-comhairan an comhairaip beairíoa a beir in feib gíao Dé. Ní fuair-muinn-tearíoa a gíuairéann ó éairíbe raogáta, aét ear gíao uiaoa or ceann oaoaíoa, oo gíuairéann rínn éum gáa aon uíne u'aoaíal 'na comhaira; uéanao óo marí buó maíe linn a uéanao uínn; ceairt, agus páirt, agus truaigíneíl a ríonn leip a u-taob á ooa, a élu, agus m-a muáoanur. Agus é rin oo uéanao le gíao oo Dia, a gíallann a éríoaip i n-áit tríoairíe.

(Le beir aip leanaíam.)

### VOCABULARY.

acá gaimn [the obligation] we have=acá oipainn, that we owe: aoiroe=aipoe.

na fuil=nac b-fuill, mara b-fuill, where.

Oeigí-neom=oeigí-néim; the eoi in meoin is pronounced nearly as ui in cum. Ní taíneoaó [leat]=nac u-t. Ní tuillíoa uat é (nac u-t.), who would not deserve it (the good wish) from you.

.. beairí leat féin, you would say to yourself. Mar gíall aip, on his account. O'rág. c. a. o. oipairí aipao, left the *impression* of his divinity on you both.

O'rág re, aipíoo, oip, beannaét, aarib.

O'rág re pian, cloó, malláet oipairí (also mall. aarib.)

áil, pleasure. m h-áil le Dia, liom-ra, le Tomár an puo rin: do not wish that.

reát, tarpuiríe, gíao, oo éabairt.

Or a éíonn rin, moreover. O'á fíamál reo, of this kind, such as this.

Uap n-uóig, by my certainty. Cui ruar oe, to put up of it; to refuse to accept it. Baill=nállaib.

moirig, in dictis, to extol, to exalt, etc.; to grudge is the meaning here. Ní o'á móruáa oip Dia é, it is not grudging it to God, a mother says, whose child has died.

1r é ip beag le ceann feabur an éinn eile: it is [a fact that] the excellence of the other is thought too little by the one of them; i.e., one wishes the other to be more excellent.

1r é an rgeul ceana é, it is the same case. Reroró ríao [le céile], they agree. Gan aon u. oo ó. an-áí g-a; not to do any injury against our neighbour. Do'n comhairainn, to the neighbour is the more common idiom.

lagáa, a failing; also a weakness, a fainting.

A foríneam, to bear with. This verb is not in dictis. Foríro, patience, is in Munster, foríone, and the root of the verb akin to this term, foríng or foríng-mó. Foríng-mó me, a uéig-leim Mháipe ao cuan. Tóos. Gaoálaa. Subaircear=rubairce, joy, gladness. r. oo éur aip, to put gladness on him; to make him glad, or joyful [in his sorrow]; cunnam leip, to help [with] him. a uéanao uíut. . leat, to do for you. . to you. buó maíe leat, that would be good with you; that you would wish. Taibreaé, proud, glad. Uíme taibreaé, a proud, or rather a vain person. Mírgel, a calumnious story. Uíaneao m. oo, used to happen to him. The meaning of mírgel above is O'Keilly's; but I am not quite sure it was what the preacher meant. 1r móp an rgeul é; ní móp an rgeal é, it is a great pity; it is not a pity=(it is a good deed). I suspect the preacher meant a *mishap*. Gan í éur a leat-taob, and not to put it to *one side*, i.e., out of the way. An uair a b'p. l. é, when you could do it. Pígnéao=ríaoan, or ríaoáiríe, a witness. Tabair pae n-oeara (fa oeara), take notice. Ní ríolair uíut, you must; it is a necessity; it is not an option with you.

1r i buó ceart oo, it is what would be right for him;— what he ought. cion aip, love for. páing oo, reached to him; happened to him. Gab. éairip, passed him by. Níor góill an r. oo oipa, this sight did not affect them. Góillim, with aip, signifies to affect injuriously, as food, &c. níor b-aoa gup góill aip éíonn rin mhaogáir an páirge uíinn. Gólla an amapán. Buó é rin. I think the é is superfluous; buo rin uíme, that was a man. Oo épean ré le n-a leigear, he bore the expense of getting him cured. épean in dictis. is to buy, to purchase: in Waterford, it is always applied as in the Sermon, and in all books, so far as I can recollect.

Gíac truaigíneíl oo. . truaigí óo, he took (felt) compassion for him, pity for him. O'aimíoeantáim, as if in spite of one's self. It is very likely Father Meany said uínníneamhul, reluctant (uínníe, reluctance): these two latter words are quite common in Waterford, though not in any dictionary. O'aoon éualláeo. . . linn, of the same party with us: o'aoon épeiríonn linn, etc., of the same religion as we; pian a oirpe; pian, in Waterford, is the mark, the track, etc.; the rut of wheel, pian poitléan; the track of the foot, pian coipe; ní buríeacur aip, he deserves no thanks; ní leat-b. aip, he scarcely deserves thanks.

1r aoiroe=1r áipoe, the highest, the greatest. Cui rínn i g-car, let me suppose. O'á eagmair rin, otherwise, beannugaó óo, to salute him.

O'aoaáo, human nature. Ann, recte innte. Aípeáo-aoan, feeling; in the West, aipeáoáil. Coirpíge, emotion. A' n-áit, recte in áit, in return for it.

Only one-half of the Sermon is given in this impression. It was intended to give the whole, with a scanty glossary, but Professor Knno Meyer, calling to the meeting of the Gaelic Union, reminded us that we had promised to pay special attention to the prepositional pronouns; in compliance with his wish, we have abridged the text in order to find room for the idiomatic meanings of these pronouns.

## EAÉTRA AIR AN SGOLÓIS AGUS AIR AN NGRUAGÁC RUAD.

A b-*pa*o *pul* *ai* *pmuam* na *Loélonnaisge* *ai* *teaé* *go* *h-Eiunn*, ná *beoi* *vo* *deanam* *ve* *rcot* *an* *fi* *paicé*, *vo* *comnuig* i *m-Deula-* *vácab*, i *n-veirceapic* *Eipeann* *Sgolós* *bí* *paróbi* *go* *leó*, *mai* *buó* *peari* *tionnngan-* *taé*, *comheasac* *é* *as* *a* *iaib* *curo* *maic* *maome*. *Ní* *iaib* *ve* *muirgín* *ai* *aé* *don* *mac* *amán*, *asur* *ir* *có* *vo* *iaó* *gum* *mó* *é* *a* *éion* *ai*. *Aé* *ir* *anam* *bídeann* *mac* *garoa* *as* *atai* *coisilteac*, *asur* *b'é* *rin* *vála* *na* *Sgolóige*. *Tá* *ila* *vo'n* *jean-vuine*, *ai* *éat-* *eam* *a* *amiripe* *vó*, *go* *veicéillac*, *paépac*, *go* *b-puair* *fé* *bár* *ai* *nór* *vaomeac* *an* *t-*pa-** *gail*. *An* *tiac* *vo* *bí* *fé* *cupéa* *annr* *an* *uaig* *asur* *reilb* *as* *an* *b-peari* *ó* *ai* *iaémur* *a* *atai* *ir* *beag* *vo* *iaoil* *an* *t-ó* *gánac* *uaib-* *jeac* *ro* *go* *v-tiocfaó* *leir* *cóiré* *an* *t-ó* *ai* *asur* *an* *t-ai* *giso* *go* *leir* *vo* *ieapaó*, *asur* *buó* *luároe* *vo* *maétnaró* *fé* *ai* *a* *imhe* *vo* *meurugáó*. *Tá* *uig* *fé* *don* *taigé* *asur* *cóim-* *éionóil* *asur* *éat* *fé* *a* *curo* *ai* *giso* *go* *pial*. *Ai* *an* *ngnár* *ro* *buam* *fé* *beagán* *bliadán* *pá* *iéim* *ar*. *Aé* *a* *n-viaig* *cheimpe* *áirigé* *ruair* *an* *Sgolós* *é* *féim* *as* *vul* *i* *m-boéai-* *neacé*. *Vo* *éuairuig* *fé* *gaó* *cúinne* *asur* *poll* *'nar* *vóig* *leir* *gum* *b'feirui* *v'a* *atai* *ai* *giso* *vo* *éui* *i* *b-polac* *asur* *bí* *fé* *v' áó* *ai* *go* *b-puair* *páirgce* *pá* *vóion* *an* *tié* *ppapián* *lán* *v'ó*, *aé* *buó* *géalui* *vo* *iéiréig* *ro* *a* *cheirionna*, *oi* *i* *n-ionnac* *iomróó* *ó* *n-a* *vóiré* *beuráib* *asur* *a* *leap* *vo* *deunam*, *ir* *amla* *éionnngan* *fé* *ai* *ir* *ai* *ól* *asur* *ai* *imuit* *no* *gum* *éail* *fé* *a* *tiégaimar*, *a* *clá*, *asur* *a* *meap*. *Vo* *b' égin* *vó* *a* *éalam* *vo* *éui* *i* *ngeall* *asur* *ní* *iaib* *gleur* *a* *iaáa* *vóiol* *ai*. *Aé* *vá* *méro* *an* *míopoitún* *vo* *éaobais* *é* *níoi* *buó* *móiré* *i* *a* *éail*, *mai* *lean* *fé* *lué* *iaóuig* *asur* *gaó* *cleacó* *vóicéillige* *vo* *gnáéais* *fé* *ó* *n-a* *óige*.

*Lá* *vó* *iaib* *fé* *as* *teaé* *abaile* *go* *tuip-* *jeac*, *éaéimais* *leir* *annr* *an* *m-bealac*, *i* *b-pogur* *a* *tié* *féim*, *peari* *aopoa*, *buó* *com-* *muil* *le* *beré* *'n-a* *leat-amaván*, *'n-a* *furóe*

*go* *iearzaui* *leat-ar-t-riar*\* *ve* *éloré* *mó* *aitinn*. *Vo* *éuieapari* *caint* *ai* *a* *ééile*. *Vo* *baipic* *an* *vaine* *ro*, *as* *tabaipic* *teiré* *ai* *féim*, *gum* *b'é* *an* *t-aimm* *bí* *ai*, *an* *gpaugac* *Ruad*, *asur* *go* *iaib* *ve* *éinneamum* *cpuacó* *ai* *ó* *iugacó* *é* *beré* *tugéa* *éari* *meádon* *vo* *vóirigib* *v' imuit*, *gú* *naó* *m-bíreacó* *ai* *go* *ió* *imic* *v'a* *báui* *aé* *cailleamum* *asur* *anacai*. *V'iairui* *ve'n* *Sgolós* *an* *impeo-* *éacó* *fé* *clúice* *leir*. *V'iearzaui* *ieiréan* *go* *n-veunpacó*, *aé* *naó* *iaib* *púim* *ai* *giso* *ai*. *Vo* *baipic* *an* *gpaugac* *Ruad* *leir* :—

“*Ir* *fé* *an* *tearzaig* *vo* *béairam* *re* *féim* *vuit*,  
*Stao* *veo'* *curo* *óil* *go* *pial* ;

*Ná* *caic* *v' ai* *giso* *go* *baotuaibjeac*,

*asur* *'ai* *meirge* *ná* *bí* *gan* *éail*.

*Mai* *gum* *mó* *vo* *b-peáui* *vóit* *iaol*

*Vo* *éatcam* *leo'* *beul* *i* *m-biáó*

*'Ná* *comóin* *vo* *ieapaó* *ai* *donac*

*asur* *gan* *asac* *aé* *an* *véiric* *'n-a* *vóirig*.”

\* It is stated at page 145, Note 42, in an appendix to the “*Orde Chloinne Tupeann*,” published by M. H. Gill and Son, 1888, that the compound words *leat-riar* (pronounced *leat-ar-t-riar*), westwards ; *leat-éar* (*leat-ar-tear*), southwards ; *leat-éuac* (*leat-ar-cuac*), northward ; and *leat-foir* (*leat-ar-t-foir*), eastwards, have “*entirely disappeared*” from the modern Irish language ; and that “*northwards, southwards, &c., are expressed* *ó* *éuag, ó* *éap, &c.*” This groundless and misleading assertion should not be allowed to remain uncorrected, for the forms *leat-ar-t-riar, &c., are* in common use among the Irish-speaking population at the present day in West Munster, and we find these words even in the writings of our best modern poets. I will give some instances. The first is a translation of a part of Samuel Lover’s song, “*The Land of the West*,” by the celebrated Irish scholar, the translator of the “*Imitation of Christ*” :—

*Shoir* *cé* *tá'n* *vóiré* *ai* *vóiric* *le* *gnéim*,  
*an* *cán* *éirgan* *go* *Lionnár* *a* *foirle* *'r* *a* *féim*.  
*Cá* *v-téiréann* *ri* *éum* *vóirge* ? *Cá* *m-bíéan* *ri* *a* *éuail* ?

*Nac* *v-téiré* *an* *ri* *pá* *vóiréacé* *annr* *comn* *vó* *leat-* *ar-t-riar* ?

REV. DANIEL O'SULLIVAN.

*Tá* *comán* *tonn* *as* *boáac* *Hawkes* *rioi*,

*ai* *'é* *gan* *im*, *gan* *meacó*, *gan* *bláac*.

*Tá* *leat-ar-t-riar* *imoi* *a* *cpáiré*,

*gan* *liab* *ve'n* *im* *éum* *leir* *a* *g-neacó* *aca*.

REV. WM. ENGLISH.

*má* *éatim* *re* *capa* *i* *g-cionn* *páice*,  
*ai* *m'fallung* *gum* *cáirai* *no* *reul* (pron. *reial*),  
*beré* *no* *éapre* *vile* *i* *n-eapac* *gaó* *lá* *liom*

*asur* *cupa* *go* *páac* *leat-ar-t-riar*.

ANONYMOUS.

*Tá* *pealtan* *geamnac* *coir* *t-riéiré* *leat-ar-cuacó*,  
*go* *b-pul* *rose* *asur* *lily* *éui* *láip* *a* *gpauc*.

OLD SONG.

"Ír maic an comhairle í," arís an Sgológ, "óá b-peutoraimh a léiriú do deunamh." Buo d'uinne macpharac, r'ghreamhuil an Spuasac, bí eolzac ari cleaparab agur r'lighteib thaoi-  
deacda ari a iabab an Sgológ i n-anbriop. Nioi r'raon ré iuamh gan an tubairte rin do éur i ngnomh an uairi do gheobad ré faili ari, acé ní feavari an Sgológ é beic cal-  
aoiréac. Tós an Spuasac r'lighe ar a phóca, agur do éromavari ari imiit. Dob' iao na comhail bí eacopria, an Spuasac Ruad do éur ceuto punt i n-agar cojóine na Sgolóige acé buó g'eáiri do lean leó  
guri buadag an Sgológ, agur iuamh ré gan moill an méio do g'eallais do. T'mall an Sgológ o'á éig, go meadapac, meanmnaé, lán  
de b'píg. Ar rin amac bí ré ag pagail céille, agur ag comhlionad gac maragad o'á iugne ré

Pá éeanm áipeam feacóimuin cia buail-  
fead i o-trieo na Scolóige an oaria h-uairi acé an Spuasac Ruad. Tair éir comharó tamuil doib éug an Spuasac cuiréad do éum cluice o' imiit. "Ciread eileoéad tu," arís an Sgológ, "ma cuiréari an cluice oiampra, óri i' coíri go o-tuigimíir bun agur fáé ári ngnó ari o-tuig." "Ní ari ari-  
gion imiieoéamuro anoir," arís an Spuasac, "acé cuirimíir ari cáirde na cómhceangail go b-peicpíomúo cia 'ca agaimh an feari i' feáiri." "Tá go maic," arís an Sgológ. Ír aipeac o' imiit gac d'uinne oíob a beapic, go rian, r'icéillac, guri éainic leir an Sgológ buad o'pagail fá óeipe. "Buo h-olc an máirpe rin agamp," arís an Spuasac, "agur i' oíig liom go n-deáimair feall oim, acé bréad agac; veimhigim vuit go g-clúteo-  
cáir mé an cumaioine fóir leat. Imiit oam cpiéao iao na geara i' toil leat do éur oim." "Ceangalam oir mar érom-uac," arís an Sgológ, "an bean i' bpeagéta anir an voimh do beic agac páir' coíri ag mo éig péim caoiréoir ó 'n lá máirac go b-póirad mé í." "Ír cpiaró an bpeic í" arís an Spuasac, "agur o'á ópium rin éaim i g-cumhac anmóir. Acé tá muimigim láirir agam go b-peutorad me éu fárad."

Buo ácapac bí an Sgológ, agur éurí ré an amiriri de go rultamir go nuize maroin an lae éinnce. Aipeirige na g'riéme éainic a fepibíreac éum doimur a feompia, agur tub-  
airt go iabab beanuapal buó deapimac le m'gean iug i n-veill agur i g-cpiuic ag fepé-  
eam leir anir an h-alla, agur náé b-peacaró rí a macpamuil iuamh i m-bpeadac. Buo éaparó bí an Sgológ in a foéari. Bí eagla ari o-túir ag an mnaoiuapal  
iomie, acé labairi ré leici go ceannia, cneapra, agur do b'feari áluinn cumapac é péin. O' imiit rí do mar cuiréad o'fiacáib uirpe, o'á h-anmóeam, a h-áairi agur a  
maéari o'fágabail agur teacé a t'mall ari rin. Pórad iao agur cáiteavari a raozal go reunnair gan buaróir ná marig ari  
fead bliáona. Timéoll an ama rin g'lae an Sgológ oúil iapiacó eile buam arís an nSpuasac Ruad. "Ír rí mo bapamuil-re,"  
arís a bean, "go b-fuil fuavari an donuir rúit má bréan aon comluavari agac go b'pac áirir leir an nSpuasac Ruad." Acé ní  
iabab mátear oi beic ag a comairliugad ari a leap.

Do g'luair ré ari r'páénóna doibinn go iáinic ré an áit anir an ngleann marí buó  
g'naéac leir an nSpuasac r'uirge, ag rúil le é fepicrin. Nioi meallad é in a doécar, marí buó tapad do éonnairpé an Spuasac  
agur é ag deunamh r'griat do péin. O' n aicne bí aca ari éúle iemhíe buó éapa-  
vac, muinteapra, éurí an Spuasac fáilte iomh an Sgológ, agur o'fiapimig cionnur éáirle do ó 'n uairi veigionac éapad ari é.  
O'áirpíir an Sgológ do, focal ari focal, do iéiri marí do bí. Ag r'páéc doib ari g'luai-  
reacé an o-paozáil, o' doimig an Spuasac náé iabab aon leigear aige ari a élaon-  
taib péin; "agur," arís, "éaim ponmairi le cluice imiit ari na teapimairóib céaona bí eapriann pá  
veigionag, má' áil leat." Nioi éapoirig móirán éacant o' n Sgológ agur éopuirgeavari ari imiit an  
cpiear uairi, ari ron go m-beiréad ceao ag gac n-aon oíob g'io b'é bpeic buó máir leir do éur marí buail-



gurfai a chomlaic. Deir an sean-focal, "Ní  
i g-comhnuiré b'brean Dóinnal b'uróe ó'd  
póraf," agus 'o'féarfaí an cleaf céanna  
no raó, i g-comhlaic, o-raob na Sgo-  
lóige agus a éarfeadh leir an n-ghua-  
Rúad. Óá fheiréiríge faoi an Sgo-  
lóig péim 'o' beir 'n-a r'igéte, b'uróe f'ó mói  
an ghua-  
Rúad. Tair éir a b-fao 'o'aimirí o'  
éarfeadh ag mair a n-áraf a céile, fua-  
Rúad an ghua-  
Rúad an lámha-  
easla agus buaféaróe éiríde o' ghua-  
Rúad a b'ora agus o' éiré r'í b-fann-  
tar.

[Le beir ari leannam.]

párouis ó briam.

### VOCABULARY.

beap, s. m., an action, a deed, a trick, also a load in  
the shape of a bundle. b'uróe h-olc an beap o'  
r'ighe r'í oir, it was a bad act (or turn) he did  
towards you. b'ir beap l'ua-  
Rúad ari a b'urim,  
he had a bundle of litter on his back.

Coimh-  
ganc, s. m., an action, a deed, a trick, also a load in  
the shape of a bundle. b'uróe h-olc an beap o'  
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he had a bundle of litter on his back.

Óá f'urim r'ín, on that account; muc o' fua-  
Rúad b'ap  
o' éirim a c'ille, a pig that died in consequence  
of an operation.

Óo éarfaí é, that took part, favoured or leant towards  
him.

Carfeadh, s. m., dealings, companionship, acquaintance,  
fellowship.

Cleap, s. m., turn, trick, exploit. D'ob'é an cleap  
céanna é, it was the very same fact or  
circumstance with us; o' éir an cleap céanna  
amach éarfaí, the same thing happened amongst  
us. Raol, the term used for sixpence in Munster.

Fuafar, s. m., haste, motion, intention. There is a  
local proverb in West Cork which says—"Tá o'pó-  
fuafar f'ur mar b'í fá éarfaíllín Óhómnaíll," you  
are intent on going the wrong way, like Daniel's  
horse.

Deapfaid, adj., similar; b'uróe deapfaid le céile íao,  
they bore a resemblance. It also means handsome,  
comely—"T'í f'ear deapfaid é, he is a handsome  
man. Deapfaí, appearance, similarity, probability;  
tá deapfaí ari mar r'geul, it is a probable story.

Rábad, adj., manly, generous; o'ime rábad, a manly  
generous person.

Púim, much. This word is known to nearly every Irish  
speaker in the southern half of Ireland, but is not  
given in any dictionary, though it is to be found in  
manuscripts, ní raib púim ari-  
gao, he had not  
much money.

### ÉAMONN AN ÉNUIC.

Of Edmond of the Hill, or of the lady to whom he  
addressed the poem, we can only say that he was an out-  
law, a native of Tipperary or the adjoining Limerick,  
flying from the vengeance of the law to some other  
province of Ireland. While thus a fugitive, he gave his  
affections to some lady; but having no home to offer her  
but the woods of his native province, which would also  
supply them with the only food they could reckon upon  
for certain, the lady very prudently declined the in-  
vitation to become the wife of a rapparee. This version,  
with literal translation, is from Baron's "Harp of Erin,"  
and differs in only a few words from Miss Brook's version.  
We insert it in the journal for the sake of our young  
students, the published versions being very scarce, and  
especially for the sake of the music, which has been given  
by the friend who had supplied that for "Kate of  
Garnavilla."

#### I.

Ó éirí áluinn óear  
na b-fáinníge g-car  
T'í b'heag íao r'ir glar o' f'úile;  
'S go b-fuill mo éiríde-rí óá f'laio,  
Mar a f'íngíre gao,  
Le b'haóam mói fára a'róil leat.  
Óá b-fuillínn-rí ó éarfe,  
A beir f'inte leat,  
T'í éarfeom 'r'í r'í deap o' f'úilb'fáinn.  
'S go f'íngínn gao f'gair,  
Ág éalóo lem' f'earfe,  
Faoi éiríleib a' f'gairfead an o'p'íleat.

## II.

'Sgo veimhin féin a bean,  
Cé mói é vo mear,  
Iy náir liom tú vom' óúlteaó;  
'r sup fás tú mé,  
San fláinte agam,  
'r san pát ná cori airi mo fíubalteairb.  
'Ní vána mo láim,  
'S iy jó fáiteac mo gíadó,  
A gíadó gíl má bídeann tu a fíubal leam,  
Sé éamonn an énuic  
Atá agat ann,  
'S iy doari anoir ann a óútearó.

## III.

'Sa gíadó 'ra éumainn,  
'S a gíadó gac n-vuine,  
A v-truaallpá real von mímam liom  
Maí a b-faigmadóir go veimhin,  
Céol agur imire,  
Iy uairle na b-feairi a fúgíadó'  
Caora cuilinn,  
Samao agur biolairi,  
Blát agur blar na n-uball;  
Plannroa óe'n vuilleabairi,  
Fúinn agur éorainn,  
Agur fárac go mullaac glúine.

## IV.

'Sa báb éneapra éaomh,  
Vo páiric leam ná fgaol,  
'S go fínáimfúinn an taóiré do óéig-ir;  
'S go m-b'feairi íleam vo gean,  
A gíadó gíl na b-feairi,  
'Ná áruir na naoim 'núairi éagfúinn!  
Oé! iy elát lag vo bim,  
'S mo fláinte dá fínóeamh  
Le gíadó ceairc vo'n mnaoi vo éiréig mé;  
'S cvo b' áil liom v'a maoiróeamh,  
Aét flán leat a naoim,  
O v'fágbar mé airi oíe na céille.

## V.

'S vo béapfáinn an leabairi,  
San bheig vuin le ponh,  
Go n-óeanfáinn tú togaó tapí céao bean,  
'S go íacéfáinn leat anonn,  
Tapí treán-muiri na v-tonn,  
'S go v-tréigfúinn an voimhan go léiri oir.

Maí a n-óeapfáiró tú a n-am,  
Go n-ealócaró tú liom.  
Iy tréit mire fann san éiréacé,  
Maí aéir-géilt a ngleann,  
San éirum san meabairi,  
Faoi gégairb na g-erann am' uonair.

## VI.

'S iy mairi atá lag,  
'S am' époré tá an éneao,  
'S iy veimhin nac garí oam faerionh,  
Le h-omaircaró reairc,  
Vo plúir na m-ban,  
'S a píob maí eala airi don-loic;  
A v-laóiré vairéte,  
Cíopra capraó,  
Slíomac fínaróa cpaobac,  
'S maí a b-fuigíó me ó ceairc  
A beir fínite leat,  
Iy veimhin sup garí an t-éug vom.

## VII.

Nac agam-ra tá an fgeal  
Iy meara faoi an ngréin,  
Airí marom 'r me a v-túir m'óige;  
O 'r sup reairb gac éan  
A labhair leir féin,  
Airí éuprac nó airi éabé móna.  
Vo fúnneao mé éneac,  
'S vo ráruigéao mo neao,  
Agur v' fágbaó mé san don neac,  
'S má tá rín a teacé,  
An fuaét a n-viaig an teair,  
A fúin-feairc mo beannacé féin leat!

## EDMUND OF THE HILL.

## I.

O beautiful pretty head,  
Of the curling ringlets,  
Fine and blue are thine eyes;  
And that my heart is wasting,  
As a gad would be spun,  
For a great long year expecting thee.  
If I could get with propriety,  
To be lying with thee,  
Light and nice would I walk;  
And that I would clear away every  
thicket,  
Stealing off with my love,  
Under woods—scattering the dew.

## II.

And indeed, O woman,  
Though great the estimation of thee,  
It is a shame that thou shouldst forsake  
me;  
And that thou hast left me,  
Without health with me,  
And without any cause or rest in my  
walkings.  
Not bold is my hand,  
Too timid is my love,  
My bright love if thou comest walking  
with me;  
It is Edmund of the Hill,  
That thou hast here,  
And proscribed is he now in his country.

## III.

And O love, and O darling,  
And thou love of everybody,  
If thou wouldst travel a while to Munster  
with me;  
Where we would get, indeed,  
Music and play,  
And the noble of men in amusement;  
Berries of holly,  
Sorrel and cresses,  
Blossom and taste of the apples;  
A plant of the foliage,  
Under and over us,  
And herbage to the top of the knees.

## IV.

And O babe, quiet, mild,  
Thy attachment with me do not break,  
And that I would swim the tide after thee,  
And that I would rather have thy love,  
O you bright love of men,  
Than the abode of the blessed when I  
would die.  
Alas! feeble and weak do I be,  
And my health spinning away,  
Through real love for the woman who  
forsook me;  
But wherefore do I recite it;  
Oh! farewell to thee, my darling,  
Since thou hast left me bereft of my senses.

## V.

And I would give the book [*i.e.* swear]  
Without lie, to thee, with earnestness,  
That I would select thee out of a hundred  
women;

And that I would go with thee over,  
Past the strong sea of waves,  
And that I would forsake the whole world  
for thee.

If thou dost not say in time,  
That thou wilt steal away with me,  
Weak and feeble am I without power,  
Like a maniac in a glen,  
Without mind, without memory,  
Under the branches of the trees alone.

## VI.

And 'tis I that am weak,  
'Tis in my heart there is the sob,  
And it is certain that not near to me is relief;  
With excess of love,  
For the flower of women,  
And her neck like a swan on a single lake,  
Her locks beautiful,  
Combed, ringletted,  
Glossy, polished, bushy.  
And if I will not get of right  
To be lying with thee,  
It is certain that near me is death.

## VII.

And is it not I that have the story,  
Which is the worst under the sun,  
In the morning, and in the beginning of my  
youth?  
O bitter is each bird,  
That speaks by itself,  
On a moor, or on the side of a bog.  
I have been ruined!  
My nest has been plundered!  
And I have been left without anyone!  
And if that is coming,  
The cold after the heat,  
My dear love! my own blessing with thee.

NOTE.—*famíge* in the second line is gen. plur., which is very often like the nom. plur.; and I suspect the poet said *na n-ábla*, in the third stanza, as he said *glúine* instead of *glúin*. *Fápac*, herbage, as in this third stanza, is applied in Munster to pasture reserved until the cows have calved.

P.S.—*1ṛ náin liom*, stanza II. = I am ashamed; literally it is a shame with me.

*A o-cuallrá*, stanza III. = *an o-c.* = wouldst thou travel? wouldst thou come? Not if thou wouldst travel. *mo fíánte v'a fíníocáin* (better *fíníoth*), stanza IV., my health spinning away. In Munster, *aré* *v'a fíníoth amac*, is said of a person in consumption, or pining away. The verb is not in dict., but *fíníoth*, heaviness, sorrow, is in O'Reilly.

*Tap*, out of, stanza V., beyond. *So n-ealóca*, id. recte, *so n-eal-ócarb* future tense, that thou wilt steal (elope). Stanza VII., "In the morning and I in the beginning," etc.

eamon a' énuic.

*Moderate time; with feeling.*

a' énuic ál-uinn deár na  
b-fáin-níge ccair ír bpeag íao 'nir élar oo  
fúil-e; 'Sgo b-fúil mo éporde - rí sa rlaeo; map a  
fúil - ríde gao, le blisáam móp fao' a  
fúil leac. Dá b-faiginn - rí ó éapc, a  
bert rín-te leac, ír eao-epom 'nir deár oo  
fúilal-fann, 'Sgo péig-finn gao rgaipc ag éa-lóo  
lem'feapc, faoi éoll-cib a' rgaipc-eao 'n epuéc-a.

oirde éloinne tuireann.

THE FATE OF THE CHILDREN OF  
TUIREANN.EDITED FOR THE SOCIETY FOR THE  
PRESERVATION OF THE IRISH LANGUAGE.

BY RICHARD J. O'DUFFY, HON. SEC.

Of this work Mr. O'Duffy tells us that "the Irish text was once printed some years ago in the *Atlantis*, vol. iv. This text, with a translation, was edited by Eugene O'Curry, M.R.I.A., from a MS. in his possession. . . . I have edited this text principally from a MS. written in a neat and legible hand by one William Casey of Tralee. . . . I collated it carefully with two very good copies of the story in the library of the Royal Irish Academy."

Professor O'Curry says, in his brief introduction to this

tale in the *Atlantis*, that his version was "the best now procurable." He did not make a critical or school-text edition of the story; he made no corrections for which he had not authorities in the two other fragments of the story which he mentions. He makes no allusion whatsoever to the two copies in the Royal Irish Academy, which Mr. O'Duffy calls "very good" ones, but which Professor O'Curry knew to be quite worthless. The truth is, two worse Irish MSS. there are not extant, and that is saying as much as can be said as to their character. Casey's MS. I have not seen, nor have I heard it described from other quarters; but I have heard, from a trustworthy source, that the writer (W. Casey) was a really bad scribe, whose spelling was nearly phonetic, and his MS. full of contractions. That Casey's MS. was very bad, Mr. O'Duffy's version proves beyond controversy.

The story must have been written originally in language a good deal older than that in use now and for a long time. It has been very much modernized, but many of the older forms have been retained by the modern scribes; and of these antiquated forms the present editor has given no explanation: of this we shall give an instance immediately. Had Professor O'Curry edited the story as a class-book for schools, he could very easily have made a correct text; but to do this Mr. O'Duffy was incapable, and in nearly every instance in which his version differs from O'Curry's, the change is for the worse. One peculiarity of the older version is the almost universal absence of eclipses; this defect the present editor has repaired, and it is very nearly the sum total of his improvements.

"I have drawn fully and freely upon O'Curry's translation," says Mr. O'Duffy. In plain English, he took the dictionary in his hand and changed O'Curry's words for some synonymous ones, and very seldom for the better.

The most faulty part of Mr. O'Duffy's method of editing is the hinting of faults in O'Donovan and O'Curry's works, and occasionally misrepresenting them to make these hints apply: of this also we shall give an instance or two shortly. A gentleman of ability, as well as of honesty and patriotism, a member of the Council of the Society for the Preservation of the Irish Language, believes that the errors in the Society's publications are a real good, inasmuch as they have brought out the corrections of them in the *Gaelic Journal*. Be this as it may, it is to be hoped that the corrections will do good, and so we proceed with them. The numbering of the paragraphs, the text, translation, etc., are from Mr. O'Duffy's edition, unless otherwise specified.

Par. 2. "Cuirfíod fúil," "ye will put an eye." No: cuirfíod is 3rd pers. sing. fut.; cuirfíod, is 2. plur. ye will put. Súil is also wrong; it is gen. plur.: fúile, or fúla, the gen. sing. is required here. The same error is in Vocabulary.

Par. 4. "Do fíor mhaé a fao . . . do Láim eile oo éabairt éuige; agur do fíor mhaé a fao do Danaann mla," "Miach sought another arm of equal length to give him, and all the Tuatha De Danaan were sought. (1.) fíor and fíoradh should be fíor and fíoradh. This verb has the two meanings, to ask for, and to seek. (2) Miach, the physician, asked for the hand, but did not go seek for it. (3) "Do fíoradh," "were sought," is past passive and should not be aspirated. (4) "Do éabairt éuige," could not by any twisting be made to signify "to give him;" this would be "oo éabairt oo." "Do éabairt éuige is "to bring to him;" but here it has a passive signification, "to be brought to him." (Joyce's Gr., p. 112, rule 12.)

Par. 4. "Dul o'gharradh lorrá;" "to go in search of herbs." This is a mistranslation of the original, which is itself wrong. lorrá is an antiquated form of lúpa or







O'ṛ a g-cionnro comhnuigheac :  
 Adá cáirdeamhail gaolmair, ghrámaimh  
 Saor-ghlan, rái-éum, pochoirge  
 Adá rí ghréarac, rghéamamhail, rghiamac,  
 beárlamhail, beupac, beól-éirte ;  
 Curo ve éiréirib na mná rémie,  
 A ghráó o'féile a'ṛ o'eolaáirb,  
 'Snaé peáirí oirgáin ná i'ṛa h-óig-mná  
 i g-cáil comháró airi ceolmairieac.

Adá 'ṛan m-bainmóghain réim-ghil reasóá,  
 Maoróá, mall-éaom móir-éuirgí,  
 Mórí-pólt, muirioirac, ualac, oirumneac,  
 Cuacac, cuirpionac, comólaac ;  
 Suan-morh rorlibh, o'ṛ ghráó deairg-ghil,  
 Mairi ghráó g-cuirieac g-ció-luimneac  
 A'ṛ géal le labairtair iomao teangá,  
 Do ghróe deag-foclaig, glóir-milir

Óá véao gheala airi ghré carlce,  
 Caola, ceapra, comhnuighe ;  
 Geurá gairó a'ṛ meura rasoá,  
 Sémie, reáó rompluróeac.  
 Óá éic éoiria, airi éli a h-uéca,  
 Mairi lí rgoá rgoé-úipe.  
 Seang-éoirí réim-ghéal, maímar-ghlan, piéó-  
 óear,

Náirí meall céile comhármaimh.  
 O o'eug Caerairi rluagac, réireac,  
 beóóac, beupac, beó-neairtair,  
 No cing Airúir, ionganac, áiró-éiróac,  
 Cumupac, cáirdeamhail, comhnuigheac,  
 Níl 'na beaáiró a'ṛ ní deaáiró,  
 Tairi eir hectori oig, éleairg.  
 Rígh mairi éirí ghráómar, ghré-éiríó,  
 bláámar, beirg-éinn, beol-tráoiréamhail.  
 Do piéirí meairó a b-fuil le gairge,  
 Ir curo o'á crioáct, ir le rlonoir,  
 Níl acé meargá cuirí cum capra,  
 Re rígh Sagran ríóig-éillte  
 Feud éiríe aice a g-cleir Sagran  
 Re taóirb hreacan bóiro-ghlaine.  
 Ir curo o'á crioáct, ir le rlonoir,  
 An tír no ghlan noir-éiróac.  
 Cíor na rrianca, ionmair Alban,  
 Na mairi deallbac, no-buirte.  
 Cíor na cuinne r'a beir éirce,  
 Níl airi rilleacó reoirlinge ;

Adé uairte ir éirce do nóir tuinne,  
 Óa gac ríne a b-foirgíen.  
 Ionróa airi a longairb comhla cogaró,  
 Óairi éoiri torac oóéuróil ;  
 A'ṛ muiríe maímar, foiríoneac, ríorac ;  
 Airi reairi tréan, ríorac, glac-réim, gonaé,  
 Ceairt-piéro, cogac, comhnuigheac.

Bío ó'n m-bainmóghain caáa, campuóe,  
 Láim me r'abuirgíbh éoiruipe ;  
 Bíó a baíuirí m'ṛ a' n'garéuin  
 Ag cuirí acéuma airi óroraóirb ;  
 Curo o'á h-áimáil m'ṛa n-álmáin  
 Ag cuirí báé airi móir-bairtíbh ;  
 Ir aigíro uirle airi éaáirí na cuinne  
 An gairia gairmar, gleo-éaró.  
 Do nío a bannúige m'ṛ a' h'airaróil,  
 Gan mó r'airtíor reol-cumaró,  
 Le na coblac, cíorímar, cabairéac,  
 ríóámar, ríghlac, onoirgíheac.  
 Reairi na rairge gan mó mairge  
 An gleo cairibte, cóirgíhe.

Táó a luéct ghairó tairi Muirí o-Torhuán  
 A'ṛ o'ón Inoia óir-éloráig.  
 Gháé a ríreim-rin m'ṛ i n-éiríre,  
 Rá leóir éirce airi óig-reairíbh.  
 Tá Óia a cingnaim le ríreac lonoum  
 Na n-íac b-ronnmairi b-róo-gairac ;  
 Adáó na gaóirte, adáó na r'péirte,  
 Adá gac ríaeltan ríó-foluir.  
 Mairi táó Spáimígh ma lic-láir  
 An gac ríreig go ton-buirte,  
 Óá éáo áiréac gan mó-ghaba,  
 Airi n-a m-bááó a móir-linníbh ;  
 O'rág a gáiró r'a éár Spáimígh,  
 Sá mná cpiáóirte comh-éuirieac.  
 Cugaraóir gairó gairi uááa oon r'oiruigéil,  
 Le rluag bairb-laoé beo-éiróiréac (beó-  
 éiróiréac).

Adáó maímh buiréac rí Óia 'ṛgairí oaoine,  
 An ríreac ríoiruigíreac, oóéuróac,  
 ríonoirí náiríreac, ríoiríó, ríreáiríreac  
 Caomeac, cpiáiréac, cuirí-breacac.  
 Airi a b'ionntairíbh, airi a tabairéairíbh  
 Airi a cabairí o'á comhármaimh.  
 Ir mairi an éairíre méao a mairíre ;  
 Ir airi ir meairta a móir-áimh.



The last line but one in MS. is, *ir mair caitéar méao a mairiú*. This I have changed as above. Unless I mistake, in Waterford *caitéar* meant a thing to be proud of. *ni'í aon caitéar* (or *caitéar*) *ar toinhan oipha*, they are only middling. May I request any reader who knows the word and its application to let me know. I read the last couplet thus: "The amount of her bounty is a thing to be proud of; it is from it her great name is to be estimated."

## VOCABULARY TO "PRAISE OF QUEEN ELIZABETH."

*Uo óéan* = *óéanrao*, I will make, *aite*, a poem, *cúpla*, a couple: I do not understand this meaning, nor whether *cneara*, kind, and *comiúgte*, delicate, refer to the monarch or the poem. The poem is what *biar* (*berdear*) will be *ó'd h-aiteir* repeated, *as luét aiteir*, by people of pleasantry; *feoinéglaine* (*feoin* = *feip*, gen. of *feup*, grass). *le gleup*, with instruments, *coihlann*, *ceoléunice*, of harp-melody in competition (?)

*Slógh* = *flaúg*, hosts; *feairmáe*, firm, durable; *coihap-ranáct*, neighbourhood; *catáe*, warlike; *campun-óeac*, living in camps; *póir-glana*, of noble races; *féinhiúeac* = *féinheac*, gentleness. *Reitigáe* = *peultae*, starchy. *Cpoéac*, formidable; *ri daptlompa an c. p.*, I believe she is the fifth monarch; *coih-núgteac*, abiding, permanent; *cáipheamhul*, friendly, *gaolmair*, friendly; *raop-glán*, purely noble; *ráp-éum*, very gentle; *poioige*, easily restrained. *Spéarae*, accomplished, skilled in embroidery; *beairlanhul*, skilled in languages; *cpéite*, accomplishments. *Carl*, quality. *ar ceolmheac*, in tunelessness. *Sgéinheamhul* and *rgáimáe*, beautiful, are synonymous; the former not in dict's, but it is in spoken language; *eolae*, learned; here it is a noun, plur., learned persons.

*Seagó*, majestic, courteous; *muireapaé* (*muireap*, a burden), heavy; *óualae* and *coiholaeac* are = from *óual* and *ólaú*, or *ólaois*, a lock of hair; *cuacae*, curled; and *cuimhionae* is the same, I think; *opuim-neac*, is thick, I believe. *Cpúpeac*, like red hot sparks; *cpó*, blood; *luirneac*, red, blushing; *óéao*, set of teeth, a jaw; *gné*, appearance; *ceairt*, fair; *pmoigce*, carved; *garpa*, clever; *peao*, strong; *féim*, smooth; *pómpulmheac*, fit to be models (?)

*Cioc*, gen., *cíce*, dat., *cíe*, a breast. *Óá*, two, takes the noun in dat. sing., but the adj. is plur. *óá cíe éorpa*, two round breasts. *Ar éli a h-úetae* = *ar élar a h-úetae*, on her chest. *Map li rígoe* *rígoe-úipe*; *li*, colour. *Sgoeá* (better, *rgoitee*), gen. of *rgoet*, a flower; *rgoet*, choice, the best of anything. *úip*, gen., *úipe*, land, soil; *rgoet-úipe*, of choice land. *Óe'n mhuir rígoet na réoroe*, *óe'n típ rígoet na m-bláe*, first flower of the earth and first gem of the sea. I would here request our musicians to say would this line sing as well if written, *óe'n mhuir rígoet na réoroe* *óe'n típ rígoet na m-bláe*? *coih-cóimhul*, like.

*Séipeac*, pleasant, cheerful; *flaúgae*, of the armies; *cng*, a king; *ápo-éluóae*, of high renown; *com-éurpae*, prudent, judicious. *Óeacáe*, did go; past tense, negative of *éórim*, I go. In Waterford it is pronounced *de-óu* (very close); *ir é an t-am é mair* (*muna*) *n-óeacáe* (*n-óeac-ow*) *pe éairp*. *ni óeacáe*, did not die, *i.e.*, there never lived; *éilip*, Elizabeth; *éilip*, in Waterford, is Alice, *Seil-éigro*, of the white breasts; *beol-t-paoréamhul*, of the learned mouth.

*a b-pul le garpae*, all who follow the profession of arms; *le* is often set before nouns of trades, professions. O'Don. Gr., p. 312. *Uo élanm le rígoet* *óamair agur laroné*; *máire* *ni óonogáin*. *ni'í acé meargá*; *meargá*, in old writings, for *meirge*, inebriety; *carpa*, very probably for *catá*, gen. of *cat*, a battle; *cup cum catá*, to go fight with; *rlóe-éilce* (*éuillece*), of the augmented armies. *Coimla*, guards; *cleit*, dat. of *cláe*, a battle. *rábae*, plentiful.

*ni'í aip rílleao* *peoiplinge*, there is not the giving back of a farthing [as a tribute to any other power]; *rine* = *cine*, tribe, people; *poiméin* = *poiméin*, relief. *Óeúipóail* (*oo*, not, *toipal*, envy), without envy (?) *éuice* = *éúice*. *Abéit* [*as ceacé arceacé*] *éuice*, its coming as tribute to her. *Coimla*, guards; *pmoipe*, a knight; *poimoneac*, serious; *catáe*, of battles; *glac-féim*, of smooth or gentle hands; *gonae*, wounding.

*fabpa*, fringe, border; *acéuma*, transformation. *as cup acéuma ar ópóatóib*, reforming the hotel tariffs. (?) *Almáin*, Austrian Empire, *báe*, destruction; *ir aipgoe uile ar éatáir na cuimne*, *i.e.* *ar uile éatáir na cuimne*, on all the cities of the universe; *garpa*, mercenaries; *gypmair*, powerful; *gleó-éaparo*, active in battle.

*bannaróe*, plur. of *bann*, a band of men; *peoléumáe*—this word has the appearance of butchery, but I cannot find it elsewhere: *oo nro a b. m' d. gairp o f. peoléumáe*, her bands in Brazil commit butchery without much apprehension; *coiblae*, a fleet; *ciormair* tribute collecting; *fióéimair*, wrathful; *roglae*, plundering; *cuapargaeac*, collecting.

*maipge* = *maip*, pity; *caipée* from *caipb*, a ship; *car mhuir óe*, over the Tyrrhene sea.

*na-n-ae*, of the lands; *poimhpair*, delightful; *b-poogap-tae*, renowned (?). *Spéire* = *-pú* or *-pú*, pl. of *ppéir*, the sky; in Munster, pl. *ppéir*; *larpar* na *ppéir* *taóe* *ó*.

*lic-laeap*; *lic* dat. of *leac*, a flag-stone, and *litéar*, a place, like a place full of rocks. *gan po-gaba*, without any great danger to the English.

*Sopae*, a heating, a whipping.

*Óopmair*, inascible; *paoribó*, generous; *páit-bpéit* (*páit*, knowledge; *bpéit*, a judgment), *éóip-bpéacé*, of just judgments; *bpunnac*, pl. -*nnac*, a gift; *tabairt* pl. -*apca*, a present.

## NOTICE.

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Ու խորիւր թօ ժաօծիլճօռեաթ քա թօալ  
 ծան-լա մօ ժօռոյլլճաթ Է խր 1 ո-թօալմաթ  
 [ալ րէ] ; Զսլ ու մօ ճէլծօօլ (ալթեծօօլ)  
 մէ մ'մոռոյն ճօ Կօմիլլա ծա մեյլ ան  
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 քալլաճ ; թ քալլլլ քալլա, քթօ-Խրոռլաճ ;  
 թ լլլլլլլլ քալլա լլլլլլալլալլ ;  
 թ ման քալլա քալլալլալլ ան Զսլ ;  
 թալ Եանալլ Եալլոռոյ ճօ մօճալ, մառո-  
 լալլա, ալ քալլլլլլ թ ճա թ-ճօ թօ քաճ

ar b'aitinn doib an fathach, Cuimh Seairb  
a n-Deirnead. I' eol ceana, ar don de'n  
comhairiunnidhach: ceana i' do mian leir?  
Ara ar e-pean, fath mo cuimh do'n tiri-ro  
a comhlann leir: oir do eualaid me teir  
mór ar mór a neir, agus a óraoideadta  
agus ar a mímúintead. So denm, ar an  
caithneideoir, ní gnáth leir an uinne rin é  
féin do éile: agus mo comhairle duit gan  
buan uime: oir i' ríor anam do fghair  
uinne ar bít leir gan cur do' a comhairleib.  
Agus má tá súil agat-ra ppáin no  
comhach do éanaid leir, iadair mhe go  
toilteonach dá fghair eugac. Ná téir, ar  
an cumhal do bí na aice an tan rin, .i. an  
lomcúidead, Ingean fíorcuin, agus má  
bameann do'n oul ro buailfígear  
é; agus fahie rin, fghair mhe leir.  
Ar fiontuin, ar an fghairdead, dá m-biad  
a neir mar neir Heiculer do éoisead  
na fíleibte; agus a fghair, mar fghair  
Congcúlann, d'fheadainn-rí mo neir leir,  
gan clár gan time, agus fghair ar. Do  
fghair ar a imríde an fathach; agus com  
toic agus do éinidh fán toicim agus fán  
tuairgibáil rin, d'fheú go clann maili-  
reac ar an mnilte óis do bí a b-fóair an  
éinair, agus a duair go m-biad aige  
féin no go d-tuit[r]ead leir. An tpié  
donnair an fghairdead méad a fíorail, a  
duair de bhráirib ára, rocloira, nac  
buó leir i' gan comhlann teann, timnear-  
nac, leir a ceann. Feudaim an b-fuil rin  
de mheirnead agao, ar an t-adac. Adac, ar  
éadomonn. I' ann rin do ionnruigeat  
an d'ar rin a éile, mar dá leomán ligte,  
liomta, lánéalma; nó mar dá mactghaim  
milleadac, mór-uabáirac; nó mar dá  
ear fath-tuile ag tuirim a fghair a éile  
in don aill; nó mar dá fghairne meara  
mionghomac. Tienne fath ag ppáin,  
agus ag ppeirinn ag fghair de bairib,  
agus de d'páirib i' n-aghairib agus i' ngnu-  
irib a éile; fear eile, ag fghair de  
fghair fghair, fghair, i' n-méimib agus a  
n-aghair a éile, agus de ppeirib d'ana

deirnead i' n-íochair bhonn agus bolg a  
éile, gan ríor ag anghair, eis doib i'  
mó ar aruib coramlac buad ar fear  
reac n-uair de ló.

## VOCABULARY.

anfocraic, uneasiness: ná bíod rin, let not that be, 'na  
a. oir, an uneasiness to thee (*in its uneasiness*).  
Oir b. mé com vlear vuit, I will be as faithful to  
thee; biad for biad, or berú, fut. tense. Agus as,  
do'n=do an, to the anam, soul or life, claid,  
breast.

Treall, a short space; d' a-namir of their time, go  
r. r. f. pe éile, peaceful, quiet, loving, together or  
to each other; tracht air, talk of, do=élaoidéad,  
the unconquerableness; éad agus tuid, jealousy  
and envy. Ead in Munster is pronounced iad, but  
not like iad, them: let those who do not speak  
Irish get a native to pronounce these words for them.  
Adal, great. Pó'n=fá an, on account of the  
angail, great reputation, tair, renown, nean-  
cumirgíde, unbounded, very great, adac=fathach  
of the giant. [mil-bhráirac, with honied words.  
Do fghair(fghair) a mán, into the presence of his wife.  
D'air ceao uirpe, he asked leave of her (after verbs  
of asking, etc., ar is translated by of). Fúlang do  
(a fúlang do, or é fúlang do), to suffer to him.  
Leis do, ceaois do, let him, allow him, etc. A  
cumir fghair leir an b-fathach, to try his strength  
with the giant. Feú liom é, leir é, try me, him,  
with it (at it). O'Don. Gr., top of p. 313.

[Soemair, abstemious; O'R. This is not exactly the  
meaning here, sedate, pcam, temperate; an i' rin  
do fghairuim uair-fa, is this what thou didst pro-  
mise to me?

Baúil, a crozier; ar=(oar, by) an m-baúil, by Patrick's  
crozier; fghair=fghairuim; ní fghair do, I  
will not suffer, fghair, ostentation; we have seen  
this word meaning a fight heretofore. So fghair-  
uimne an bhráir, to the time of the judgment.

Bunac, dwelling; ppeirac, a stroller, but I do not  
recollect the word; ppeirac, straying, ppeirac,  
drunken; liomac, a great number, ppeirac, of  
places; ppeirac, regal residence.

[Cup fá ceao, to induce; ni é. do fghairfghairlead, fá  
ceao uair fá, your preaching will not induce me.  
See Joyce's Gr., p. 118, idiom 6. Tionnighac, a  
project, do cup i' n-aghair, to put in abeyance  
(into forgetfulness). Agus ní mó, nor; literally,  
'and not more'; adac ar m'ínnim, will I alter  
my resolution, go compac uam, until I fight.  
Joyce's Gr., p. 118, idiom 4, for uam, leir an apac  
rin, with that spectre.

[Bhráirac, excitement; do bain bhráirac meannam  
ann. Do bain=do buail, took; excitement of  
mind took [possession of] him. The author of  
Donac bairna na fghair, says of a runaway horse  
do buail ppeir [páir] i' d' tcam, a frenzy and a fit  
took her. By the way, O'R. writes ppeir for páir.  
fghair, white-land, leagac, steep, bairac bairac;  
bairac very likely=fghair-bair, and bairac,  
hospitable. D'pma gen. of d'pma, or d'pma, a  
ridge. Coll-éile of the hazel wood, viz.,  
Dublin. A little lower he says, adac an d'pma,  
the Field of the Ridge is now Thomas-street. I'  
iomda áit, it is many a place, an an-bairac,  
on the road, ar fghair an fathach, the giant thought,

enige rúige éabairt do, to do him a wrong. Enige rúige is still said in Waterford in this sense of wrong or injustice, as if a waylaying, or highway robbery; but instead of éabairt do, to give him, they say in Waterford a beanad air, to make upon him. Take particular notice of áit . . . an faoil. Ár=a which, y, an abbreviation of ro, sign of past tense, and faoil, did think. Before ar, the prep. ann, in, is understood : áit ann ar faoil, a place in which he thought. This expression áit ar, is so very common in the language that speakers and writers very seldom express the prep., but it is always understood. Take notice of it, I say; we will want it by-and-by.

[M] rarb ná ná baile ar gab tior : ár=a, which, and y, as before; the a is governed by oe understood (oe a ro gab) of those which he passed through, comharéa agus rígne, a token and a sign, tuisplána an uile é. of defiance to every traveller, viz., the sign-board. San Tomás, St. Thomas.

[P]ó'n am g-ceana, at the same time. Ro flaeta, of real princes. Seuo-bponnéada, gift-bestowing, tiorghar-fluas, the rabble. Seang, slender, or courteous; poe-aile, fine, spiritual, ar b'áitníú sóib an ríacá, did they know the giant; y eól éana, indeed we know him. Ceana, already, indeed, y eól, it is knowledge [to us], i. e., we know him. Cpeao ió mo man leir? What is thy wish with him? a comhlan leir, to fight with him. Míomhúnteaét, in pudence.

[C]eapúigeoir, a citizen. San buam uime=san buam leir, to have nothing to do with him: go taicteonaé, willingly; ma buameann=ma buameann, if he does meddle with him. De'n out ro, on this occasion, buairpúigeoir=buairear, he will be beaten.

[F]aire rin=fairey rin, along with that, moreover. P'acáann, I would try. Pa'n coicim, to the place, pa'n tuaragbail is a little strange; the meaning must be the invitation: it literally means character or report. Imile, a handmaid. Socail, arrogance. nac baad ri leir (aige), that he should not have her; tinnearnac, powerful. Tap a ceann, for; on account of.

[L]úite, in Waterford, lúite, applied to man, tall, pliant; macgann, a bear; eap, a catarract. Gúmhigne (grom), a griffin, mgne, claws. Aihapacai, spectators.

## AR ÉARCTANAÉO, NÍO GRÁO ÁR G-COMHARSAN.

An uairi vo éuiri ollan olúge ve na h-luaigib ceir air ári Slánúigeoiri cpeao vo óéanpá ré éum na beata príomúro vo íaoirpúgá, a túbairt an Slánúigeoiri leir, réacaint cpeao vo éeanglann an olúge, agus cpeao vo leirgeann ré ann; agus vo b'é a ípeasja "ní puláiri vuit vo tígeajma Dia vo gíadúgá leo' éiorúe go h-íomlán, agus leo' t-mnctinn go h-íomlán, agus leo' neairt go h-íomlán." Agus an rin a túbairt íora leir go m-buó príoi a éaint, véanad

vá íéiri, agus go maipheao ré. Ír é an ípeasja céana o' oípeann póir agus oípear éorúe o' aon uime vo beúeap aís íarparó comairle éum a anam vo ílánúgá, óiri an té a gíadúigeann Dia ní érebeann ré amúgá, marí tá a ílúge céillíre, vaimgean, agus an tígeajma, marí a veiri an t-easnaé, a vóimúgá na ílúge óo, agus a íuanúgá an póro íomíe. Acé an té ná veanann; an té ná cummúgeann ari Dia acé go neam-íumneamúil, agus go pánaé, agus vó íéiri rin, ná gíadúigeann é éuige ná ari aon éori, bréann ré ari íeacáirán, gan beannaéa a v-toíac ná a n-veirle aon gíim leir, gan beóúacé ná luacáé ann aon íompógá leir; marí, ari nóir na colna gan anam, bréann an t-anam gan Dia. Qui non doligit manat in morte, &c. Ír maipis ari an aóbari ían (vo aon-ne) o' íompoéa a ínnctinn ó Dia agus a bíonníac a gíadú ari aon íuo íaoi na bun; óiri vó éagmúir níí aon íuo buan, agus ían a éeanníac níí aon íuo íeapíacé. Ír uaró a éanníe maip, veirle, agus áileacé gáé íeacáíma. Ír é éuiri an tíadú marí éeóíamnn leir an b-fairge. Ír é vo bíonn túirínn ari an uime éum é íeim v'áitínt íeacé marí vo túg ré vo na beaéacáib. Ní íuip, ari mácairi na Macabeer; vo íuip íu b' marí a tá íu, íoíríeúgar beóúacé na beaéa vóib, agus ní mé a éum baill aon uime agáib: ní íuom an obair, acé le h-úgáíma b-fíacéar agus na talíman, áro íuagláig-éóíri na íumíne vo túg vo'n uime teacé ari an íaoígal. Ír ííoi vó íéiri rin b'é cáilíreacé a tá in aon níó íuicéiríge go b-fíul an cáilíreacé ío gan teóíma ían í-uicéirígeoiri, agus vó íuigí ían, íu ío a íuileann ré ári n-anpíacé. Sáróbíuor, éairíeíim, agus móí-íneap ní maipíu acé íeal, agus ari íuapíu ní íuacé agac íao ná íuac. Ír é an cáí ceana é a v-taob maipé agus íeipí na h-óirge; enígeann go íuacé agus íeacéann go h-obann íuip ari nóir bíacé na í-uapíacé a íuieann amac na lán áileacé an-íuú agus a íuieann ve'n

g-cuinn a máraic. I' mair pín uíunne agus  
 do gac nio 'ran t-raoḡal ro. Aét ní mair  
 pín do 'Dia: a tá pé a g-comhúiré do-  
 aḡairuigéte, air aon iméacó amán, gan  
 túir, óige, gan páir gan páé, gan toirac ná  
 oerige; agus ná iéir pín ní mealltar aon  
 uair iao ro aḡairuigéann é. A oerir Naomh.  
 Aḡairtín go b-fuil cioróe an uinne anfoair,  
 go g-comhúiréann pé a n-Dia mair nac b-  
 fuil páraim iomlán in feilb aon iuro i  
 n-easmuir Dé. Uíreacó a n-iaipir, agus a  
 n-oiróóá aḡac, agus 'na noiaḡ pín beró do  
 uúil an iuro éigin eile; nio a éairbeannan  
 go b-fuil feilb éigin ann a éugann páraim  
 fóirlianta iomlán, agus i' pé pín feilb Dé,  
 mair i' é feilb i' aoiré é. 'Diombuanar  
 agus mío-maire aon nio eile a g-comhúiré  
 le Dia.

A tá iáo ió oemineac aḡann ó na béul  
 féin, é ḡiáúuḡac; agus i' fupar aítne,  
 mair a oerir ollam naomha aḡuigéte (aon ve  
 na h-aítneacáir naomha) ḡur loiteacó go  
 oamgean oaconacó an uinne le peacacó  
 an t-pinnir, le ḡur ḡábacó a éur ve  
 uúalḡur oḡuann anoiracó áir g-cioróe  
 a éabairt o'n te tuilleann oim móir  
 ran é—úḡoair an uile mairéara agus  
 tobar an uile ḡiáú. I' beag ve uúacó an  
 uinne i' ppiúir a o'páḡail éum é oéanacó  
 ceannuúil air a ḡaolair air a éairuir  
 agus air a éungantóiré; agus oair n-oúḡ  
 níl aon uinne aca ran a g-comhúiré do  
 Dia. Sul a cumhúir do pinnir air do  
 leitéir a beir air tí a beir beó, do bi do  
 bjeir a meabair do Dia, agus 'na oiaḡ ran  
 ó éonnairéir an polur i' é a tá ac oóair-  
 eacó agus ac' oíon; agus ac' éongbail.  
 In ipso sumus et movemur. Nio leóir leir  
 an éomair pín do éur oir a o-taob do  
 éolna, acé an uair do bi t-anam veirte, oair  
 uair do éionnirḡann pé an meóan buó  
 éiréacóamla éum tu a éabairt air n-air-  
 ioncolnuḡacó áir o-Tiḡearna le n-air éan-  
 nuḡ tpe péin na páire raoiré an éne-  
 oamra a mallaacó a n-oamanta: agus 'na  
 oiaḡ pín, bponn oḡuann éiréacó na páire,

le bjeḡ na raḡamante a cuiréacó air bun  
 air áir n-aḡaró ran eaglar: oir ḡeibmío  
 cioral air an ngloir le bairte, cumar air  
 eirige, an uair a éiréamara, le aítuige; agus  
 cunḡann agus cabair éum fupiréacó buan in  
 feirbír an Tiḡearna air ptau na ngiár,  
 gac n-aon an a rige féin, le taúirge na  
 raḡamantiré uile. A b-foair na o-  
 tabairt ro, i' ó Dia do éiréacóe raḡ-  
 alta; mair an g-céara do éuro, do éú,  
 do neair, do fribal agus do maéur raḡ-  
 alta. Cipeacó tá aḡac, a oerir naomh Pól, ná  
 fupair? agus áir i' anuar ó áair na  
 poirle do éiréacóeann gac cioróacó  
 iomlán: agus ma 'reacó acó é an éiall do  
 mío-mair agus do éairmao? O! i' éuair  
 an ḡearán a éannan an Tiḡearna air an  
 té ná cumhúiréann air; air an té a luiréar  
 agus o'eriréar agus éairéar a ié gan  
 maoméam air go mior. "Nio cumhúiréa-  
 oair," a oerir an t-pairm, "air Dia do éom-  
 naḡ iao". Agus áir "do éairmaoair a  
 n-Dia do éug beóacó oirb." "Do iuneoair  
 mo oáome," a oerir Dia le béal an fáiró,  
 "ó oúḡbáil, do éiréacóair mipe, tobar an  
 uirge poiruúiré, agus do éḡaaoair oirb  
 féin oiréirge ná coméacóair bjaon". Páir-  
 oair i' baḡlacó ḡur ab í an éiréacó í a  
 o-taob go leóir.

[Tá éiréacó é an raḡal, i' oéine na  
 ran iairéacó na n-oamrao i' ḡoirma do.  
 An té a m-beir caíteam agus páḡail aige—  
 i' í pín maḡail an ḡiḡoirpéir—m h-áil  
 leir gan uúil nioiría, agus le beairéacóe  
 éigin amḡlic no amur eugéoiré, ḡiáú Dé a  
 uiréacó uacó, agus a oíol go veirge mair ḡeall  
 air uúil a m-bjeir: no muna m-beir pín  
 air a éumair, acé e íriol agus a o-teannra  
 aḡ an raḡal, mair i' ḡnaacó feirbjeiréacó Dé  
 a beir go mior, i' baḡlacó a n-áit compóir  
 o'páḡail a n-oóéur agus a ngiáú Dé ḡur  
 mioráir air ióméuacó a páirir.]

No mair air oíbir paróiréir na beóoanacó  
 ḡiáú Dé uair feiré air do éleacóair eile, air  
 luar no bjeiréacó do éannan; air do úiré  
 amuir; air do mío-mio; air t'feiré; air



nññ vo ðlaðonta; aji vo ðiaoi, o'æajjiaðo  
 aʒur vo ðuɹ amuʒað; ðuɹ ma'ɹ taʒuŋe  
 leaʒ ɛ iɹ ceanaŋiʌ leaʒ, o'ainuðeðm vo  
 ʒuɹɹiona, aon voðo ɹo nâ ʒɹiáð vo ʒuɹeɹuɹ-  
 ʒeðia. “Ŋi ɹeioɹi le h-aon uoime,” a ʒeɹi  
 an ʒɹiupotɹi, oð iŋaɹɹuɹi a ɹuaj an aon-  
 ɹeaðo; aʒur oð ɹeioɹi ɹuɹ nî ɹeioɹi leaʒ vo  
 ʒɹiáð no vo ɹeɹuðbiɹ a ɹuonŋ uoɹi Oia aʒur  
 aon ɹuɹ eile. Ŋi h-é an leaʒ æʒ an t  
 iomlân a tá uarð aʒur ni h-é an taob amuɹ  
 æʒ an taob aɹɹiʒ a ɹáɹuɹɹeann e. “ʒuɹ  
 aʒuaj áɹo iŋolað uom le na u-teaŋa æʒ  
 vo bi a ɹ-ɹuorðe a b-ɹau uam.” aʒur aɹiɹ  
 ɹoʒiann ʒuɹeɹ uɹiðŋ aɹi luʒo an oð  
 ɹuorðe. Ŋi iajɹiann aɹi a ɹon ɹuɹ ʒɹiáð Oé  
 ʒo u-taðajɹá ɹuæʒ o'æon ɹuɹ vo ʒeap ɹé  
 ʒum vo ɹeɹuðbiɹ; ɹóɹ buð ɹuʒa leiɹ ʒo n-  
 ueaŋá an oɹieaʒ muɹuŋŋ uo aʒur vo ʒuɹ-  
 leaŋŋ ɹé ann a ʒáɹluæʒo ɹéŋŋ, æʒ amáŋŋ  
 nâ ɹuæʒá ʒaɹ móð ann vo ʒion buð ʒeapɹ  
 a ɹ-coŋnuɹɹe a beɹ aɹɹ ʒuajll aʒur ɹuɹuɹ-  
 aɹɹe ʒum ʒɹiáð oé, ɹaɹi a buðeann an ɹuæʒ  
 ʒum na h-aʒann. “Oɹi iɹ ʒeall le h-aʒann  
 móɹi,” a ʒeɹi Ŋ. Ðbaɹɹtín, ʒɹiáð Oé a ʒlaʒeann  
 aɹɹeæʒ uɹiɹuðe na ɹuotʒán; aɹi ɹliʒe b'é  
 ʒion no ʒɹiáð no ɹáɹuɹ meapajɹða a beɹeæð  
 aɹɹ ɹuðal le uoime ʒo m-buð ʒeapɹ uóðŋ  
 a beɹ ɹuɹuɹaɹɹe a ɹ-coŋnuɹe aɹɹ ɹulleæð  
 aɹi móɹi-muɹi ʒáɹluæʒða an Tɹiʒeajna, aɹi  
 ɹliʒe ʒo n-ʒɹiáðeæðarðe Oia ann ʒæʒ nð  
 aʒur ʒæʒ nð a n-Oia, aɹi ɹon Oé aʒur ɹé  
 buð Oé. Iɹ ionɹuɹeæʒ aɹ ɹo ʒuɹi ab' é áɹi  
 n-ionæʒaj, aʒur áɹi b-ɹeðim vo nððeɹŋ an  
 t-ɹaʒoɹal vo ʒaɹbeáŋann ma támaoɹo in  
 ɹeɹlŋ na ʒaɹtanaʒða, a b-ɹau nioɹ mó 'há  
 aon ʒoɹuɹðe ɹólaɹæʒ ʒɹiáðŋaɹi o'ajɹeðe-  
 maioɹ leið-aɹɹiʒ oíŋŋ. Iɹ mŋic a beɹeæð  
 uoime, aʒur ɹaɹi ʒeall aɹi an uoanaʒeð  
 iŋaot, boʒ, ʒo n-ajɹeðeðo ɹé ʒlaonað aʒur  
 teap uoɹeðeðo' uiaða aʒur luɹiŋiðe éiʒin  
 ʒɹiáð leið aɹɹiʒ uo le aɹiðúɹɹ leiɹ ʒɹiáð Oé  
 vo beɹ ann, aʒur 'ɹan am ɹ-ʒeæðna nâ  
 beɹeæð aɹɹe æʒ a ɹʒáɹ. Oo bi móɹiáŋ vo  
 na naomáib aʒur nioɹi ɹuajæðaʒuaj aon aɹiea-  
 ʒeann uon t-ɹamál ɹeo; aɹi a ɹon ɹuɹ nî  
 ɹeioɹi a ɹiáð náɹi ʒɹiáðuɹiʒeapɹi Oia le n

ʒ-chorōe ʒo h-iomlān. 1ʀ é an comāiṛa, aṛi an aṣḃari ʀin, má tá ʒiṛaṣ Oé aʒac, tu o'fuipeacé buan iona ʒeiṛbír aʒ weanaṣ a comāiṛe, aʒ tátaʒe na ʀácuṛamante, aʒuʀ a comēdo a aṛeanta, a n-aiṛōeom iona ōioʀáʀam, leiʒe no eaʀbaṣo compōioʀo a beṛdeṣo aʒ iṛiṛiṛo tu o'iompoʒaṣo uaiṛo. Oioʀin é an uaiʀ a bṛeann ʀé le ʀaʀcʀin ʒo b-ʀuṛl no meom ʒlan, ʒo ʒiṛiṛōuʒeann tu Oia oʀ ceann ʒaṣ uṛe niṣo maʀ ʒeall aṛi ʀém, maʀ iʀ tóuʒe o' deanʀá aon ʀuo ná bʀiʀʀeá a ólʒe. 1ʀ beannuʒiṣe an ʀiṛn éʀeo, aʒuʀ le beaʒán aṛieaṣuʀ a tá ʀé aṛi éumari ʒaṣ aon uoime. Tuʒeann ʀiṛn aonoiʀ, aṛi an aṣḃari ʀin, ʒo b-ʀuṛl ʀé o'ʀiaṣaiḃ oʀiṛian Oia o' ʒiṛiṛōuʒaṣ oʀ ciomn an uṛe niṣo aʒuʀ áʀi ʒ-comāiṛa maʀ ʀiṛn ʀém aṛi ʀon Oé, anṛa ʒ-ceuo aṛe, maʀ ʒo n-oʀioʀuʒeann ʀé ʀém é; anṛa oṛaʀa h-aṛe maʀ ʒuʀ éuʀi ʀé cumaom oʀiṛian a éuṛleann ʒo h-iomaiṛeac é, aʒuʀ anṛa o-tʀieaʀ áṛe maʀ ʒo b-ʀuṛl ʀé ʒealléa uoiṛbʀin uo' éomilonaʀ na h-aṛeanta ʀo ʒo m-beṛo ʀiṛa táṛeṛeaniṛaṣ a laṛaiʀi Oé ʀan ʀaoʒal ʀo, aʒuʀ ʒo nʒlacʀaʀi aʀteac a nʒlóʀie na b-ʀlaṛeac aʒuʀ ʀan m-beaṛa ʀioʀiʀuʀe iṛa ʀan t-ʀaoʒal eile; beannaṣo a táimʀe aʒ iṛiṛiṛo oṛbʀe aʒuʀ uom ʀém tʀiṛ áʀi o-tʀieaʀiṛa iona Cʀioʀe. Amen.

## VOCABULARY.

CEIRT DO CHUIMH, OPT, to ask me, thee, a question :  
literally to put a question on me, etc. FEACHAMT,  
Munster form of FEUCHAM. DOIRIANN, does suit ?  
NI TÁIRIANN RÉ AMUZAÓ, he does not stray. DUL  
AMUZAÓ, straying, being lost.

tiannuāg, this is not a common word. Rian, a track, a mark; pianuāg, marking out. So pānāc, seldom; so neām-funneamānāi, carelessly. The *nā* before the verbs here = nāc; and the verbs, in the other provinces would be eclipsed. Chuge, at all: čuge nā ap aon čop, at all, at all. Čep of his. doinne = aoin neac, any one. Čaoi n-a bun, beneath him.

ni luaitē agat iao nā uait, thou no sooner hast them  
than they are gone; literally, not sooner are they  
with thee than from thee. *Διη δον ἡμεῶσθ ἀίμαι*,  
always the same; in the one pace.

ἔαθαι and πρᾶναι in this place signify want, or need.  
 Συρ ἔαθαι ἂν εὖτε οὐαλγυρ ὀππαίνη, that it is  
 a necessity (is necessary) to lay it as an obligation upon  
 us. ἢ βεας οὐ εὐαδ ἂν οἶνι ἢ πρᾶναι οὐ ἔαθαι,  
 it is little labour (trouble) that is a need (that  
 is necessary) to be taken with a person [to make him

love his relations]. *Dúas*, labour, toil. *1ṙ beas* an *uad* *ruair* *pé leir*, it is little trouble (labour) he had with it; *1ṙ beas* *o'd* (*oe a*) *uad* *ruair* *me*, it is little trouble I had with it (or) I took with him), literally it is little of its (or his) labour I got. *1ṙ beas* *oe* *uad* *an uime 1ṙ pharón* *o'páasail*, lit. it is little of the labour of (with) a person it is a necessity to get. Observe too, *o'páasail* (*oo páasail*) is a verb in the inf. mood. Speakers, and writers occasionally, make *o'páasail* one simple word, which they aspire at they would any verb in the inf. mood, and they put *a* before it, instead of *oo*, the sign of the inf. mood; *a o'páasail*.

*1ṙ beas* *leóir* *leir*, he did not think this enough; lit. this was not enough with him. *a o-eannta*, in difficulty. *mar*=*muna*: *cup amúas*, wasting. *1ṙ geall* *le*, it is like. *a beóas* *a'rubal* *le uime*, that one would have; literally, that would be walking along with a person. *Tuigse*, sooner.

### THE NATIONAL TEACHERS' MEMORIAL.

[About five weeks ago, No. 34 of the *Gaelic Journal* was ready to forward to the subscribers, but the Rev. M. H. Close, M.A., suggested alterations with regard to three of the articles, and as it is that gentleman who has been the means of keeping the Journal alive, I of course complied at once with his wishes.—Ed. G.J.]

The readers will recollect that in the Journal, No. 33, I asked for the memorial adopted by the National Teachers, in their Congress of 1874, for presentation to the Commissioners of National Education on the teaching of the Irish Language in National Schools. Mr. P. M. Egan, for the two last years Mayor of Kilkenny, with his wonted kindness, cut out for me from his bound volume of *Teachers' Journal*, the proceedings at the Teachers' Congress of 1874, and these proceedings, so far as they refer to the Irish language, I am proud to transfer to this issue of the *Gaelic Journal* instead of the portions excised. The National Teachers of this present generation will thus see what kind of men were their predecessors of fifteen years ago. I particularly invite the readers of the Journal to compare the Teachers' Memorial with the memorial of the *old* Society for the Preservation of the Irish Language. I mentioned, more than once, that on the founding of the Society in Dublin, I forwarded to them the Teachers' Memorial, with the signatures of five Southern Bishops, and those of 80 or 90 managers of National Schools, and that these formed the nucleus of the Monster Memorial presented to the Commissioners of National Education.

The adopting of this memorial by the Congress of 1874 was certainly the foundation upon which the movement for the Preservation of the Irish Language has been built. And it is to the National Schools its further progress will be due. I again beseech my fellow-teachers to study the language in season and out of season. In a very few years they can address the Congress in Irish. We now proceed to give (1) the Address of the President in 1874; (2) the Address of the Proposer of the Resolution for the adoption of the Memorial; (3) the Address of the Second; and (4) the Memorial itself.

The President said—Gentlemen—I find a resolution on the Irish language which interests me so much that I may be allowed, even at this late hour, to say a few words—I shall be very brief, because it is in the care of a gentleman whose name is a sufficient guarantee that it will receive that justice to which it is so eminently entitled, I allude to Mr. P. M. Egan. We are all Irishmen, and

however we may differ in religious belief, we can unanimously join in the glorious sentiment, “we love the land that bore us.” Yes, my brethren, this noble sentiment, coeval with the history of man, subscribed to by the Ashantee—“for the savage loves his native shore”—has always found in the Irish heart a response as vivid as the verdure of the historic hill of Tara, where once stood the palaces of Cormac and Con. Is it any wonder that the National Teachers of Ireland, while they teach in their schools, as extra subjects, Latin, Greek, and French, would not fail to ask to have the language of their forefathers placed on the same footing. The only objection I have ever heard against the resuscitation of the Irish language is that, compared with the English, a knowledge of it is of little importance. I certainly say that the Irish should not be taught at the sacrifice or displacement of the English; on the other hand I maintain it would be a great evil and injustice to allow the English language entirely to supersede and displace the Irish, and for the following reasons:—1st. The sentimental grievance of seeing the language of our forefathers die amongst us. 2ndly. In losing the Irish language we lose the key to the literature of a country so famed in days of yore for learning, civilization, and sanctity. In early Christian times, the most renowned colleges in Europe were found in Ireland, to which the youth of France, England, and Germany repaired for education. Even pagan Ireland bore a proud comparison with other pagan countries. Ollamh Fodhla, we read, gave laws to Ireland, 700 years before Solon legislated for Greece. This monarch's tomb has been lately discovered on the hill of Loughcrew, in the County Meath, by, you will be glad to hear, one of our Inspectors, Eugene A. Conwell, Esq., M.R.I.A., a gentleman who has earned for himself a high name as an antiquarian. 3rdly. It would be an injustice to the people of Irish-speaking districts, and to those teachers who, to their honour be it told, are capable of instructing in Irish, to refuse payment as an extra subject. I shall leave my friend, Mr. Egan, to describe to you the beauty of the language, and its importance as an instrument of mental culture and antiquarian research.

Mr. P. M. Egan moved the following resolution on the Irish language:—“That Congress respectfully requests the Commissioners to place the Irish language on the Result programme, to be paid for as an extra subject similar to Latin, and that a memorial to the Commissioners be signed by the President and Secretary, with that object.” He said—The business of Congress should be regarded as having reference in the main to these circumstances which improve the teachers' position in some material manner. But to confine our attention to the mere furtherance of our own interests, no matter how the interest of the country is consequent of them, would be unworthy of educationists who regard the pursuance of still higher motives to be one of the first objects of their mission. It is in this latter class of duties, which raises us for the time above the consideration of mere professional interests, that we should place the subject of the introduction of the Irish language into our schools; concerning which I have been requested by some of the leading teachers in the south of Ireland to address you. Our objects in treating of this question should be:—1st. To prevent one of the most ancient languages from being for ever lost. 2nd. To raise up scholars in the Irish tongue who would be able to translate the priceless manuscript treasures of Ireland. 3rd. To throw additional light on the history of England, Ireland, and Scotland. 4th. To give invaluable aid to philology. 5th. To popularize in a still greater degree National Education in Ireland. With regard to the purity of these motives, you will, I expect, receive my assurance that I believe the gentleman who first started this project

were actuated with no other, and that I in support of them feel cognizant of being true to similar principles. Some might imagine that we were going in for making the Irish language the spoken tongue of Ireland, but let no one entertain the idea that we are deluded by such a foolish, imprudent, and impossible project. It may be, too, that some would fear that any sectarian or political motive might have originated this resolution; but to reason so would be to assume that we understand nothing of the fact that some of the greatest men, belonging to all creeds and of all shades of politics, advocated a similar object; and that we were renegades to the cause which some of the greatest scholars who ever adorned England and Ireland upheld. To enter on a description of the beauties of the Irish language, its force and expressiveness in delineating the passions; with what nice variety it portrays the loves, the joys, sorrows, and hatred of mankind, would be too lengthy for this purpose. One of the ablest writers on Irish has said: Reckon how many names there are in Irish for a hill, how many words to denote generosity or penury, bravery or cowardice, beauty or ugliness; then try to match each of these with a word in some modern language, and the superiority of the Irish must be at once evident. But by considering its importance to philology as being related to the other Celtic dialects, our arguments will be more strengthened. The celebrated scholar Zeuss has proved that when Caesar landed in Britain, the difference between Irish and Welsh was so small, that an old Hibernian might be understood there, and also that the Irish and Welsh were identical with the Celtic of the Continent. How he solved this famous problem is most interesting. The Irish missionaries who founded Churches in St. Gaul, Milan, and Carlsruhe, while reading the Scriptures and the classics in these places, interlined the books by literal translations in the oldest Irish. These, Zeuss discovered, and from them he was able to trace the relations between Irish and the other Celtic dialects. There is yet a still broader basis upon which we might consider Irish, viz., as an Indo-European tongue, tracing its affinity to the Latin and Greek, and to the modern languages of Europe. Indeed some Irish scholars maintain that in many instances where there appears to be a close relationship between Latin and Greek, it is because of their derivation from the old Celtic. Now, when we remember the close affinity it has to the languages of the ancient Celtic nations, and that the names of the physical features of these countries belong to the Celtic tongue, the importance of such a fact to the antiquarian becomes quite evident. Even the antiquities of England cannot be properly or fully written without some knowledge of the Irish, since the early inhabitants were Celts, and named their cities, rivers, &c., from this language. For instance, the words Albion, London, Isis, Thames, and numerous others, may be all traced to Celtic origin. Nor till our ancient Irish manuscripts be all gathered and translated, can the history of Ireland be fully written. We all remember the story about Moore and the Irish MS. He was after publishing three volumes of his history of Ireland, when one day he took a walk to the Royal Irish Academy. He found Professor O'Curry, a gentleman who is lamented in every learned institution in the world, and who won such imperishable honours for Ireland; he found him with a number of the old books before him; upon which he questioned him as to their contents. After receiving some information he said, turning to Dr. Petrie, who was present: "Petrie, these huge tomes could not have been written by fools, or for any foolish purpose; I never knew anything about them before, and I had no right to have undertaken the History of Ireland." I will now, with pleasure, give you the dying words of a great

Kilkenny man, on the Irish MS. :—"This is the last will and testament of me, Henry Flood, of Farnely, in the county of Kilkenny. I give and bequeath all my lands, houses, &c., to the University of Ireland, commonly called Trinity College, Dublin; to hold in fee for ever. I will and direct, that on their coming into possession of this my bequest, on the death of my said wife, they institute and maintain as a perpetual establishment, a professorship of and for the native Irish or Erse language." And he will further directs that annual and liberal premiums be given for the two best compositions in Irish, upon some point of Irish History, &c.; and that all printed books and MSS. in the Irish language be purchased. In fact, in the language of Sir Laurence Parsons, Flood consecrated with his last breath these memorable records, and in doing so he was actuated by his favourite motto, *that nothing stimulates to great deeds more strongly than great examples*. Were we to take a lesson from Scotland in these matters, it might be the means of stimulating our energies and piquing us on the higher antiquity and the just superiority of Ireland. Scotland, on the representation of MacPherson, thought she had alighted upon a treasure in the poems of Ossian, and accordingly trumpeted her fame upon her new, though strangely-acquired glory. But Ireland need not resort to such measures; she can give the original side by side with the translations, and hand down her name in the world's history to be one of the oldest nations on the earth; and to possess, at a time when other nations were in darkness, a civilization which was then notably in advance of other European countries. Yet, all our resolutions on the subject would be of little avail, if we had not teachers capable of teaching Irish. As a proof that we have some eminently qualified to do so, the beautiful lessons in Irish are written by a teacher, Mr. Fleming, whose fame as an Irish scholar is well known, and who lately obtained a respectable prize from the Royal Irish Academy, for the best essay on various subjects which required a deep knowledge of the language.

Mr. Fleming said—Mr. Chairman and fellow-teachers, in seconding the resolution just proposed, having for its object the revival and cultivation of the ancient language of Ireland, I do not intend to trespass much on your time at this late hour of the evening. Addressing an audience of educated Irishmen, nay, the educators of those who will become the future men and women of Ireland, I am sure it is unnecessary to make use of any arguments to induce them to adopt this resolution. The language of the ancient saints, sages, kings, and heroes of their country; that language used by the Irish Herodotus in his great historical work; the language in which the celebrated Four Masters wrote their world-famed annals, extending over a space exceeding four thousand years; that language which, in our own day, has engaged the laborious exertions of Petrie, O'Donovan, O'Curry, of the great Archbishop of the West, &c., &c., needs not my feeble advocacy. Some say that Irish is a dead language. I deny it. I say, it still lives in song and story; in several parts of the country it is heard from the pulpit; at fairs and markets. We learn from the reports of the Census Commissioners that there are few counties in which it is not spoken by thousands of the inhabitants. Who can read Dr. Joyce's excellent book without being both delighted and instructed? and how much must the pleasure have been enhanced by possessing a knowledge of the language? How did Dr. Petrie and O'Curry obtain a collection of Irish songs and Irish airs? They travelled through the country once as far as the Isles of Arran, which is graphically described by the biographer of Petrie :—"A young man, or old woman, seated on a low stool in the chimney corner, singing an Irish song, O'Curry and Petrie on chairs, and



the rest of the audience standing. O'Curry first took down the words of the song. Petrie next wrote down the notes, corrected them, and lastly played the air on his violin, as he alone could play it." There are several in the ranks of the National Teachers able and willing to give instruction in the dear old tongue, to whom it would be a delightful task to come to the rescue, and I have very sanguine hope that the Board of Education will encourage them, by placing the Irish language on the programme as an extra subject. Mr. Fleming having been called upon to give them a specimen of the ancient language, recited a stanza from one of the Munster Bards in praise of the "Green Old Isle," at a period "when it was treason to love her, and death to defend," and concluded amidst great applause. The resolution was then put and passed unanimously.

TO THE RIGHT HONOURABLE AND HONOURABLE THE COMMISSIONERS OF NATIONAL EDUCATION.

#### *The Memorial of*

HUMBLY SHEWETH—That the system of National Education in a country to be complete, must encourage and foster the cultivation of the language and literature of the country; that in the opinion of memorialists the language and ancient literature of Ireland are worth cultivating, and that all the native orators of Ireland, as well as many others—some of them scholars of European reputation—concur in this opinion.

Archbishop Ussher pronounced the Irish to be "a language both copious and elegant." The Rev. William Shaw, in his Gaelic Dictionary, called the Irish language "the greatest monument of antiquity perhaps in the world." And in our day, Zeuss, and many other eminent foreigners, have thought the Irish worth learning, even as a dead language. Dr. Johnson says, "I have long wished that the Irish literature were cultivated." Liebnitz expressed a similar wish. Edmund Burke was anxious to have the vast manuscript treasures of Ireland published with translations exact and literal. Such a work, he said, would do honour to the nation. That, though a great deal has been done for Irish literature since the days of Burke, these manuscript treasures are still a "sealed book." That the Irish scholars now in the country cannot do more than edit the texts of a few of them, and that when these scholars have been taken from amongst us, there will be no others to carry on their work. Nor can any number of professorships in colleges and universities supply their want, unless the pupils in the primary schools in Irish-speaking districts are encouraged to learn Irish. To learn it as a dead language is very difficult, and though some men of great mental powers have overcome this difficulty, still, it is true, that nearly all the Irish works published were edited by persons who had learned Irish in boyhood, and whose circumstances would not permit them to become Irish scholars, had they been brought up in exclusively English-speaking localities, and it is by persons of this class that our literature must hereafter be cultivated, if cultivated at all. That learning the Irish language would in Irish-speaking districts be a great help to learn English. The pupils who speak Irish well, are, as a rule, quick and intelligent; and, on the other hand, the most stupid children are to be found in localities where the Irish is dying out. The parents in these localities have not English enough to convey their ideas, except such as relate to the mechanical business of their occupations—hence they are not able in any degree to cultivate the mind of their children. On this point Professor Connellan writes: "The more Irish is studied by the peasantry of Ireland (it being their vernacular tongue), the better are their minds prepared and their tastes formed to learn and

understand the English: this assertion I myself can vouch for with positive certainty. And the Rev. Mr. Bryce, one of Her Majesty's Inspectors of Schools in Wales, says—"Practically I do not find the Welsh language is any real difficulty in the working of a school. It is a fact, that *ceteris paribus*, the percentages of passes in Welsh schools are very little, if any, below those in the English-speaking districts. When it is considered that very many of these children have been in school only a short time, that they knew no English when they entered, and that after school hours Welsh alone is spoken, I often wondered at the proficiency with which some of those poor Welsh children read English books."

That memorialists hope your Honourable Board will encourage the study of the country's language, by paying for the teaching of it in Irish-speaking districts, as an extra subject, the same as *French*, Latin, and Greek, and by publishing an easy lesson book in Irish, with a few instructions for learners. *The pupils who desire to study the language will then have facilities for doing so*, and some of them will hereafter be prepared to take the place of our present race of scholars in editing the manuscript materials of Ireland.

### PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

*Tout*.—A fit of sickness, a turn of illness. She had a tout; she is a touty lass, that is, subject to fits of sickness. Denis M'Auley being asked by his master what kept him so late from his work one morning, replied that Maryanne had a tout last night. In this case, however, it turned out that it was a youngster his wife, Maryanne, had.

*Sunk*.—A little bed on the floor; a shake down to lie on near the fire for an invalid. I am lying on this sunk; I have got a balsam (load) of cold.

*Goping*.—*ó* is long. The sore is gope-ing, that is *bedging*, the matter is running out of it. A goping also means the full of the palms when fingers meet, as in lifting potatoes or meal.

*Furn*.—The term for the downy or little hairy things that grow on ordure, filth, &c. Also the scruff (scroof) on a milk vessel, urinary utensil, and so on.

*Beet*.—A bundle or sheaf of lint, that is, of flax.

*Boon*.—A number of people, as a boom of lint (flax) pullers. This is evidently the Irish *buíóean*, a troop, company, crowd, multitude.—O'R.'s dict.

*Boyarks*.—The name of the ties or straps put on trousers just below the knee, like a garter. Used in Co. Down.

*Slípe*.—A sort of slide for drawing out turf from a peat moss, or for drawing lumps of stones out of a field. It is shaped like the capital letter A, with its legs at base joined, or like an isosceles triangle, having a line across middle parallel to base.

*Clash*.—A tale-bearer. He is a great clash. I'm no clash. I don't be clashing. It has the same root as *claspóeádo*, hearing.—O'R.'s dict.

*Saish*.—a long. Said of a staid, nice, tidy woman. She is saish and clean. Stately in house.

*Gleyky, gleyked*.—Inattentive, slack, negligent, not minding work or business. You are gleyked in the hearing. Said when you don't pick up what is said to you.

*Banins*.—The white flannel jackets worn by the Killeel and Mourne men, Co. Down. In Co. Waterford they are called vest bân.

*Pinnad, pínede*.—When load bread is broken and boiling water is poured on it, and covered for a while, it is called pínad, and given to babies or others.



*Posset.*—It is made of two milks—sweet and buttermilk. The sweet when boiled is poured on a little (bláéac) buttermilk. Another way is mix half-and-half of the two milks and boil them.

*Cottered.*—You are a (all) cottered, done up, wearied. This is in use in Counties Down and Antrim.

*Yucky.*—Itchy. He is a (all) yucky. Used in the two counties.

*Stelk.*—A necessary fittage. You are idle for stelk now. You can't fetch water, as you have no fitting vessel. You have no spade to dig, hence you are idle for stelk.

*Baac.*—The stick that crosses between the two sides of a couple in the roof of a house to keep them firm. It is evidently the Irish báe, a stay.

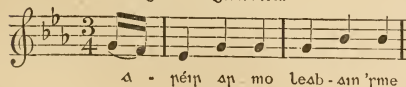
*Hurt'l'd.*—Hampered in a small place, closely packed in. My bed was hurt'l'd up in the corner of the cabin.

## sígle ní şaöra.

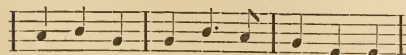
The following, composed between 50 and 60 years ago, is the latest song to this air I have seen. It is supposed to have been the composition of Father James Veale at that time, the good and patriotic P.P. of Kill and Newtown, in the County of Waterford. The tithe campaign was then raging, and there was a general election. The P.P. of Dungarvan, Dr. Foran, took part with the nephew of the Duke of Devonshire, the Honourable George Lamb, I believe, and Dr. Flannery, the P.P. of Clonmel, with Mr. Bagwell. Having lately repeated the ditty for the Rev. D. B. Mulcahy, he said it would be a pity to have it lost, and therefore, to preserve it, I insert it in this issue of the *Gaelic Journal*. I give the Munster expressions in every instance—these being used by Father Veale.

In most of the songs, both Irish and English, written to this air, the second part of the verse was longer by one line than the verses of our present song, corresponding with four bars of the music; and the air was lengthened accordingly. With this exception, the setting given here is that sung in Munster; and it will be observed that it differs considerably from Moore's setting for his song, "Oh, had we some bright little isle of our own."

## sígle ní şaöra.



a - réir ar mo leab - ain 'rme



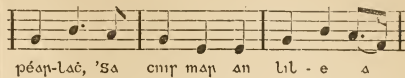
a maé-naíh trém neul-taib 'Ran ríş-bean oob



aoib-in-ne éur-líng ó e-ba; bhí a



cua - éa lei rşaoil-te şo tróp-al-lac



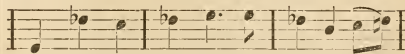
préar-lac, 'sa cnip marí an lile - e a



o'fár-an şac réi-le. bhí a şuaróe marí na



caoir - a 'ra şné marí an rór, a



óá mal - a élaon ar a şlé-porş şan



éeo Sí aş réin - in a beap-ra ar



éao - aib şo meao-şac ş'raib eí - ne 'rú



buaró-te şe Síş - le ní şhaóra-ş.

## I.

Aréir ar mo leabain 'rme a maénaíh trém' neul-taib

Arí an ríş-bean oob' aoibinne éur-líng ó ébá;

Bí a cuaéa léi rşaoil-teao şo trópallac, préaílac,

'Sa cnip marí na lile a o'fárann şac réile

Bí a şuaróe marí na caoir 'ra şné marí an rór;

A óá mala élaon' a' a şlé-porş şan éeo;

'Sí aş réinn a beaíra arí éaoaib şo meaoíac

Şo raib eíne 'rú buaróte aíge Síşle ní şaóra.

## II.

Oo éur-uéar 'na conne 'roo beannuigear şo réin 'rú,

Mó hata oem' baéur a' o'umíluigear şo préar 'rú;

‘Fìorfhigear fìor a h-ann nò cà p’loine  
n-ari oíob í :

An í Venus bain-óe í vo éipearḡairi na  
mílte.

An tú ‘Oíob, no lúno, no Pallas bean ḡioróe  
No Helen ó’n nḡrígis vo eus léirḡḡuor  
na ṽraoi,

‘Nò an fìinne-bean beupac ṽḡaoṽan ḡac  
maḡḡie,

N-ari b’annm tì éipe no Sígile mí ḡaṽra.

## III.

‘Sé éipe fór m’annm, ṽr aomḡḡim vo Sígile,  
Cé eui éipeleac na méipeleac, Ríḡ ḡaḡron ó  
éḡear me.

Ár o-ceampoill ḡur leaḡaoari ṽrṽr ṽḡairic  
ḡur oíbir

‘S ár n-áirḡunn oá léigeaṽ ùunn coir  
ṽḡairice ḡur oíge :

‘O’foirḡḡear ḡo eiróṽa ḡo o-támḡis an t-am,  
ḡur neairṽḡis mo ḡaolṽa ṽḡur o’aoṽḡis mo  
élanm,

ḡo o-támḡis ar ṽaoṽ-ṽeari mo fém-ṽeari maṽ  
oíḡie,

Sé ‘Oóinnall ó Conall, mac Sígile ní  
ḡaṽra.

## IV.

‘Sa Sígile na ḡile, na fìinne, ṽra féile,  
Aomḡḡim tú coiróce ḡur tuḡaim vuit  
ḡéilleaṽ,

Acṽ pécṽḡis an ceirṽ ro, ṽra bí-ṽe liom  
bṽeḡac,

An b-ṽaḡaró ‘Oóinnall ṽa éunḡanta an  
cúṽra vo pécṽeac ?

‘O beṽḡim mo bṽaṽari maṽ ṽemim ar ḡac  
ṽḡeul

ḡo ṽḡiobṽaró tar ṽḡiúé éunaim anall an  
repale

ḡo m-beró an éaom-ṽuit oá ḡleup ṽí aḡ  
ṽemim ḡo meaoṽac

Aḡur Parliament ḡlaoróte aḡe Sígile ní  
ḡaṽra.

## V.

‘Moi b’ongnaṽ liom fém mo fém-ṽeari  
meari ḡioróe

‘Oa o-ṽreḡṽeaṽ an cúṽra a’r oá meubṽaṽ a  
éḡioróe

ṽrṽe ḡac ḡalaṽie méipeḡis vo éḡeḡis é ar oíob,  
‘Oo bóṽail le meac-ṽuit a’cui beacṽaṽ ar  
ḡac ṽiol.

Bí an ṽaḡairic ṽuarṽán ann o ‘Oun-na-mṽaṽie  
ṽari

ṽlannṽḡra éluain-meala aḡur tuilleaṽ  
be’n élaṽi

Nár náipeac an ḡnó oíob a ḡ-cúl éaṽaṽic  
vo’n oíḡie,

Tá a comṽeaṽ ḡéipeannim veto ó Sígile  
ní ḡaṽra.

In the stanzas I., IV., remm is pronounced as if written  
reimint. In the vocabulary under the sermon on  
charity, there are some remarks on the particle vo when  
placed before a verb beginning with a vowel or with p.  
The o of vo is omitted, and the v with an apostrophe  
joined to the vowel or p—*this* letter being aspirated.  
Speakers and some writers, as was said, take the v’ with  
the word after it as one simple word, and aspirate it after  
a letter that would aspirate the simple word. In the III.  
stanza in ḡur o’aoṽḡis, the v is aspirated after ḡur,  
whereas in o’foirḡḡear the o is not aspirated, no  
aspirating letter preceding it. foirḡḡis, be patient, is,  
I believe, pec’iar to Munster.

eaṽṽra air an ḡcolóḡis aḡus air  
an nḡruaḡac ruaoṽ.

(Air leannim.)

‘O’fan an ḡcolóḡis annṽ an moṽe ṽin í  
nḡari o’uari an éluḡis, acṽ air níṽḡlaṽ oó,

éamie ré éunḡe fém aṽṽr ó’n ḡ-ṽioṽḡuaṽ  
uaṽṽṽac bí ṽ-a éḡioróe le ṽanṽaṽ ṽomṽ

an m-bṽeic áóḡal o’fóḡari an ḡruaḡac  
Ruaoṽ no éui maṽ leaṽṽiom aṽṽ. “Ní

ṽéanṽaṽ-ṽa aon voṽaṽi vuit,” ar an  
ḡruaḡac Ruaoṽ, aṽṽ a ṽaṽ ṽeucain ḡruama.

“ṽṽeab aṽ’ ṽuire ḡo ṽeoṽṽaṽ vuit na  
ḡeara éuiṽrṽ me oṽṽ. ‘O’eiṽḡis an ḡcolóḡis

ṽ a ṽeapam, aḡur vubairic, “má’r áil  
leaṽ é, imṽṽ oam éṽeaṽ iao fém ó naṽ

b-ṽuil vut uaṽa aḡam.” “ṽr ṽior,” ar an  
ḡruaḡac, “ḡo ḡ-aiṽrṽo tu ṽṽioṽeaṽ

oam meacṽo-ṽa aṽoṽ; aḡur ná bróeaṽ aon  
meaṽḡaṽ ná meapacumme oṽṽ ḡur b’iao

ṽo m’ oṽoṽḡe—ṽior ṽ’ṽaḡail oam eia  
ḡoro an long óṽṽ, eia máṽṽ an t-áeac

‘O Dubṽa, aḡur an cloróeaṽ ṽoluir tá aḡ  
en nḡairḡróaṽ ‘Oḡ annṽ an ‘Oóinn t-ṽoṽṽ

vo beic aḡat ṽomam aṽṽ an láṽaṽieac ṽo lá  
aḡur bṽiaṽam ó n-vui. Slán leat. ṽr

iomṽa bóṽari cam aḡur oṽipeac ṽomac.”

An lá ari na míriac, le forsaile an lae, bí bean na Sgolóige go dúctmaectac ag fagaíl lón ullam ó'a feari pá comairi an boctairi. Cuairí pí amac ari an b-paitéé, tós ríac fáda ar a póca, vo leig leir an nsgairé, agsur gláouúis go h-áiro uairi no óó. Búó g'eáirri go v-támic cúice eac caol donn ari a íaib ríuian agsur oiallari. Ó' fan an Sgolós ari a íoeíacé go íoeíoeac ag ríul le n-a h-míteacé. "Ír míoio vuit beiré ari ríúbal;" ari a bean, "mo beannacé leac; go n-eípiúg ó'airteari leac: agsur go v-tigirri ari air r'lán." Óo léim an Sgolós ari mium an éapuil, cúg póg ó'a mnaoi; le n-a linn ríu éuit íriar veóí o n-a ríúlib, agsur ígaolí ré cum an boctairi. Óo íuoit an t-eacé comí luaé leir an nsgairé, agsur ní íeavari an Sgolós an

[illegible]

o-tniui—an Sruagac Ruaò, an Sairgíóeac  
 Oς, agus me féin; agus gíó b'é an Sruagac  
 Ruaò an té b'óige óinn, bí ré suimíar,  
 glic. Sántaig ré le h-aimrii fáda an  
 cloróeam poluir tá ag an nSairgíóeac Oς,  
 aét vo bí píoí aige naé pérofeacó ré é fağail  
 gan mo éonnam-ra. Ír beag an fonn bí  
 oim-ra aon eugóhí vo deunam ari mo óeari-  
 briaíar, óri nioi iugne an feari gíódmari  
 oíogbáil ari bíe iuaní oam-ra, agus ír  
 iomóda céim suair-beaiteac éui ré óe ari  
 feacó a faoğail. Teagmair an Sruagac  
 Ruaò oit-ra, o'imrii ré oírlige leat, le  
 munngin tpe n-a élaon éoiuib go  
 m-b'féioiri leir a óúil o'agairte ari an  
 nSairgíóeac Oς, agus éum na cipéce céatona  
 o' fuaotuis ré ári n-mgean uamh-ne. Tá an  
 Sairgíóeac Oς 'n-a éomnuide i n-Oúin  
 láioiri óá míle ar ío, ag a b-puil ballaíóe  
 no mírta ároa o'á éiméioluğacó, agus  
 leat ariúg oíob bíreann oiağúin pical  
 faoa ag faipe, agus ír uaébaíac an nro  
 peairis vo éui oia. Má beiuo riao oit  
 íorparó riao aó' beaúig éu, aét má'í féioiri  
 leat teaét raoiri ari'éáo lá agus an oia  
 lá, ní' baogal oit ar íin amaé. Ír ionao  
 teaimmáin é ío tá ag an Sairgíóeac Oς,  
 agus ní lámhá aon uinne uol anaice an  
 tige náé b-puilatneamúil vo na oiağúinib.  
 Eirig ari óium an éapull iuaúig tair-  
 beaíarí uoit, agus beaíaró ré éari an  
 ngeata éu. Má bíreac aon teannta oit i  
 o-taoó a b-peicpíó tu, aét abair i ngué  
 áro go o-teaíomigeann an cloróeam poluir  
 uait, agus íorí o'fağail cia gíoro an long  
 óri, agus cia máib an t-áeac O'Duboa.  
 An móill ír lúga náé oéim 'n-a óiaig íin,  
 aét iompoig ari vo éúil, agus bpoíomig leir  
 an mhéto oéitíur o'feaoíaró tu éari n-aii.

Fá éeann beagáin laeéao eile, ari éeacé  
 vo'n am ceapúgíte, vo gíuair an Sgolóς, go  
 meirneamúil guí éámie ré go h-imíol na  
 b-palaróe vo bí éiméall an Oúin; époé an  
 éapull a éeann, agus éug go íonnmari tui-  
 lóς éaipta aiteac. Oubairt an Sgolóς go  
 boib teann an cloróeam poluir vo éabairt

éuige amaé, agus ínníin vo cia gíoro an long  
 óri agus cia máib an t-áeac O'Duboa.  
 Éui na oiağúin ígíeao íoéimari aita, agus  
 gíó guí éugaoari iaiiáeo buileamúil ari é  
 ílugaó, éar ré éari n-aii, vo gíioíraig a  
 éapull óá íiuiú, agus éuaró o'aon léim  
 amán óí cionn an balla ari an taoib eile,  
 aét bipeaoó óá éoií oéiuó an éapull.  
 O'imtíg an Sgolóς íoime, agus bí ré ag  
 caiplean áari a éeile le tuitim na h-oróce,  
 gan leónao ná goipeuğacó, lán o'áer. Buó  
 luaéğáíeac bíreaoari go léií pá  
 tpiáamíacó na ílúge 'nari iugne ré a gíó.  
 Éuall ré ari Oúin an Sairgíóeac Oς an oia  
 lá, agus ní luaite bí ré ari taoib ariúg vo'n  
 páil ná leig na oiağúin bíeíre gíámíamíla  
 buó meara go móí ná aon nro vo éualaró ré  
 iuaní íoime íin, aét éámie leir, ari gíiem  
 an amma, teéaoó go éuipe munntií a éeile.  
 "Beíó na oiağúin uile 'n a g-coolao i  
 n-oú," ari an lúg leir an Sgolóς ari máiom  
 an tpear lae, "oíi táro íao tndíte  
 ó beí ag faipe vo ló agus o' oróce an óá  
 lá éuaró éari, agus ní moiteoéaró íao éu  
 ag uol aiteac. Oéan éeann ari o'agáíó ari  
 an n-Oúin, agus gíeabairi gac níó tá o'ear-  
 buó oit. Lean ré comáile áari a éeile,  
 agus íoíí euipeao aon toimeaig ari. Bí  
 íuan tpiom ari na n-oiağúinib, agus gíó guí  
 íatail ré ari éoií cín oíob, tpe tíoíúig,  
 níoi euií an t-aimíró eoií vo

(Le beí ari leannim.)

pátoirig ó briaín.

## VOCABULARY.

Ceann-paóapeac, adj., far-seeing, exact, particular. This word is not given in any dictionary, but is used amongst the people in West Munster.

Thámie pe éuige péin. An idiomatic expression signifying that he recovered his (lost) strength or energy.

Seannao, -paró, and paíge, pl. id., s.m. surprise, a fright, confusion (pronounced seannao in Munster).

Agair, inf., agao and agair, v.a., revenge, reprove, plead, challenge, beseech, claim. Náí agao Dia oit é, that God may not revenge it on you; a óúil o' agair, to revenge his mind.

Gíem an amma, on the pinch of death.

Éndíte, adj., fatigued, worried (not found in dictionaries, but spoken in West Munster.)

Go n-éirig o'airtear leat, may you succeed in your journey.



Creao 'do t'ug p'á n-veapa 'óit e'rim 'do 'éanam? Why did you do that? The word p'á n-veapa is used in this sense in some parts of Munster at the present time.

Teannca, ind. p.p., joined, closely pressed or tightened together; neac á o-teannca, one in a straight, or in jeopardy.

Teagm'ur, s.m., an accident, a chance, a venture, a meeting, a contingency.

Ionao teapmann, a place of safety; teapmann, a shelter, a protection, a sanctuary.

Spior, -paó, v.a., encourage, provoke, rake up a fire.

Suaibearcaó, -aige, adj., perilous, enterprising.

Sacail, v.a., to tread or stand upon; 'so f'acail'ar a'p á 'c'oir, you trod or stood on his foot.

Lácaireac. This word has different meanings: bí pé Lácaireac, he was present; it is also used in this sense, 'p' a'p an Lácaireac 'ro 'do f'ág'ar é, it is in this place I left it.

Tionóig, gen. -ge, pl. -gíó, s.m., an accident; 'p' móp tionóig 'o' m'ic'ig a'p, it was a great accident that befel him. This word is not given in any dictionary, but is in common use in West Cork.

### máire ní 'óhonozáin.

Our readers will remember that in No. 31, there was given an elegy on her brother by M. n 'óhonozáin. The copy from which our transcript was made was very imperfect, but we had no better. I now find among my papers another copy that I took down at an early period of my life, from the dictation of an old woman. It would furnish some various readings; we pass over these for the present, but we give a couple of additional stanzas. In fact it would appear that the caoneac was made up of two: one composed at Dungarvan, where the brother was waked, and the other on a visit to his grave, very probably on the patron-day of Enocbuíóe. I again appeal to all patriots who can help us in any way. Future generations of Celts will be thankful for every scrap we can preserve for them. We can talk more than the Welsh and the Gaels of Scotland. But when it comes to work—"that's quite another thing." It would appear that there was quite a crowd around the grave when the keener arrived, very probably expecting her to say something.

A'p uet lo'pa C'p'io'rt a'p Muipe,  
Deanaio p'lig'e 'óam 'éum luig'e a'p m'uil'linn,  
Ma'p 'p' liom p'eim 'óá 'éao' na lice,  
A ciúim'ar a meá'óon, a lá'p'p' 'p'a h-im'iol:  
Acá m'én'p'li'p' go 'oao'p' p'ú'ca cu'p'ia,  
Séam'p'p', mac 'vé'ó'ionac na cloinne.  
'Sé 'élo'p'p'm 'ó'á p'áó ag lu'et 'óám go m'ime,  
An linn bíonn lán na'c f'ulá'p' a leig'ion.

M'o 'épeac f'aoa 7 m'p'ao'p'p'p'e nem'ineac,  
'p' veap' 'éio'p'ao' cu'lar'ó 've'n b-p'air'p'ion 'p'o  
ciúim' vuit,

'Do bea'p'p' hata g'p'eanta ció'p'ia,  
Stoca 'óéan'p'aimn p'éin le g'naoi 'óit;  
Ap'án a p'ú'p'p'ao' á 'éuro mine t'p'é p'í'ooa,  
Nó má p'ú'p'p'ao' go b-p'aim'p'inn le p'íon í;

'p' oam ná'p' b'ion'g'ant'ur a'p g'p'p'p'p'ao' mo  
g'naoi vuit,

'S go b-p'uil mo 'éumann in 'óá g'p'p'p'p'ao' no  
t'p'í vuit.

Conna'p'e-p'a lá tú á g'p'p'ao' 'p'a 'óalta,  
'p' nio'p' b'ion'g'naó liom 'vo 'éaann 'óá  
ng'eal'p'ao';

'p' ion'ó'a p'ep'ar coilé'p'p' g'léig'il a'p hata,  
P'ep'ar buata'p' a'p c'p'p'p'ao'-p'p'p'p'p' g'p'eanta,  
P'ep'ar mó'p'p'p'p' lá p'ao'ao'ig a'p p'ait'e,  
P'ep'ar 'o'p'le in am p'ur'óte 'óá 'éait'eam,  
P'ep'ar g'una líonac 'p'a lá'mac go tapar'ó,  
P'ep'ar ma'p'p'a 'o'f'ia'óac p'aoi p'liab le ca'á'p',  
P'ep'ar clo'ó'im' c'ú'm'p'a a n-óú'bla 'óang'ion,  
P'ep'ar taga'p'ia á 'éu'p'e i g-c'ú'p'p'p' le ceann'p',  
P'ep'ar l'arone leu'g'ao a'p béa'p'p'a 'éap'p'p'p'g.  
P'ep'ar m'ín-p'p'p'p'p' a'p 'éaom-'é'uit 'vo p'p'p'p'p'p'ao',  
'Óar a n-óéan mo beul-'p'a 'vo lab'p'p'e  
Bí an méro 'p'm bu'ó'ne 'na líne ag t'á'á'p'.

### NOTES.

E'p'li'p, I do not know exactly. meá'óan is the Waterford pronunciation. The i in linn, a pool, is pronounced as i long in English; the e in leig'ion as i short, a leig'ion = i 'vo leig'ion, to give it vent. I am not sure that the couplet ap'án, etc., is correct; meal for bread required to be fine, certainly, but I do not see the force of nó má. Nor am I sure of in 'óá, the next line but one. 'óá ng'eal'p'ao' á 'éaann, means that her brother's head might well be blanched, all the fine members of his family having died before him. The ó in 'éio'p'ao' and ng'eal'p'ao' is pronounced as é in Munster, and the g in p'ao'ao'ig as g; l'arone is pronounced as if written l'anne.

mo g'p'p'ao'-sa mo 'ó'a.

MY GOD IS MY LOVE.

Tao'g' g'ao'ó'ala'c 'p'o can.

### I.

M'o g'p'p'ao'-p'a mo 'ó'a,

M'o g'á'p'ao, mo l'ia'g,

M'o g'p'p'ao' g'eal mo T'ig'eap'p'a t'p'í'ao'p'p'ao';

M'o g'p'p'ao' m'li'p' C'p'io'rt,

'S g'p'p'ao'aim uile á 'é'p'ó'óe

M'o g'p'p'ao' a'p p'ao tu a R'ig' na g'ló'p'e:

M'o g'p'p'ao'-p'a 'vo p'í'ul

M'o g'p'p'ao'-p'a 'vo p'í'ub'al.

M'o g'p'p'ao'-p'a 'vo 'é'li 'h'oo comá'c'a;

M'o g'p'p'ao' tú le p'onn

C'íó tá'm bun-'o'p'-ciomn(1)

'Sná veap'p'p'ao(2) mo 'éú'ma 'vo 'vo comá'p'le.

## II.

Mo ghláo-íra do naomh,  
 A n-óileadó 'íra ngnímh,(3)  
 Mo ghláin beapta-baoir'(4) na h-óige.  
 Mo ghláo-íra do ólíg,  
 A bpeáðéacé 'íra bpið.  
 Mo ghláo-íra fá éirí do fompala.  
 Ár beápnar(5) veo' muágal,  
 Le rglabacé an oiaabail,  
 O'pás rin gan éiall me a rtoíu óil.  
 'Sa máizirteí na g-claí  
 Go mábac do muí,  
 Slánuíð-í, a 'Óia, mo móir-luit.

## III.

Mo ghláo-íra go léir,  
 Do mároé 'í do méir,  
 'Soo ílátaí mo meultan eoluir,(6)  
 Baupioðgan na n-aingeal,  
 Baupioðgan na n-aprtaí,  
 Baupioðgan na b-flaítear óíróa,  
 Baupioðgan an t-ionuir,  
 Baupioðgan an t-íoluir,  
 Baupioðgan na g-cíor na g-c'íóinnneac,  
 Ár baupioðgan na n-ghlár;  
 1 n-am rgeimle an báir,  
 Mo cpann-oín(7) 'ímo ghláo-íra an óg glan.

## IV.

Mo ghláo tu-íra, átaí,  
 Neamhó(8) na n-aingeal,  
 A blát glan na b-flaí 'íra n-aoibneac;  
 Mo ghláo-íra do leaca  
 Áluin gan áitir,  
 O'áitir do áeap lé caoineac,  
 Mo ghláo-íra do áeapíð,  
 T-áíur ár t-áitíur  
 Mo ghláo-íra gac acé veo' ólíg-í  
 Mo ghláo-íra gac ága,  
 Cíabéacé do áitíur,  
 Áó ghláo 'íur do áitíur loíra.

## V.

Mo ghláo-íra na h-úirí  
 Neamhó ro do éirí;  
 Mo ghláo-íra do éom, do élóú gcal;  
 Mo ghláo-íra do éiréac,  
 Fáíre na réac  
 Mo ghláo-íra vé meim do móir-áé.

Mo ghláo-íra do áeapíra,  
 Áo páir rin do áeannuig,  
 Mo ghláo-íra do áeapíra éolmáí  
 Á loíra na b-áeapí,  
 Na vaorí me leo' áeapí,  
 'S gur tu mo íoillíre, mo neapí, mo óóéur.

## VI.

Mmíuz ír mímíuz  
 Mmíteac an eiríuz  
 An buréan buile áraoíac, cóiríeac  
 Ná ríroíacann do bpeíur  
 Naomh na cléiríe  
 Acé éoréce go faobhíac ríroíac.  
 Fuil loíra o'á ríralpao,  
 An t-raoíre o'á ríraoí,  
 Ár ríroí-ríroí 'írá cneac na g-comáíur  
 Mo ríroíre ír an ríur,  
 A o-teinnce na b-íur,  
 Éurí na mílte gac bláóan fá b'íon-b'íur.

## VOCABULARY.

- I. Lúíð, gen. and plur., leaða, a physician. Clú, fame.  
 (1) bun-or-cionn, wrong; feet (soles) above the head.  
 (2) ná vóápnac, instead of nac n-veápnac, is the Munster idiom, *i.e.*, ná is pronounced as ná, and the eclipsing letter not sounded; as, nac b-fuil is = ná fuil. Before a noun or adj., nac is fully sounded, and so is the word after it, as a veir ré nac ríor írín 7 nac ríur tuíra.  
 II. (3) ngnímh, this is Munster colloquial pronunciation of the pl. of gniomh. (4) beapta—baoir; beapta, deeds, pl. of beapí, and baoir' = baoíre, of folly, used here as an adj. (5) beápnar, did violate.  
 III. (6) meultan eoluir, guiding star. (7) cpann-oín, protecting staff.  
 IV. (8) neamhó, heavenly.

Go raib mile maíe ag felim úa tuacáil;  
 cuipíur a lúirí munnceapíra ír an íur,  
 uibí, 35.

## THE BEGINNING OF THE END.

The history of Ireland in great part is a tissue of sad events, and of these events one of the saddest is that connected with the journey of Frederick Lucas to Rome in 1853. He went to the Eternal City expecting to be backed up by memorials, deputations of clergy and laity, members of parliament, etc., etc.; but after he had been there a few weeks he wrote: "It is very injurious to the cause for me to be left alone as if it were my case." The work for the Preservation of the Irish Language had been left to me at different times *as if it had been my case*—go b-íuríú Óia ar an n-áeapíre. My active career in the cause began a little more than 27 years ago. I have before me a portion of a letter dated the 10th of June,

1862, sent me by Mr. Williams, of Dungarvan. From it I learn that he had some days before sent me an Irish MS. to examine, and that I had called his attention to something in the beginning of it. In the letter he wrote in reply: "I am glad to find that the *teagais* has not remained a dead letter in your hands. One reader will detect at a glance an error that might never appear to another, and hence it was that I was so urgent with you to set about the work. Now that you have fairly begun, I trust that you will make good use of your pruning knife." The *teagais* was the catechism that Mr. Williams had corrected and enlarged for the Keating Society, which the Rev. Patrick Meany had founded not long before.

The examination of this MS. was what made me set about studying the Irish language critically; and I have lately added up the time I have since bestowed on the old tongue in my endeavours to keep it alive. The result of my calculation is, that I have given as much time to the subject as would make up the number of working hours in five years; and for these five years' work I have not been paid a shilling. I had always to work hard for my living; these hours were therefore all deducted from time of rest or sleep, or other studies. I was never rich, but since that 10th June, 1862, on the greater portion of the days I had little or much to lay out every day on the Irish tongue in postage, stationery, etc., etc. The sum thus laid out in the 27 years would now make a large total. And for all that I have expended, I was paid about 10s. for postage in this year—to keep within the mark, perhaps I had better say a pound—the postage of the *Gaelic Journal* having of late increased a good deal on my hands. While employed upon the journal I certainly would not be asked to incur any expense about it, had I called the attention of the Council to the subject; but how could I, knowing that what was refunded me would come out of the pockets of two or three members of the Council who had already paid enough. In future I expect to see the affairs of the Gaelic Union fairly progressing without the necessity of taxing any one individual member.

A year ago I wrote to the Rev. Mr. Cleaver—the Rev. Mr. Close being then for once absent—saying that I believed an editor for the journal would then be required, as I had been in very bad health. Under divine Providence the care and skill of Dr. Sigerson brought me through the attack of bronchitis from which I was then suffering; but at this time of life I cannot be trusted even with his care to work much longer, though I am in very fair health at present. It would be a pity to let the journal die until the people are prepared to support something higher; and I believe I can promise that this event will not require a very long time. The progress made in the study of Irish on both sides of the Atlantic since the journal was got up, is something wonderful. I am sure it will not be let die. But it will be necessary to pay my successor. Very few can afford to work gratis; and fewer still there are so enthusiastic as not to get tired of work for which they are not paid, especially when instead of payment they receive insult, and sometimes injury.

I had not to work alone always. With Mr. Williams, though we lived 14 Irish miles apart, I corresponded two or three times a week for a number of years. Father Daniel O'Sullivan being dead at the time, he was, beyond all comparison, the best Irish scholar in the south of Ireland. And he was equally good as a man, a Christian and a patriot. The other worker with us, Father Patrick Meany, the Founder of the Keating Society, has only quite recently gone to his reward. A good Irish scholar, a high-class Irish preacher; a better man than he there was not in Ireland; in fact the business of his life was to do good;

and however he acquired the influence, he could do good in Australia, in America, in Canada—everywhere. Unfortunately a shadow crossed his mind, and after this, the two laymen became useless. Even Keating's "Key to the Shields of the Mass," which Mr. Williams had translated, is, with the original, still lying as he left them, at his brother's house, though they were then ready for the press. What labour we had to bestow on a number of bad copies of this work, trying to make a good copy out of them, it would be too long to describe here. Nobody who lived with these men for years, could help loving the Irish language which they had loved and worked for so unselfishly.

And now to come back to what we were saying, it is time for those who would not let the *Gaelic Journal* die, to take counsel together, and to have some preparation made to fill my place. It may not be necessary to do so for some time, but it is better be prepared. In a very few years there will be good Irish writers over the world. A century and a-half ago, and again 60 years later, the Welsh language was as lost, and as unfashionable, in Wales, as Irish is to-day in any of the Irish-speaking localities; and the Welsh people of those days were as wretched as the population of Donegal or Connemara at this time—and what is Wales to-day? To bring the Irish language back to the Anglicized districts would be as difficult, I believe, as to revive the shrouded dead; but where it is spoken now, it can easily be kept alive for centuries, and the natives of these localities will certainly be the Irish people of the future.

A communication from Father Keegan, some months ago, called my attention to the wider field which he afterwards mapped out in the following letter, published in the *Nation* of the 10th of November. And I may as well say here at once that I have had notices of this letter from nearly all our best friends, and that with the exception of the introduction of the Roman letters, all the other suggestions of Father Keegan have met with general approval. Clann Conéubairt and a follower of his are the only exceptions; but their objections are not worth taking into account:—

TO THE EDITOR OF THE NATION.

2904 Clarke-avenue, St. Louis, Mo., U.S.A.  
19th November, 1889.

SIR,—It is pleasant to note that the example of foreigners and their own experience and reflection have induced Irishmen to take steps for the preservation of their national Gaelic language, and for the publication and diffusion of what Dr. Kuno Meyer justly calls "their unique mediæval literature." The question whether the Irish language is worth preserving or not may be regarded as settled. If Ireland is ever to resume the *role* of a nation in any respect, if the Irish are ever to act the part of a national entity, they must have a distinct national language and literature, one peculiarly their own, one truly racy of the race, one that is Irish in spirit and body, so to say. That the possession of a national language and literature that expresses the peculiar ideas and ideals of a people are essential to a nation, has, I think, never been questioned except in Ireland of recent times. With the entire loss of her natural language and literature, which we may call her soul, Ireland would most certainly sink into a mere province of the British Empire, and Irishmen would degenerate into shoddy imitations of Englishmen. The national and racial qualities and characteristics of the Irish and English peoples are very different; and it will best conduce to the happiness of each people to make the most of their own peculiar gifts and progress along the

natural lines of their genius. The natural gifts of the Irish people are highly artistic, poetical, imaginative and sentimental. These require just such a language as the Irish for their full and perfect development, and in this connection it is worth remarking that since the disuse of the Irish language by a majority of the Irish people at home, poetry and all it implies has almost entirely perished from among them. Without doubt, the leaders of the patriotic party during the last hundred years made a great mistake in not using the national language and literature as a means of creating a truly national spirit among the people. As a whole they have neglected, and in many cases opposed, the cultivation and preservation of the Gaelic, although they could not but notice that it has been the people of Connaught, Munster, Meath and Tyrconnell, with their Gaelic speech and traditions, who have really kept the Irish National cause alive during all this time. The decay of the national speech during the last century has been owing far more to the neglect or hostility of Irishmen themselves than to the fault of the English. It is also true that this swapping of horses crossing a stream, this swapping of a rich, expressive, copious language, one natural to the genius and vocal organs of the people, for the miserable *brogue* that has made the "brogueish" Irish the laughing-stock of two continents, has been most detrimental to the Irish genius and national character.

Without staying to adduce further arguments in favour of these assertions, I desire now to say a few words about the way in which the preservation of the Irish language and the publication and diffusion of the vast stores of Irish MSS. literature can be best effected.

In the first place, it is essential to possess a national magazine—this at least—for the creation of a living Irish literature. Dr. Kuno Meyer recently complained in the *Academy* that whereas the majority of the Welsh read, write and speak their mother-tongue, there is no modern Irish literature. I propose that the *Gaelic Journal* be enlarged into a quarterly magazine, and be issued four times a year, printed in common Roman type, with the accents where required. To make such a magazine what it should be, and to enable it to do the work required to be done in the present case, the co-operation of what may be called an "editorial staff" of good Irish scholars would be essential. I would suggest the following names:—Mr. John Fleming, Dr. Kuno Meyer, Dr. Windisch, Dr. R. Atkinson, Mr. Douglas Hyde, Mr. O'Neill Russell, Father Conway, Father O'Growney, Father P. Walsh, Father Maurice Phean, Father Edmund Hogan, S.J.; Rev. E. D. Cleaver, Rev. H. M. Close, Rev. J. Stephenson, Father Mulcahy, Very Rev. Peter Casey, and the Conall Ceannach of the Gaelic scholars, Dr. Whitley Stokes.

As to the scope of the magazine, it should take in ancient, middle and modern Gaelic, including, as Professor Rhys says, the most ragged dialects of Erin, Alba, and Man. Particular attention should be devoted to printing correctly the dialects of Connacht, Munster, Ulster, and all that can be found of Meathian and Leinster dialects, as well as those of Scotland and Man. When a song or story is taken down from recitation, the name of the parish or locality of the speaker should be given. When this is done, none can find fault with the person who edits such a piece of Irish as he heard it. This would settle the foolish arguing for what is impossible—that spoken Irish should be the same as book Irish. The book Irish we have safe enough in the books, but we want the Gaelic also as it is spoken in Mayo, Kerry, Waterford, Galway, Cork, Argyle, Ross, and elsewhere. Songs, stories, proverbs, conversations, strange words, and common words with peculiar meanings in particular places

should be gathered and printed. Every contributor should be responsible for his own work, as is the case in the *Revue Celtique* and other such scholarly publications, and all personality and even criticism should be excluded from the pages of the magazine. Translations should accompany every piece of Gaelic, and the editor's work should be, for the most part, to see that the work of the contributors should be correctly arranged and printed. Of course there should be a department for editorial notes and notices, but the writers of these should, as is done in the *Revue Celtique*, subscribe their names. I have reason to think that such a plan as I here outline of a Gaelic magazine would meet the approval of the editor and others interested in the *Gaelic Journal*, and that the Gaelic Union would be pleased to do what in them lies for its realization. They will, I believe, make the suggested changes, and bring out an enlarged Gaelic magazine printed entirely in Roman or common type, if the co-operation of Gaelic scholars and a sufficiently large list of subscribers can be secured. I am satisfied that both these things can be accomplished by trying in the right way.

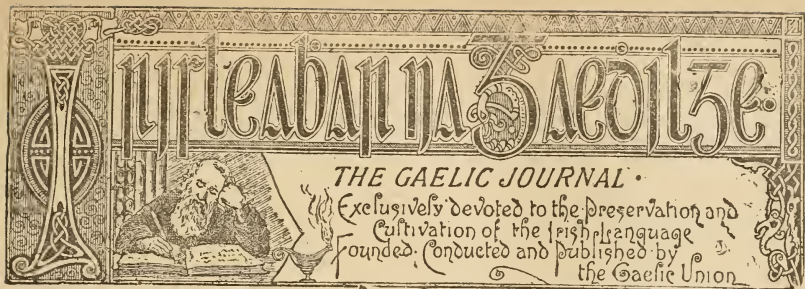
If the Gaelic magazine was once set agoing, it would give a wonderful impetus to the cause of Gaelic scholarship. Besides the magazine it would be well to print in Roman letters Archbishop MacHale's Connacht Gaelic Catechism, as well as what is called the Maynooth Catechism, put into Irish by Father Conway. In printing Irish in Roman letters the *h* should be used for the aspirating dot. It would be well to print Irish first, second, third, &c., class books altogether in Gaelic, without any English rules or remarks, especially for the children who speak Irish.

The interest that the Irish people are at present taking in their national language, and the importance of Gaelic literature not only to the Irish race but to science, demand that such work as I here advocate should be at once set on foot. No person's whims, self-interest, or temper should be allowed to obstruct so great and noble a work—a work that the self-respect of the Irish nation requires should be done at once and done well. We here in America are willing to do our part in this as well as in every other enterprise that benefits the Irish race, and we hope and expect that Irishmen at home will act promptly and like practical men in the matter.—Yours very truly,

JAMES KEEGAN (MACAEDHAGAIN).

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to above establishment. Matters connected with the Journal to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





No. 35.—VOL. IV.]

DUBLIN, 1890.

[PRICE SEVENPENCE.]

## THE BEGINNING OF THE END.

TO THE COUNCIL OF GAELIC UNION.

"Obsequium amicos veritas odium parit."—Terence.

"Ατά μέ κομμήτα 'ρνί μολέται μο 'αοταί ;  
 Α'ι τ'μειρ μο όιτέιλλ νί βίτεται βαοθάε  
 σίον :"

I am tired ; my labours are never praised.  
 I do my best, but no thanks do I get.

(βαοθάε, the Munster pronunciation of  
 burdeac, thankful.)

I wish to know is untruth an essential  
 ingredient in the "*obsequium* ?" It looks  
 very like it, so far as my experience goes.

On the 5th day of October last there was  
 a meeting of the Council of the Gaelic  
 Union at the Mansion House, at which I  
 presided. In the *Freeman* of the 7th the  
 following letter appeared (I only retain so  
 much of the letter as will make it in-  
 telligible).

The allusion to the foreigners is non-  
 sense, but the slap at the Board of National  
 Education—had the Council been so  
 demented as to commission their Secretary  
 to give it—would be looked upon as  
 treachery ; and for obeying this treacherous  
 direction on their part, the Secretary would  
 be censured from one end of Ireland to the  
 other. But the Council gave no such com-  
 mission ; no commission at all in fact that  
 day. The Board of National Education  
 was not mentioned that day, nor alluded to  
 directly or indirectly. Does absence of all  
 truth from the commission make it an  
 "*obsequium* ?"

This is the Secretary's letter :—

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—At the meeting of the Council of the Gaelic  
 Union at the Mansion House on Saturday attention was  
 called to the correspondence in your paper on the inter-  
 mediate system. As the Council is deeply interested in  
 the question of Celtic teaching, they have commissioned  
 me to convey to you the following remarks :—

It seems, to judge by the returns of the Intermediate  
 Commissioners, that a number of supposed foreigners are  
 carrying off a majority of the honours and prizes in Irish  
 from the natives of the country where the language is  
 spoken. The Gaelic Union Council has a right to com-  
 plain of the efforts to ignore the native language by  
 thousands of so-called Irishmen, and indirectly, while  
 pretending to encourage its study, by the Board of  
 National Education.

R. O'MULRENNIN,

Hon. Secretary Gaelic Union.

I immediately denied the authenticity of  
 the commission in this note below. Ex-  
 pecting to meet the Secretary at the  
 council meeting of the following Saturday,  
 I spoke with bated breath until I would  
 have him in the presence of those who he  
 said had given him the commission "*de  
 lunatico inquirendo*."

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—Though chairman at the meeting of the Gaelic  
 Union on Saturday, I did not understand the instructions  
 to the secretary to be what he represents them. I under-  
 stood them to be to the contrary. I handed to the  
 secretary a short note from the German professor in  
 University College, Liverpool, and I understood my  
 fellow-members to hail with delight the intelligence that  
 a number of patriotic young Irishmen had enrolled them-  
 selves in the class there to study their native language  
 under a German professor, apparently the only person  
 there capable of instructing them.

And if German, or French, or Italian boys or girls  
 carry off the Irish prizes from the pupils of our collegiate  
 institutions, I certainly will mark the day of their triumph  
 with a white stone. *No foreigner* should be allowed to

compete for a prize offered to *Irish boys* for proficiency in the language of the foreigner. But in our own language—a language we are not worth having—I would be glad to see Zulus bearing away the prizes in Celtic.—I am sir, yours very sincerely,

JOHN FLEMING.

Dublin, 7th October, 1889.

The Secretary saw that he was caught; became very angry; wrote what is called an ugly letter to the *Freeman* as rejoinder; threw up his office as Secretary, ran away to Blarney, and for four months absented himself from the Council. But he had the stock of *Gaelic Journals* all this time in his keeping, where nobody could get one of them to buy or otherwise. How they came into his possession the following extract from his letter in the *Gaelic Journal*, No. 23, will show:—

Formerly all the numbers of the *Gaelic Journal* were posted to subscribers by the printers, the Messrs. Dollard, there being a regular staff of clerks, and every facility of organization and appliances in the establishment for performing such work rapidly and well. Notwithstanding this complaints of subscribers were frequent, and besides this method of transacting its business was found by the Council too expensive for its limited means. In this difficulty I myself undertook gratuitously, as far as all labour is concerned, to post the journal to subscribers, and to store the stock of copies.

The plain English of this is that the Secretary told the Council of the Gaelic Union that Messrs. Dollard were tired of keeping the stock of *Gaelic Journals* on their premises, though charging storage for them, and thus he got leave to have them removed to his own rooms. This was another "*obsequium*"—no charge was ever made for them by Messrs. Dollard, who had set up shelves to keep them always on sale. While things were in confusion during the Secretary's absence of four months, I learned these facts, and agitated to have the journals again sent to Messrs. Dollard's. The Secretary did not want to part with the journals, and after four months' absence, he came with his friends to the meeting to outvote those who would take them from him. But the vast number of complaints as to his negligence prevented his friends from voting for him—himself and one other being in the minority.

After some trouble and delay the journals were sent back to Messrs. Dollard's. Mr. O'Mulrenin had the sole disposal of them from No. 23 to No. 33 inclusive. About

500 copies of every number were disposed of, but to whom or how, we do not know. He would not give us the names of subscribers; nor do I know whether he ever kept any account of the sale of journals. We have asked, through the papers in Ireland and America, that the subscribers tell us when they last subscribed, how much, and to whom was subscription paid, and we make the same request here. On the other hand, we have invited all to whom copies of the *Gaelic Journal* are due to apply to me at 33 South Frederick-street for them, and they shall be posted without delay.

The notice at end of Journal tells how to obtain journals. All the journals can be had except No. 4, which is out of print. Bound copies of Vols. II. and III. can be had from Messrs. Dollard's—the former for 7s. 6d. and the latter for 5s. Copies of journal can be bound for 2s. 6d. a volume.

The notice also states *how* subscriptions are payable. It would perhaps be better if the CROSSED orders were enclosed to me for the Rev. Mr. Close, whose time is so occupied that it is absolutely impossible for him to attend to the business of the Gaelic Union. By sending me the orders for him I can give them to him at such intervals as he will find most convenient to receive them and to sign receipts, which I shall post to the subscribers. For instance. I have in my hands now postal orders for £1 from Mr. Hugh Brady, of Ruan, N.S.; for 10s. from Head-Constable O'Brien, Carrick-on-Suir; for £1 3s. 6d. from Mr. Geo. Shee, Suffolk; and from Mr. Devine, Youghal; Mr. O'Callaghan, of Middle Island, Galway Bay; and from Mr. O'Leary, Inches, Eyries, County Cork, for 2s. 6d. each. These I shall hand to Mr. Close when convenient to him. Future subscriptions will, in this way, also be acknowledged in Journal. Now that obstructions are removed, I believe all our affairs can be managed easily and regularly. In case of any mistake write to me at once. The *Gaelic Journal* is in a more promising condition to-day than ever heretofore. The contributors to this issue would supply sufficient matter to a journal published every two months, and we have as many more equally good. The people

love the old tongue, and will support the Journal well when they find us *in earnest*. I have received promises of help from those who will keep their promise. But let every subscriber tell me the date of his last subscription, as said before. Our kinsman, Padraig, has enclosed me from New York his last receipt for 10s., dated October 30th last, and signed by our *late* Secretary, R. J. O'Mulrenin. This receipt of course I will send back. And Mr. Tierney, Argentine Republic, writes to say that he sent the Rev. Mr. Close, on 1st March, a draft for £1 19s. 1d. for the Gaelic Union (in part).

Meantime, my friends of the Cúncil, get ready to relieve me from the responsibility of the Journal and from its WORRY. You are now in a position to do so, and you will find the public generous when they see you earnest and unselfish.—*E. Gaelic Journal.*

P.S.—It is scarcely necessary to say that Mr. O'Mulrenin is no longer connected with the *Gaelic Journal*.

## EAECTRA AIR AN SGOLÓIS AGUS AIR AN INSRUAGAC RUAD.

(Air leanmhuin.)

Do dhúro pé níor goirpe do'n éar-leán, agus air feicirín doiruir faihinghí dea-óeunta air tian-leata, cuairt pé arteaí anna an alla. Saoil pé naí maib pé maib 'n-a leitéio d'áit le áileacó agus dea-ghaiaíacó, aet ní feacáir do don uinne ann. Do maictaig pé leir péin air feaó tamuil geadhí cheado no b'feadhí do á deumna. I b'feudam d'áí eus pé éairiur, éonairie pé roaigheada leatana 'naice leir agus do glair pé ionnie ruar. Air éaet do do'n éeao uiláí, éualoó pé comiaó i gceann de na feomaiab. Do buail pé ag an doiruir, agus o'airi ceao uil arteaí. "Seabairín, agus fáilce," air feair o'forghail an doiruir, "ó bí pé de éumair ionnat na oaingneaca olúit bí d'áí g-coraime do miltéao le roghaltur, óir do meafamair go maabaoir buanfeairíac anaíaró gac tóir do éuireao oiriuann. Suir ríor agus innir

oam cia'í oíob éu, agus cheado do éurí ad' éeann rín-ne do ghéileannmhuin?" "Ír fao' ó baile táimic me éugarb," air an Sgolós. "Ír maig deamra gup b'eaó," air an uinne uaral, "aet airí ion cheadaet do gíomairí-éao, ní éurífeao me don aetmairín ad'leir. Ír ionróa laoc calma do claoiréao ag iairiaó áí n-uinn do oíoláitíuugao." Do fúro an Sgolós go cútal, agus ní maib capnaó d'áí éairla do náí éiaob-ígaol, do leirí na riaríuigheao do éurífeao airí. "Agur anoir," air pé, "ní b-fuil d'earbúro oim aet an clóiréamí rólur, agus ríor o'fágaría cia goio an long óir, agus cia maib an t-aet O Dúra." "Meafaim go b-fuil ríor agat éeana péin," air an uinne uaral, "gup mipe an gairígeao é. Síu é éall an clóiréamí rólur ag cheado airí an balla, agus b'ionnam oir é. Tugann pé rólur comí lonniac rín uairó go b-feicéad don nro ciméall airí i n-oiréaoar na h-oróce comí glémeac ír o'feurpá i láí an lae. Cairéao innirín uirt anoir an cuma air a b-fuaríar an long óir, agus 'naí leagao an t-aet O Dúra le éuireao do láime. Ní'le uinne ag éiríeacé linn aet mo bean, noé do éóeann tu 'n-a rúro coir na teine, agus b'ieugnuigheao rí me máí' uoig leiré naé b-fuilm ag innirín na ríunne uirt. An ríac b'íeairí am' rílatairíe de buacail óg, do gléacair uúil oaoime agus uúitáige cóigheíoca o'feicirín éum b'ieir eolair o'fágaría airí na ríleíe maíeacóam bí aca. Airí mteacé oam cia feolparí go moímaíac me aet do'n n'íeíe, agus do éuríeair aetne airí Ríe na gíeíe, noé ag a maib ingean náí b'uiríar a coramíacé o'fágaría le éuireacé. Buó geadhí do lonniageairí ann no gup poraó rínn, le toir a h-aetairí agus a máetairí; aet ní b-fuilm áit fáí lúro na neull uob' feadhí lomíra beir am' éomnuige 'na i n-éiunn mo ionnao uúitáir, agus do ríeairí uiríe teacé lom o'n gíeíe. Do uúitáir rí uom' mpríe, ag maó naé maib don beann aice oim, agus naé éurífeao rí rínn am' aetúinghe go u-euicéao pé airí a mteíreí péin; óir bí rí óg uúitáíleacé,

agus nìor eus toraid ari mo éant, mar naé  
 riab an t-annrach ceapit in a ciorde aici  
 óam-ra. Comhairle a chuir mi gheallachd f' uil  
 liom, agus cum f' vo bheugad eus a h-aéar  
 mar tabairt' uil plaitin oiaoréadéa bí  
 'n-a-feilb ó amhran g-cian. Aét nìor donnig  
 f' leir ro vo deunadh no go b-fuar f' ceao  
 uaim me bheir cum comharraghe vo'n Doimhan  
 t-Soiri ari o-tuir. Tair éir teact annro  
 óinn, vo éar f' an ciorde agam le na  
 baorrad, agus mar gup eirigear f' aon lá  
 amhan a h-antail féin vo tabairt' uil, vo  
 buail f' me leir an t-plaitin oiaoréadéa,  
 agus o-tairigear me go cuil capuill. Ari  
 a fion rin nìor éaillear mo éall, óir o'fan  
 mo mheamair ari mo éumag, agus o'feurpamh  
 uiréio nìor vo deanao uil, aét vo macta-  
 gear go m-b'féar uil oam rtaonao ó'n oic,  
 ari eagla go m-beiréad aiteagear oim 'n-a  
 óiaig rin. Anoir agus ari uil vo buailfionn  
 rpead ari gac n-aon vo riadéad am' éiomaint,  
 agus vo éailfionn fám' éorab iao. Ari  
 uairb eile vo rcolfionn agus vo meub-  
 fionn le m' riadab oia b'é éiocead am'  
 giorie. An riad vo éuair an rgeul ro amac  
 oim bí paogal oimhaoim agam, aét ní mar  
 mairte liom é. Nìor f'arag go toil amfuanca  
 mo mna, agus vo éamie f' lá éugam mar a  
 b'orag go riadanta am' ghuanaig féin coir  
 ciamh. "Ní riab aon gnó agat éu féin vo  
 focuigad annrin," ari f', agus vo eus rpeab  
 annr an oimh oam le bioir. Nìor b'feoir  
 liom an raircuirne ro vo gabad le n-air  
 uairte; agus le coir buille, mar gup éiáir  
 f' com móir rin me, vo buairle liom éoir  
 f' i g-clair an eudain, agus vo éuir f' ari an  
 o-talam gan mian mnte. Fuair reirb'ead  
 f' agus gan uilabrad aici. Tugad abairle  
 f', agus éir ari m'oirie, éuair f' i b-feabur  
 agus i neair ari, aét nìor b'áon rgeul  
 éair oam-ra é rin, óir ir é mo éuaimh  
 náir rtao f' oe lá ná o'oréce aét ag  
 rmuamead ari an t-righe ir féar o'feurad  
 f' me b'aragad. Lá b'eadg o'á riab am'  
 aonair, le h-oic oim, vo buail f' me le na  
 plaitin oiaoréadéa, agus vo rigne mactie

óiom, agus vo f'arag f' na maroré am'  
 óiaig. Eus luair mo éor mipe raor uata  
 a b-rao, aét fuairadair torad oim, agus vo  
 rugad oim fá éirigear. B'oréadair ari éi  
 me rriacao ar a éile gup éarila vo Ríg  
 na Spéige teact ruar linn. Nìor aiteig  
 ré air b'é me, óir o'nnir mo éan-ra vo  
 a b-rao m'oirie rin gup iméigear gan rior  
 mo éuairig, agus naé feadair f' an riabur  
 beo. O'imailigear vo com mair ir o'feurad  
 é. Connaig ré raimlaéur oéoir ari mo  
 ghuad agus vo g'ac ré rriagad oam. Vo  
 f'arail ré go riab rior éigin ghuannmair am'  
 ghuairéad. Vo leanaig é abairle, agus  
 gac lá o'á éuriamair oinn vo meuirig éir  
 g-cionn ari a éile. Vo éur ro feairg ari  
 mo mnao; aét mar naé riab ré in a  
 cumact me mairbad, vo rigne f' a r'itail  
 le toil a h-aéar o'fagail éum me vo oibuir  
 ari fán. B'or éag an rairle bí ann rin oir  
 mar nìor eus ré torad ari a glóir. B'oréad-  
 ra i o-tairighe beir go m'oirie annr an reomha  
 in ari g'arad le éir leant corlad i g-  
 clairbán. Vo r'leamhig f' arpead éugam  
 lá, agus vo éoir r'uil oim, agus vo éuimil  
 tuillead uil vo'n leant, éum go o-tuirg' ar  
 ro go riab rionn oim-ra an leant vo mairbad  
 oirig f' ari l'uirig agus ari r'geurag  
 gup élor a h-aéar agus gac uile éuine vo  
 bí annr an rig i. Vo m'oréadair go léir a  
 r'ual uirig éum rior o'fagail ari r'ad a  
 buairéad. Vo g'arail f' go cuair me,  
 agus vo eus marla móir oam, ag oimhigad  
 gup b' féin vo f'arail an leant ó'n ghuairéad  
 in a riab ré am' ghuamannair-re. O'im-  
 purigeadair go léir oim, agus o'fobair go  
 g-cuirg' éum báir me; aét dubair aéar  
 mo éile, Ríg na Spéige, go m-b'féar me  
 r'gaoilead ari r'ribal uata, agus go b-  
 feurpamh m'eadé ari m'áobair oam féin.  
 B'or nìor an t-amilear agus ari o' éarila  
 oamra ar ro, óir vo r'ugad éum r'ribal  
 me fá éar agus o'uir, gan áit go l'uirg'ionn  
 agam; aét ní riab aon uil amugad oim  
 éuad vo bí agam o'á éuamh. Vo éimigear  
 am' aigead féin go o-tairpamh m'ágar



coir na t-íáda, feudam a b-faiginn iars no conablaic caite arteaí leir an b-faigse, o'forpáinn go m-buamfeadh ré an t-o'cuir víom. Níor b-faosa dam as gabail le h-air na h-aillib ároa, agus na tonna bí as bualaó go vian a g-coinne na caiphaigeada óa m-bhuirfeadh ari. Gac taobh víom, go b-peacaó an long buó b'ieáda óa'i conuairie rúil uime iuaí, r'igse geáruí uam, agus í óa luairgeadh ari báir an uirge. To iméigear pá n-a véim as rúil le arián no feóil o'págaril as r'nam timceall uirre. Ari teaóit anaise leite dam, buó léiri dam r'lat iarsairie as uime éigir ari b'oro, agus é go o'ieóillac as iarsairieaó. O'iompoirgear go veirre na luinge, mari a iuaib an t-r'lat aóit ní luaité b'roear paor 'ná éáimic mo érué agus mo veirle ná uirre féim oim ari. Ní éioeasó liom le b'ig focaí a éur i o-tuigirín uir méio na luatáirre vo líon mo éioirre, agus vo r'iearar go h-áro me éarriamg ar an uirge. Vo r'ineadh téuo éugam; vo g'ieamuirgear é, agus vo r'iearar arteaó ari b'oro na luinge mé. Ní iuaib ve o'omib ann aóit beirre buacail óg agus a n-aóair; vo b'iao ro an t-áeac O Dúro agus a élamn mac, a bí as aóeairuigeaóit o'ib féim. Vo meararar guri b'ieamínac uirre vo éáimic óa n-ionnuirig, agus vo éuriearar éioir oim. Vo b'éigir oamra com'iar vo éabairre o'ib ari mo ion féim, aóit vo éuir an t-áeac O Dúro le buaó mo neirre. Vo euirre a beirre mac abairle o'á n-o'úeairig féim, agus níor éualar me focaí mari geall o'ria ó ion. Ari euaruigeadh na luinge dam, ruair me an cloróeairín r'oluir, agus ní r'garpáinn leir ari ói ná ari uirgeao, g'ó guri iomda uime vo éur n'í a rúil ann agus vo mear é o'págaril uam; aóit ní iuaib aon uime buó véime 'n-a óiaig 'ná mo óeairiuarair, an g'ruagac Ruao, agus as rúil le me féim vo congáil i r'ioécáim, paor ó'n lúbarre, i' anho vo éáimic me éum comuirge. Aóit cairreao rilleadh ari mo r'geul.

"B'roear lán o'áear i o-taobh reabar

o'eirig an raógal liom, agus éar me éari n-air éum éarig r'ionnac ari an éugóir vo iugneadh oim o'áearir o'áeari mo éáile. Ní éuirge éáimic me o' a éomairi 'ná o'áearig re me; agus vo éait mo bean í féim ari óa glúimib, agus o'airri, mo máteamuir. Vo g'lacar r'ruag o' ari clor an aóiearar o'áomuirig rí, agus an geallamuir vo éug rí nac veunr'ao rí a leitéro go veo ari; agus ari eagla go b-faigeadh rí milleán, ná go o-tucparó aon mo-áó uirre, o'ubarre me go iubar r'ol-éeanac le gabail leir ari; óa g-eapraó rí a ruamirre. Ó ion a leir ní'l bean anho an o'om an r'feairi 'ná í. Máit'm mari an g-euona o'ón g'ruagac Ruao b'é o'igbáil vo iugne ré óom. Ta r'or asat anoir cia g'oro an long óri, agus cia máirib an t-áeac O Dúro, agus b'roead an cloróeairín r'oluir asat; beir leat é agus mo bean-neac-r'a le n-a coir."

O'pág an g'ológ r'lan as an n'gairig'roac óg; agus éar éir r'gaóit amuirre vo éáiteam i b-r'ocair áeari agus máeari a éáile, o'iompoirig ré a asaró ari an m-bairle. Seacóimuir iomre r'ion vo buail aóit an g'ruagac Ruao, agus ruair ré báir; buó éáiteamínac an r'geul é ro o'n g'ológ, óri ní iuaib uime beo éum r'eirle an éioirín r'oluir vo buairre ve, na buairre vo éur ari go buat ari. Bí a bean as rúil leir a n-asaró an lae, agus ari iuarre o'págaril ari, vo iur rí éuirge. "Oia vo beata," ari rí, agus le méio a gairreacuir r'aoil ré go muéaró rí le r'ogair é, go m-bairreao rí le veoirre é, agus go o-tioimóacó rí é le b'iarre g'lanra r'ioa agus r'ioil. Vo máirearar go r'éumair ari reao na coa eirle o'á raógal, agus guri ab'é ári n-bala go léiri é.

C'ioó.

PAORUIG O BRIAIN.

bairle-aé-cliaé.

Beal teme, 1890.

[A few weeks ago a letter was received by Mr. John Fleming, Editor of the *Gaelic Journal*, from Mr. P. O'Leary, Inches, Eyeries, Castletown-Bere, Co. Cork,

in which he says, referring to the footnote at the commencement of this story, in No. 33 of the *Gaelic Journal*:—"You are right in saying that *leat-ai-tia*, *leat-ai-tioir*, &c., have not disappeared from the modern Irish language, at least in the part of West Cork that I have known. They are made use of oftener than *ó tuais*, *ó tuais*, &c. In my experience I have noticed this difference—the former is used when rest in a place is to be denoted, and the latter when motion towards the place is denoted—(1) *tá parrúis leat-ai-tuais* *oe énoc* *ó Ushinnac*. (2) *táim ag dul ó tuais* *go tús mharie*." ]

P. O'B.

## VOCABULARY.

*gluair* *ré poine ruar*, he went on [before him] up.

*cia'n* *oibh tu*, to what family do you belong?

*leat* has a variety of idiomatic meanings; *acmarrán* *oo cur* *'n-a leat*, to impute a reproach to him; *leat*, the dative case of *leat*; *air* *gac leat*, on every side; *gab* *a leat*, draw near; *o foim a leat*, from that time to this.

*oioeláirpugaó*, to demolish.

*Cútal*, bashful, modest; *oo fuar* *ré go cútal ann* *an éinne*, he sat bashfully in the corner: the word is used among the people in parts of Munster and Connaught.

*capnaó* (in West Munster), *capnaí* (in East Munster). This word has the same meaning in Munster that *oaoas* has in Connaught, viz.—a tittle, ought, anything, a whit, a trifle.

*Súo é táll*, there it is beyond.

*Teirre*, gen. id., s.f., strength, force, power, vigour. When used as a noun in the nominative case it is always *teirreac* in West Munster.

*Slacape* (from *plac* a rod), applied to a grown-up boy, or any young animal approaching maturity. *Slacape* *oe buacáil* *oeap*, a handsome grown-up boy.

*pá luíde na neull*, under the [lying of the] clouds or heavens; *neullta* *ouba na h-oróde*, the dark clouds of the night.

*O'fan mo theamair air mo éumair*, my memory remained unimpaired.

*Socpuagáó*, to fix, to assuage; it is also used idiomatically, as, *bréamair ag veunair socpuagáó opt*, we were commenting or speaking concerning you.

*So o-cuapáó* *ré air a miéiróib*, till she considered it fully time.

*Scol*, this is the usual word used in West Munster for a rend or tear; *oo ruol* *ré mo éuro éroais*, he tore my clothes.

*Gabáil le n-air*, to receive or accept something that had previously been displeasing.

*le copp buille*, with the embodiment of madness.

*gan mian innte*, without a breath or motion in her.

*Sápuis*, press, transgress, surpass, oppress; *oo fápuis* *ré na mairpúirde a n-oais* *na m-bá*, he set the dogs after the cows. It is ordinarily used in that sense in West Cork.

*Fuapaapair topaó opm*, they got before me.

*Ruo éigin gneannair am' gluaireac*, something queer in my movements (pronounced *gneannair*, in West Munster, when applied to queer).

*níon éus ri topaó air a glóir*, she paid no attention to his words (voice).

*luig*, to scream. In most parts of Munster it is pronounced in this way, *bi ré ag luipug*, he was screaming.

*Sgaol air ruabál é*, let him go.

*iméacé air aóbar oo féin*, go to seek his own fortune. *ní páib aon dul amugáó opm*, I made no mistake.

*ag gabáil le h-air*, travelling near.

*aróeapugéacé*, s.f., airing, airiness, enjoyment.

*oo éurpéapair topaó opm*, they induced me to fight.

*mar gaeall opm*, on account of them.

*oo éur* *ré nim a fúl ann*, he put the venom of his eyes in it; he coveted it.

*Súil a n-ágar* *an lae leir*, expecting him every day.

*Oia oo beacá*, you are welcome; *Oia buir m-beacá* *go*

*leir*, you are all welcome. In most parts of Ireland it is what is said now, *ir é oo beacá*, *ir é buir m-beacá*, &c.

*So racpánca*, leisurely. [Though not given in dictionaries, is in common use through Munster.]

## AIR NAOMH BRIGIO.

(Sgriobtha i g-canmhuin na Muimh.)

*Bi a fheibhíris ariamh ais Oia in gac aoir* *agur in gac muinn de'n toomam*. *Bi a naomh* *ais* *fé'n* *jean-jeacé* *agur níor mó* *'ná* *jan* *fé'n* *ólige* *nuao* *ó'n* *am* *a* *éainic* *ári* *Slánur-* *teóir* *lopa* *Cpioir* *air* *calam* *éum* *plige* *na* *beacá* *naomhá* *oo* *éapbáint* *oo'n* *éine* *oona*, *agur na* *plaitir* *oo* *oráit* *le'n-a* *bár* *agur* *le'n-a* *éir-eirge*. *Dá* *jeir* *jin* *tá* *naomh* *ann* *na* *plaitir* *ó'n* *toomam* *jiar* *agur* *ó'n* *toomam* *joir*, *ó'n* *áiric* *agur* *ó'n* *éupóir*; *agur* *ní'l* *náiríun* *'jan* *éupóir* *náir* *éus* *a* *éuro* *féin* *oe* *fheibhíris* *oo* *Oia*. *Ajugeann* *an* *éaoáile* *a* *éuro* *féin*, *an* *éiamic* *mar* *an* *g-éaoá* *na* *agur* *an* *éajmám*; *tá* *a* *éuro* *féin* *ais* *Sacpána* *agur* *ais* *Albam*, *aé* *ní* *mire* *a* *páo* *naé* *b-puirl* *náiríun* *fé'n* *ngéin* *a* *éus* *níor* *mó* *naomh* *oo* *plaitir* *De* *ná* *éus* *calam* *na* *h-éiuonn*. *O* *amirí* *naomh* *páopac* *anuar* *air* *peao* *na* *ceurota* *bliadó*, *ní* *móir* *go* *paib* *pápaíte*, *air* *fuao* *na* *h-éiuonn* *o* *poirléirge* *go* *Spoé-Mhaílle*, *ná* *o* *beann-* *éioir* *go* *gailim* *naé* *paib* *naomh* *ann*, *agur* *móir-éuro*. *Biaap* *ann* *ioir* *peapair* *agur* *mnaib*, *agur* *bi* *manirreacá* *peap* *agur* *ban-* *puagalta* *gairigé* *air* *fuao* *na* *típe*. *Ameap* *ban-naomh* *na* *h-éiuonn*, *ní'l* *aoinne* *eile* *air* *a* *b-puirl* *a* *leitéro* *oe* *éajm*, *ná* *air* *a* *b-puirl* *clanna-gaóal* *com* *ceanamul* *agur* *atá* *air* *naomh* *briúro*. *Tair* *éir* *na* *Maigéana* *Muiré* *féin*, *b'feroir* *naé* *b-puirl* *aon* *naomh* *eile* *níor* *ionganuroe* *ná* *air* *naomh-pápuin*, *ná* *com* *copamul* *le* *naomh-mácar* *De*, *agur* *oá* *briú* *jin* *ir* *é* *an* *amim*

a túscairde uille 'ran t-pean-aimhri, agus a túscairí fós na, "Muire na n-Ásáol."

Rugadh Naomh Bhríghid i g-cúige Laigin 'ran g-cúigeadó aoir, timpéiríoll ceirpe ceuro bládaim a'f' d'á fíctio veír Ćpiorc. Táinic rí ó p'neam uafal, marí baó ðe f'lióet iugheamuil a h-ácair, agus bí rí 'na naomh, ní amáin ó'n a h-óige, aet ó'n a leanbhuigeaet fém. Ais eirge ruar oi, éuirí rí iongantair airí gac aoinne leir na rubailciorib' vo b'ionn D'ia uille. Bí rí uíal, banamuil, ceannra, forúneac; ní teiréacó lag uille aet ag uimuirge, marí bí g'ráó Dé airí lafaó 'na c'pioré; bí rí lán ve éruaig'íeíl vo r' na boiét, agus cion mácairí aicí oiré. Bí rí éomí tógca rúar le D'ia ná cuiréacó rí ruim airí na neirib' ir g'ráac le leanbhuiré pléiríurí o'fagail ionnca, agus ir é b'iréacó marí éairéamí aimhrie aicí ná ag veunacó alctómacó beaga nó áirinéiré éirgin eile vo bain le tíg Dé. Bí ápro-éomáet aicí ó D'ia, agus ir mó m'ioibhuailvo iugne rí agus gan innte aet leanb. Bí rí lá ag veunacó alctómac b'ige ag aic'uir airí alctóirí an t-éirpéil, agus ruairí rí leac éloice le na h-agaró, aet bí an leac ió ériom oi éum i vo áproac ná vo iompréarí, aet bí a neam-uicéóiréacé agus a r'impliréacé éomí tairéneamíac r'ín i láirí D'ie, gupí éuirí Sé amgeall ór' na pláirí éum na lice o'áproac agus o'ullamhuagó oi. Dairí n-vois' b'úó éóirí go m-b'iréacó cion ais aoinne airí a f'ailacáir ro ve leanb, aet bí lear-mácairí ais Bhríghid agus baó éoil le D'ia gupí táinic c'piora agus caéuirge airí a f'eirib'iréacó bis go líac 'na raogail, marí gupí iuib' an g'ráin ais an innaoi ro uille. Le neairí r'geulca, agus éirig o'iompuig rí a h-ácairí p'neíl na coinne, agus éuirí o'f'iaéarib' airí an leanb' boet vo éuirí le r'eláburéacé. Baó h-e an ceuro obairí vo cuiréacó d'á veunacó i ná i b-feróil na muc, agus cé go iuib' fuil uafal innte, g'lac rí an taircuirne ro le h-uíaluiréacé ériore, agus le h-uirípleacé, le h-inntínn gan cuirí ruar ve n'ó airí bíe d'á éruaéacé airí ron D'ie. Bí a c'pioré i g-comhuirge ceangailte in n'Dia,

agus níoir leig rí vo aon n'ó i vo r'gairiamuim leir, agus in am i'áctanuir níoir éirp Sérean uille. Bí rí lá n-aon i b-feróil na muc airí na bántair, agus éápla go iuib' beiré bio-éamínac ag gabáil tairí b'ráigro. Suiréacairí uacá d'á éeann aca, agus b'iréacairí d'á o-éiomáint iompa 'nuairí a éeasmaig D'ubtae, ácairí Bhríghid oiré. D'áirín r'é a éuro fém, agus nuairí vo éonnairí na bioéamínaig gupí aicín, éiréacairí éum r'uibail ag págbáil an d'á muc ar a n-óisg. Táinic oic airí D'ubtae éean gupí leig Bhríghid uacá na mucá, agus leir r'ín éuirí r'é i b-folac íao, agus éuaró r'é, gan leirgion airí cao vo iugne r'é, d'á n-eileamí uille. D'íairí r'é uille an iuib' na mucá go léirí aicí, agus dubairí rí go iuib'. "Ma tá aon amíar agat a ácairí nacé b-fuil," airí r'í "veun íao vo comíneamí." R'ighe, agus ruairí r'é go iuib' an d'á éeann vo éuirí r'é fém i b-folac i b-foéairí na coia eile.

Tamall na d'isag ro éuirí r'é oir' ceann an ime a'f' bainne í. Vo éirig léi go h-iongantacé agus bí an iac airí gac obairí vo éós rí i láimí. Ní iuib' na bá áruamí ioinne r'ín éomí toiriamuil, agus in iuib' aon uacábár aet an méro bainne a bí aca, agus an méro ime a bí rí ag veunacó ruca. Éuirí D'ia an b'ierí ro cuice éum go m-b'iréacó r'é airí a cumar cungríamí a éabairí vo'r' na boiét, gan, airí an am ceuróna, aon eugcoirí a veunacó airí a h-ácairí.

Táinic f'éairí boet lá ag iairíacó veiríce uille airí ron D'ie, agus éug Bhríghid bó vo. Baó geairí gupí éualaró a lear-mácairí cao a iugne rí, agus uairí n-vois' éuaró rí le'n a geairínn éum a h-ácairí. Táinic f'érean go f'eairíacó go o-tí Bhríghid ais f'airíuagó "Cao fá an gno ro?" Vo f'ieagairí rí go r'ibíalca agair dubairí. "Ní'l aon eugcoirí veunta oiré a ácairí, comíraig na ba." R'ighe, agair bíacairí go léirí ann. Bí rí lá eile tairí eir' cuirínn ve veunacó, agus éápla gupí táinic m'ón-curo ve o'aoineboéca an maróin éeúona ag loig veiríce uille. Éug Bhríghid uiríóirí na h-ime d'óib' agus le'n a linn r'ín éuirí a h-ácairí r'geula cuice go iuib' an oiréacó r'ín

ime uairé féin agus é cùp cùige gan mairll.  
 Cao a b' aice le deunaid? Cúairé p'í ari a  
 glúimib agus o'iaipí p'í ari O'ia teadé i g-  
 cobhair uipie, agus fao a b' p'í ag únuigéte  
 éamie an oipeao b'ieire ari an b-fuigleac  
 ime a b' aice go maib a leóir-sóéain aice uá  
 h-aéair.

Baó g'eáipí supí cúairé tuairp'is a míor-  
 buailtíre agus naomhacá a beata amac  
 ari fuao na tíre, agus éimpéioill an ama  
 ceurona éamie móir-fereari banóglac éuice  
 cum epiáibteact o'foelium uairé, cum aitéip  
 oo deunaid ari a r'ligé beata, agus iao féin  
 oo cùp fé na r'macé. Tós b'p'igro uipie  
 féin iao a r'p'up'igao i m-beata r'p'ioiaosálda  
 agus éomnuigeadari tamall i b-fóeari a  
 ééile ag leannúint beata r'iaéalta, ag  
 únuigéte, agus ag eip'igao; ag f'p'ioéála ari  
 na boicé agus ari óaoime tinne, agus ag  
 cleacádo deag-oibheacá eile óe'n e-  
 p'aimuile ro.

Tari éir ooir a beiré ag leannúint na  
 beata ro ari f'ao r'gacáim éuipieadari a g-  
 comáipile i g-ceann a ééile, agus glacadari  
 p'ún epiáil ari eappog naomhacá oarab amim  
 Macaillé, le fonn iapiad ari iao a éoi-  
 p'ieacádo mapí m'iaédeanacá cum eip'ibíre  
 Óé.

(Le beiré ari leannúim.)

máire ní b'rigíoe.

áe na Cojian.

an gleann 'nn ar tógao mé

An Chpaoibhín doibhinn oo éan.

O áit go h-áit buó b'ieag mé p'ubal,

A' b'áipí mo léim ari b'áipí an e-r'leib

San uipge p'ioir buó móir mo óúil,

'S buó beó mo éip'oe i Láir mo éléib,

Mapí éoi an g'eip'ip'iaó b'í mo éoi,

Mapí iapiann gac áit a' f'ieit,

B'í 'n ponar p'óimam, anall 'r ábur,

Ann fan ngleann 'nn ari tógao mé.

Buó éuma liom-ra f'eari ari b'it,

Buó éuma liom an oimhan iomlán,

Mapí p'it an f'iaó b'í mo p'it,

Mapí f'p'it an e-r'leibé o'ul le fán;

A' ní maib puo ari b'it 'fan oimhan

Nac noeap'iar (oa m-buó maib liom é)

Do léim mo báoi ari báipí na n-abann

Ann fan ngleann 'nn ari tógao mé.

Gac n'ó d'á b-facaf le mo f'úil

B'í fé, oar liom, ari óat an óip,

I' anam deap'icann ari mo éúil,

Áit o'ul ari agao le m'p'neac móir;

Do leannúint-re gan f'ao gan r'gic

Mo p'ún (o'á g-euip'inn p'óimam-ra é);

Do beap'icann, oar liom, ari an n'gaoit,

Ann fan ngleann 'nn ari tógao mé.

Ní h-amlaó t'á fé liom anoir!

Do b'í mé luat, a' t'á mé mall;

I' fé, mo leun! an doir oo b'ip

Sean-neap'it mo éip'oe a' lúit mo ball.

Do éail mé móirán, 'r fuair mé p'ioir

Ari móirán; Och! m'ráp'igao é!

Mo leun! mo leun! gan m'p'ie a'p'ir

Óg 'fan ngleann 'nn ari tógao mé.

### an nóimín.

This gem is from the pen of our kinsman in the Greater Ireland, p'aoip'ac. Did not some celebrated composer say that he would give a great deal to be the author of eiblin ap'ún? I think I would give a portion even of our own music for an air to this.

Ná epiacó ari an p'óir, g'io supí áluim an  
 blac é;

Ná epiacó ari an lile éom bog a' éom  
 b'án;

Ná epiacó ari an e-r'óib'iac, g'io oep'um supí  
 b'ieag é;

Óip b'f'ead'ipí liom 'n'á'n e-iomlán don  
 nóimín amáin.

Tabairí oam-ra an nóimín,

I' o'íl liom an nóimín,

Oé, b'f'ead'ipí liom 'n'á'n e-iomlán don  
 nóimín amáin.

Áit f'óir, ní'l fé ceap'it oam an p'óir oo ói-  
 meap'ao,

Óip go eimte ip co'p'aimail oep'ige a  
 blac'



Le veirge na rláinte go ríomhuirde as  
laraó

na rgeime o'fás náduiri ari leaca mo  
ghráó.

Aéit tabairi dam an nóinín,

O! cáiam an nóinín,

Níl fár mari an nóinín 'meafz iomlán  
na m-bláé.

Anoir, níl mé vail timcioll áille na lile  
a noóuigeaf ruaf ar na h-uirgíobh  
fúinn,

Oiri beiréann rí éugam-ra boige 'sur gile  
an bpaigao rin mari rneacéa a reilb mo  
núin.

Aéit, ghraó cum an nóinín,

O! cáiam an nóinín,

Níl bláé annr an vóman mari an nóinín  
beaz, cum.

I' áil liom an róbhaéa v-topaé na bliaóna,  
le buréacéa a vuilleacó tá beagnaé mari  
óh,

Oiri beiréann ré éugam vac ghuaige i'  
míne

A fuigeaf mari éoimóim ari éavan mo  
rcoi.

Aéit meafrao an nóinín,

A'f mofrao an nóinín,

'Sur reinnfeao an nóinín le h-iomlán  
mo glóih.

Nuairi éaigaim an nóinín, a luigeaf go h-  
íriol,

As rmuigeao go ghraómar ari loiz mo  
fúige,

Ni feicim-re rghaíacé mo éailín mo-uafail,  
Aéit rmuaim ari maíteaf 'Sur ríunn a  
cioróe.

O! beannaéa móia,

Céao beannaéé 'sur glóih

Do'n nóinín, caom-nóinín mo éihé, a  
éoróé!

"páoraic."

Inches, Eyeries, Castletownbere,

17th May, 1890.

The Editor of the *Gaelic Journal*.

Dear Sir,

As you have asked me to send you some of the *Danta* *abpáim* asur *rean-focail*, which are used by the Irish-speaking inhabitants of this part of West Cork, I now transcribe for you below a few old sayings; and if they have any value, you may make any use of them you like. I am only sorry I cannot send you any songs or poems this time, but you shall shortly hear from me again.

A friend has told me that O'Donovan's Grammar is to be published now at such a price as will suffice to bring it within the reach of all. This would be the best of good news. May God prosper the glorious work to which you have devoted so much of your laborious and unselfish career.

Do éapa go brát

PAORUIG O'LAOGAIRE.

1. Dá v-topaé a v-topaigéaf ní fíor cia éaíteann é.
2. Ruó i' anam i' ionganacé.
3. I' mimé éuao lué paó rcaéa.
4. Ni b-paigam vopm vúnta acé lán.
5. I' seal le gac ríac vub a gáirceacé féin.
6. I' ceann gac maopa geadrí ann a éigeancán féin.
7. Ni feapri biaó 'ná ciall in am na vige. A'f ní feapri beit rreun, meaf 'na cláit i m-bhuigean.
8. Na bhuir nóf ar ná ceap nóf.
9. I' feapri ríor-ualaé ioná ríar-ualaé.
10. I' maít an v-iománuiré an té bréann ari an g-claoió
11. I' feapri teiteao maít ioná vropé-feapri.
12. Caíteaf gac maít le min-éaítean.
13. Ni éigeann ciall poim aoi.
14. Paó a bréann an cat amuig bréann an lué as rínceao.
15. Na mol ari eagla go g-cánpéa.
16. Bréann eagla ari an té a vcoigteaf.
17. I' vcoig le feap na buille gur b'e féin feap na céille.
18. I' maiz a bréann fíor ve'n éeuv-buille.
19. A n-veipeao caíte a g-cuio vtopoéann na g-com.
20. I' mimé bí bpeamaé gíoballacé 'n-a éapall éumupacé.

P.S.—Should there be any errors in spelling the Irish words, you can rectify them yourself, and overlook the faults of a beginner.

P. O'L.

[As was said before, I have not changed a single letter in the paper above, which is certainly a credit to the writer. Even from those who *pose* as critics, very seldom have I found the proverbs correctly spelled.—Ed. G./]

#### LITERAL TRANSLATION BY THE EDITOR.

1. "The two-thirds of what is laid up it is not known who spends it." *Taigteaf* would be better perhaps, though Keating often writes in this way, and so in fact do all our best writers.
2. "What is *unusual* is wonderful" (*seldom happens*)
3. A mouse often goes into a stack (or under a stack). In Waterford—*caigam lué ó rcaéa*, is what is said: a mouse comes from the stack, without being crushed.
4. A shut fist gets [nothing] but a closed hand.

5. Every raven thinks its own chicken white, *geannaic* is the better spelling—a short vowel being sounded between the consonants *r* and *c*.
6. Every little dog is stiff on its own hearth, *cinneacán*.
7. Not better food than sense *at the time of drinking*. And it is not better to be strong, hasty, than slow in the fight. The words underlined were not in Waterford.
8. Break not a custom and invent not a custom.
9. A continual load is better than a too heavy load.
10. The man on the ditch (spectator) is the good hurler, *cloróe*.
11. Better a good retreat than a bad stand.
12. All wealth is consumed by small spending, *mon-éatēam*.
13. Sense does not come before age.
14. Whilst the cat is out the mice are dancing.
15. Praise not lest you should find fault.
16. The person burned is afraid, *voḡcar*.
17. The madman thinks himself the man of sense.
18. Woe to him who is down at the first blow.
19. At the end of taking their supper the dogs do fight. This is very ungrammatical: *ḡ-cuir* should be *ḡ-cōa*; *ḡ-cōm* should be *cōm*.
20. A shaggy colt was often a powerful horse, *bṛomac*.

## A MIDDLE-IRISH LYRIC.

The following Middle-Irish poem, which is now edited and translated for the first time, is found on page 186 of the famous 14th century MS., known as the *Leabhar Breac*. The author's name is not given.

Cumtāc labriar in lon ra.  
 Innt olc do fúairi o'fetuiri-ra :  
 Crobé do félaig a éas,  
 Ir ra énaib do háirgeao.

Innt olc fúairi-jean anoirra, 5  
 Ní cian úaro ó fúairi-jean :  
 Maic m'aitne eirí da labria, a lunn,  
 A haicte h'arba o'arigan.

Do éiríse-ri, a lunn, do loirce  
 A n-veirna in uirne oíoirce : 10  
 Do neao gan én ir gan uis,  
 Scél ir beas air an m-búacail.

Ticoirí fao' goearb glana  
 Do muinteiri nua anallana :  
 Én noea tiz air da éas, 15  
 Tarí béal do nro ba nenaro.

Do maibrat búacaille bó  
 Do élaun-ra uli a n-aenló :  
 Inano roo dam-ra acur uuit,  
 Mo élaun-ra ní mó maiait. 20

Do bí ac ingeilt co h'agaro,  
 Leéén in éoin allmaiaig :  
 Do éuaro eirí ráir air rin,  
 Co fúairi báir leirín m-búacail.

A fíri do éum in eiríne 25  
 Doibis lino do leccuimme :  
 Na caiait atá ierí táib,  
 Maiait a mná 'r a macáim.

Táinírlúas ríó 'na ríoe  
 Do maibao air muinteiri : 30  
 Gao cin co gabat ón guin,  
 Noeo mó a n-áirí ó aimaib.

Cuma air mná, cuma air clainne,  
 Tríén a muinteiri oiríne : 35  
 Can a ríge amuis 'r amac,  
 Da fíuil mo éiríne cumtāc.

## TRANSLATION.

Sadly talks the blackbird here,  
 Well I know the ill he found ;  
 No matter who cut down his house,  
 With its young it was destroyed.

I myself not long ago 5  
 Found the ill he now has found ;  
 Well I read thy song, O bird !  
 For the ruin of thy home.

Thy heart, O blackbird ! burnt within  
 At the deed of reckless man ; 10  
 Thy nest bereft of young and egg  
 The cowherd deems a trifling tale.

At thy clear notes they used to come,  
 Thy new-fledged children from afar ;  
 No bird now comes from out thy house, 15  
 Across its edge the nettle grows.

They murdered them, the cowherd lads,  
 All thy children in one day ;  
 One the fate to me and thee, 20  
 Neither do my children live.

There was feeding by thy side  
 Thy mate, a bird from o'er the sea ;  
 Then the snare entangled her,  
 At the cowherd's hands she died.

O Thou, the shaper of the world !  
Heavy we deem Thy hand on us ;  
Our fellows at our side are spared,  
Their wives and children are alive.

A fairy host came as a blast  
To bring destruction to our house ;  
Though bloodless was their taking off,  
Yet dire as slaughter by the sword.

Grief for our wife, grief for our young,  
The sadness of our grief is great ;  
No trace of them within, without—  
And therefore is my heart so sad.

## NOTES.

Line 1. *cumtáe*, which would now be *cumtáe*, is derived from *cumh*, gen. *cumh*, dat. acc. *cumh*, grief, sorrow.

Line 3. *crobé*, now *cibé*, lit. *whoever*.

Line 6. lit. *good my knowledge on thy speech*. *ep* *da* for *ar* *ro*.

Line 7. *a haéle*, lit. *after*.

Line 9. The MS. has *uolore*.

Line 10. *a n-vepna, quod fecit*, is the subject.

Line 12. The MS. has *apambusaíal*.

Line 21. *co h'agaro*, lit. *at thy face*. An example of the M. Ir. preposition *oco*, *at*, *by*.

Line 22. lit. *a mate of a foreign bird*. The same use of *leat* for "one of two" is found in *leatcláir* "one ear," *leatéor*, &c. See O'Don. Gr. p. 338.

Line 24. The MS. has *leimbusaíal*, cf. l. 12.

Line 25. lit. *O man, that shaped the world*. This use of *per* for "God," the "Person" *kar' éoxhpr*, is frequent in Irish, cf. *ruir* in *per adgláomair* "venerable is He whom we address," LBr. p. 261b. *peru* *uimro*, *taob* *uo* *tabairt* *per* *uoporat* *hec omnia* *a* *ua* *nme* *ocur* *taíam*, better for us to trust in Him who created all this; Ancient Laws, I, p. 22, l. 20. In the same way Welsh *gwr*, *y gwr* is used.

Line 26. lit. *hard we deem Thy partiality*.

Line 27. lit. *the friends that are at our side*.

Lines 31-2. lit. *although they were not taken off by wound, not greater (would have been) their slaughter by arms*.

Line 34. lit. *strong its sorrow on us*.

Line 35. lit. *without their way within and without*.

Line 36. The MS. has *éuil*, which I take to be mis-spelt for *fuil*, now *da fuil*.

Liverpool,

KUNO MEYER.

18th May, 1890.

## DONEGAL IRISH.

J. C. WARD.

As the Irish spoken in Ulster is in some respects different from that spoken in the other provinces, I will give a short sketch of the Donegal Irish, hoping it will be the means of inducing others to do the same with regard to their native counties. It would be very interesting to be able to compare the Irish of the following counties:—Donegal, Antrim, Cavan, Louth, Wexford, King's County, Tipperary, Kerry, Clare, Galway, Sligo and Roscommon. These include the extreme counties and some of the inland.

The sounds of the vowels, diphthongs and triphthongs

25 in Donegal differ in the following particulars from those in the South of Ireland:—

*á* (long *a*) has the long Italian sound of *a* in far, not of *aw* in law.

*o* (short *o*) has the sound of *o* in boss, loss, not of *o* in love or *u* in mud.

*u* (short *u*) is like *u* in mud, fur, not like *u* in bull.

*ao* (long) is almost like *uee* in queer, not like *ay* in may.

*ai* (long) has the sound of *a* in car, with the sound of *i* in ill added, not the sound of *awi* in drawing.

*ai* (short) has almost the sound of *i* in fight, not of *o* in collier.

*eó* (long) is like *aw* in drawn, not like *oa* in shoal.

*eo* (short) is like *o* in flock, not like *u* in must.

*iu* (short) is like *u* in *gút*, voice, with *i* preceding; but in *íuic*, wet, and all its derivatives, *iu* is sounded like *io* in *íuico*, posterity.

*ói* (long) is sounded like *awi* in drawing.

*oi* (short) is like *oi* in toil, but shorter.

*eoí* (long) is like *awi* in sawing, but having a faint sound of *e* preceding.

The remaining vowels, diphthongs and triphthongs are pronounced the same as in the other parts of Ireland.

It will be seen from the foregoing that three vowels, eight diphthongs and one triphthong have different sounds in the north from what they have in the south.

The greatest difference between the northern and southern Irish is, perhaps, with regard to the location of the primary accent in words of two or more syllables. In the north it is always on the root, that is, the first syllable, while in the south it is on the termination. What is the correct position? The weight of evidence seems in favour of the north on this point. The genius of the language also seems in its favour. In Irish, as a rule, the most important word is first mentioned, while the qualifying words are next added. Hence, verbs and nouns occupy the primary positions, and adverbs and adjectives the secondary. The root being the most important part of the word, should, in like manner, receive the most prominent attention. It is when poetry is in question, that the position of the accent is of most importance, some southern songs and poems being prose to a northern, and *vice versa*.

The eclipsis for the dative case in the south is another important difference. In the north we generally aspirate. Instead of saying: *ó'n b-pear tréan*, or *o-tréan*, we say, *ó'n pear tréan*; for *ó'n b-paraige*, we say, *ó'n paraige*; for *ó'n b-pearraim*, we say, *ó'n pearraim*. It sounds harsh to a native of *Tír Chonaill* to hear such an expression as *íab tú aís an g-Capraí*? where if a word commenced with a *g* in such a position, he would change it by aspiration, as, *íab tú aís an g-Capraí*? Were you with (at) the gardener? It may be said that eclipsis in such positions, serves to point out the case; but this is unnecessary, as the preposition going before is a much better index.

*Capall* (Lat., *caballus*, a horse or mare), which in most counties is confined to a horse, here always means a mare. The Irish word for horse is *gearra*.

A similar distinction is applied to *meup*, a finger or toe. Here it is always used for finger, the Irish for toe being *íabair*, the *í* being sounded as in *áirac*, a horn. "I want a book" is expressed by saying, *tá leabair a íit oim*, never *tá leabair uaim*. "Thanks to God," is *buidéacair úo úha*, not *buidéacair le úha*. *Péim*, self, has always the *p* aspirated, and is pronounced *hém*. *úam*, *uam*, to me, is pronounced nearly like *uab*, black, the *m* being always aspirated. *úam*, do, make, is pronounced *úam*, while *úeag*, good, has the accent on the *e*, and is sounded *úé*. In the Battle of Magh Rath, page 42, "*amair úeag úam*," "the heads of good men," occurs

while, on the other hand, in *meíca tlaon*, page 8, "*oíagapapib*," "good residences," is found. See Todd Lectures, published by the Royal Irish Academy, vol. i., page 8.

*Oul*, going, is never used here without *ais*, and consequently the *o* is always aspirated.

There are some curious examples of letters being interchanged. *Tríó*, through, is here *fríó*, the *f* being substituted for *t*, not only in the word itself, but in all the prepositional pronouns derived from it. Perhaps it is the preposition *frí*, through, now but seldom met with in books, which is used, but *tríó* is not. *Brontanur*, a gift, is *prontanur*.

(To be continued.)

## PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

*Falvirities*.—Capers trying to be grand. Humours affecting grandeur. I like her because she has no feleirities about her; she does not put on airs. A Mrs. said she would not keep the servant-maid, for she had too many *keek-falvirities*, i.e., she was spending too much time at the glass settling herself. There are no feleirities here, "but put in your finger and stir," as the public-house maid did, and said to the gentleman for whom she made the glass of punch. She had no spoon or muddle to stir with. The accent is on the second syllable and the middle *i* short.

*Shups*.—The pods which enclose the peas. It is often pronounced short—peas grow in *shops*.

*Cureddling*.—Jogging. The pony has a good deal of cureddling about. You got a cureddling on that jaunting car, a rough drive indeed. The accent on middle syllable. It must be from cradling. "Rocked in the cradle of the deep."

*Curfuffield*.—Tossed to and fro, great teasing, put through other. The house is *á* (all) *curfuff*ld. Said a woman—"I curfuffld my pocket, for I thought I lost my beads." I'm *á* *curfuff*ld. You will be "*c*" (get tally-wax) for being out late.

*Hudlins*.—It is nae hudlins thro' the country, i.e., no secret, but well known. It appears to be from *hidlins*.

*Haslocks*.—Accent on first syllable. Refuse. Potatoes, turnips, &c. Scooped out by sheep, hens, then the leavings are called haslocks. Also the leavings of the dinner table.

*Twist*.—A beggarman's bag. You'll be carrying the *twist* yet, as his mother said to her son, Michael, who had badly treated her.

*Gleg*.—Loose. The bolt of the door was gleg, and the cat put it on and shut herself in. He is gleg in hearing, and gleg at his work, that is, unsteady, inattentive.

*Dinlinn*.—Vibration, palpitation. My fingers are dinlinn from cold. I am *á* *dinlinn* from fright or trembling from cold.

*Glead*.—A spark. There is not a gleed in the fire, nor is there a gleed in her intellect.

## A VISIT TO RATHLIN ISLAND.

It is about seven miles across the water from Ballycastle to Church Bay. I give the following remarks from my *bolg an-cí-roldáir*. The Irish spoken on the Island of Rathlin is principally the same as the Highland Gaelic. An inhabitant or native is a Rathlineac, an Irishman is Erineac, an Albanac is a Scotchman, and if from Islay, Elnac (celanac), accent on first syllable. Fair Head is named *Beeing vore*, that is, *beinn mhór*. Tor

Head, a little south of it, is named *gub tore*, that is, *gob tóir*, the beak of the tower like bulwark of rocks. The Lighthouse in Rathlin Island, or Reachry (Reacra), as it is called here in English, and on the North Antrim coast, is *ty soluish*, *tyg rólar*. Beside the Lighthouse is a steep and deep cut to the sea named *pupé ault á' éimpe*. Now *coipe* is the name of a pot in this island in which the potatoes are boiled. The name, however, is applied from the most remote ages to the deep pots or cauldrons of water in the sea; witness the famous *coipe brecán*, so called from Brecán, a grandson of *neill naigiall*, monarch of Ireland, who lost 50 curachs (curat) which he had trading between Ireland and Scotland, all at once in *Sluc na mára* on the Irish side of Rathlin. Some of the islanders say that St. Columbcille blessed it and took it away to Scotland, where it is not so destructive now. Sir Walter Scott thus alludes to it:—

"As you pass thro' Jura's sound,  
Bend your course by Scarva's shore;  
Shun, O shun, the gulph profound,  
Where Corrivreckan's surges roar."

The cauldron in Macbeth has fire:—

"Double, double, toil and trouble,  
Fire burn, and cauldron bubble."

The ancient Irish *Dinseanchas* make allusion to it, and give a description of Corrivreckan, and so does the king-bishop of Munster, Cormac M'Cullinane. The Icelandic Sagas call it *fóldulamp*, the "breaking of waves." Brecan's *oora*, that is, cave, is on the Cantire side of Reacra. The people distinguish *oo-ee*, a grave, from *oor-a*, a cave or cove, corresponding to *uairg* and *uairh*, the inflexions. I happened to come on a very valuable discovery in the townland of Knocans, which I was fortunate in coming on. It was an old *Ty Falluich*, that is, *tyg fáallur*. House of Sweat, or "Sweat House," in English. It served the same purpose as the modern Turkish bath. The *f* is not used in County Waterford. It is *allus*, *alluish*. It is on the farm of Mrs. Margaret M'Curdy, who is quite affable and intelligent, as is also her son, Francis M'Curdy. I was accompanied by the Rev. P. Scally, P.P. and B.A., of the island. About 50 years ago Mrs. M'Curdy and others made use of it to drive away the "*pianta ruap*," as she called it—rheumatism, I suppose. The old people told her it was used 100 years ago. It is quite near her house, but is now filled up with loose stones, and a stone fence passes over it. The lintel stone over the entrance is there *in situ*, yet only a little above the ground. A pile of ashes remains beside the entrance, which is now closed. They used to hang their clothes on the door entrance whilst they stood or sat on a *creepie*, or on a green scraw, enduring the heated furnace inside. There was a hole on top, where a sod or cover could be put on or off to regulate the temperature inside. Two men could make it ready in a piece of a day even now. This intelligent family speak the two languages fluently. I asked a man what he called the Giant's Causeway. He said he heard his father call it *Clócan an árríu*. There are only two men on Rathlin Island who are credited with being able to read the language. I tried one at the Gospel of St. Mark, but found he would require some help. It was the only Irish reading book he had. With a little help he would soon master it. The other, who could read *Gallie*, I was told I was not able to reach this time. I heard of an old woman, 104 years of age, no less, who could repeat three or four songs, though unable to sing them. I expect, *le cunghaí* *óé*, to see her next time.

Mr. Gage, J.P., of the Island, is anxious, to his great credit



be it recorded, that all the young folk should practise speaking Gaelic, for he says when he speaks it to the scholars they answer him in English. The old people think they have more than they want of it, and say that St. Columbcille blessed Reacry beyond Ireland itself, so that not even frogs can live in it, nor, as another observed, no "whitreds" can. By whitred he meant the *weasel*, which he called *úrag*, that is, *earóg* in County Waterford. It is said a Rector, Rev. Mr. Moore, brought a lot of live frogs from Ireland and placed them in a pond near his house to test this case, but they all soon died. I shall refer to the bolg an t-polair again for other items.

## ÁRA NA NAOMH.

### III.

Tá muintirí Árainn boét. Gac uile bliadain, i m-beul an t-*raimharó*, teróeann an *rgheul* amac go b-*fuil* an *gorra* m<sup>r</sup> na h-oileánab a<sup>r</sup>. Ní h-iongnao *rim*. Tá na *raoine* ag taobaó leir an b-*raimhge*, agus tá toiraó na *raimhge* com h-*aeimhgeac* leir an *ngaoit*, agus m<sup>r</sup> eile, níl *gleur* ceap<sup>t</sup> a *g-ceimre* aca, na *lionta*, na báro *gc*. Cuireann *rao* a n-*oroganna* *raiaia* amac a<sup>r</sup> a *g-curo* *cupia*, agus *ir* minic a *caiteann* *rao* *oróceanna* a<sup>r</sup> *raimhge*, *oróceanna* *gaiba* *amhóirteaca*, *gan* *don* *bheaca* *maibao*. Uair eile, b'féoiri, beiró *gabail* *mair* a<sup>r</sup> an *iaig*, agus *maibungeann* *rao* *curo* *mair*. A<sup>r</sup> *maoin*, *éirpró* *tú* *aral* an *tige* *oil* *ríor* *o'n* *élaoa*, *ciréan* *móir* *ag* *qioáo* *gac* *don* *taob* *o'n* *raimhge*, agus é *ag* *teaét* a *baile* agus an *oá* *ciréan* *lán* *o'iaig*. *Caitear* a<sup>r</sup> an *uplár* 'na *g-cáim* *lonnia* *rao*, *glanta*, *tiomunhgear* agus *railltear* *annim* *rao* le h-*agáir* an *maigaro*. *Aét* *rim* an *muo*! Cá b-*fuil* an *maigaro*? *Oá* m-beiró *iaig* an t-*raogail* *agat*, agus *gan* *raáil* *agat* a<sup>r</sup> é *óiol*; *cia* an *gáir* *óuit* é? Níl *aoi* *maigaro* *aét* i *ngailim*, agus níl *aoi* *raicéao* a<sup>r</sup> an *iaig* *raillte* *annim*; *mair* *ro*, *caitear* a *óiol* a<sup>r</sup> *ríor* *bheagán* an t-*iaig* a n-*oeacáir* an *raoine* *boéta* i *g-contabhair* a<sup>r</sup> a *fon*. Oir níor *móir* *liom* a *ráo* go *g-cuireann* *rao* na *cupiaig* amac—agus ní go h-*anam*—*gan* *ríor* aca an b-*raimhge* *rao* a *g-caimre* *óiróce* a<sup>r</sup>. Ní féoiri *oo* *uine* a<sup>r</sup> *bé* *na* b-*paca* *rao*, *neair* agus *raoántur* na *o-tonnta*

agus na *maómann* a *caitear* a<sup>r</sup> an *g-cuan* *úo* *rair* a *mair*. *Taann* *rao* *artea* *mair* *beiréao* *raibéite*, *rguabann* *rao* *gac* *uile* *muo* *rámpa*, agus *éonnaic* *mé* *pém* *cloca* *milltea* a *eilg* *rao* *ruar* *leir* an *aill* *móir*. *Bí* *raimhge* *rair* *iaig* *raicé*, *lá*, a<sup>r</sup> *aill-na-nglarog*, *go* *o-táimic* *tonn* *móir* *raimhge*, *rué* *rí* *artea* *go* *h-obann* *oia*, agus *nuair* *rguab* *rí* *cairra*, *rguob* *rí* *léi* *gac* *uile* *uine* aca.

*Aét* *na* b-*fuil* an *talaim* aca? *Maireao*, *tá*, *aét* *má* *tá* *pém*, *ir* *bear* an *mair* *óóib* *rim*. *Níor* *óóir* an *talaim* *ro* a *éomhgeao* *oo* *rair* *acrao*, *aét* *ba* *óóir* i *maoácan*. *San* *g-curo* *ir* *mó* *oe* na h-*oileánab*, *com* *raoa* *a'ir* *o'raimhge* *tú*, *níl* *aét* *raiga*, agus *leaca* *loma*, *rinte* *óir* *oo* *éoinne*. *Inr* na *raealraib*, *geoburó* *tú* *maiteaca*, *caona* agus *raia* *ag* *pár* *go* *raimhge*; *aét* *oá* *bheagáca* *rao* *ro*, le *bheacnuagá* *oia*, *ir* *oona* an t-*raig* *maireacála* a *geobrá* *arú*. *Teróeann* *joimnt* *oe* na *raealraib* *ro* *oeir* *o-raimhge* *a'ir* *tuille* *ríor*; *níor* *móir* *óuit* *beir* an-*raia* *m* *áitib*; *o'raigla* *go* *ráiréa* *oo* *óor* *artea* i *g-ceann* aca. *Cóir*-*áit*, le *raoer* agus *railáburóeac*, *beró* *méiróin* *bheir* *o'rair* *raimhge* *ag* *uine* *boét* *rauite* le *raeann*, *raeann*, agus a *leiréoe*, agus *raimhge* *oéanta* *mair* *rim*. *Ní* *bróeann* *aét* *rair* *nó* *cear* *o'rair* *raigib* *o'rair* *óir* *cionn* na *g-cloa*, agus *ir* *rair* a *mair* *gair* *euroim* *rao* na *báir* *bheaga* a *éugann* an *raimhge*. *Go* *raimhge*, *o'raimhge* an *uine* *boét* a *raimhge* *o'raimhge* *leir* *ó* *áit* *go* h-*áit* i m-*raia-rao*. *Ní* *call* *óo* an *ceúca* *ná* an *élaa-raimhge* *leir* an *talaim* a *raoer*; *ní* *bear* an *raimhge* agus an t-*raia-rao*.

*Cóir* na h-*aill* i *láir* na h-*oileán*, *rao* *raer* na *buairóe* *bheaga* *mair* a b-*raimhge* *áiméir* na h-*raimhge* *raimhge* *péir*. *Air* *maoin*, *éirpró* *tú* an *loilgeac* *ag* *teaét* amac *rair* *éir* *beir* *raig*, *raimhge* an *uine* *atá* *ga* *raimhge* a *raimhge* *leir* an m-*balla* (níl *raeacáoe* *ann*), *raibailro* an *bó* *artea*, agus *raimhge* an *rair* an *balla*



na h-éirí, na gaoite, maíurthaect na h-aimhíe, na ríueta agus an tuille, na h-éim aille 7c.

Af na rgeultaib faḡann ríao curo móirí vóá n-eolur. ḡeobaró tú rgeulurde ari gac baile. Veró a beapíe péin ve rgeultaib aig gac uile óuine, agus aicmígeann muintirí na n-oileán rgeulta gac uinne. “Sin rgeul a leitéroie ro nó a leitéroie ríto ve óuine,” aóéapíaró ríao leat. Cuipíó luét na rgeul ríor vuit, ó maíoin ḡo h-oróce, ari an Sluaḡ Síre, ari éafóibíir agus ari éafíirb agus hoc genus omne:—

Taróibíre ḡeala, taróibíre vóba,  
Slabíaró leo a’f ornaóa ríuaḡa;  
Cleapí a’f beapíe pícaró’ ḡíanna,  
Liopíacáin ḡo ḡáibíteac, vóána;  
Mná ríre ríeana ḡul’f aḡ caoíneac,  
Ceol a’f múnice m’f na bhuíḡnib  
Macnup áro faoi liopí a’f ríata  
Cuipí a’f ríuip aig vaoínib maíte  
Ḍíaoiréacé vóib ó cúmaé vaoíman  
Leíḡeapíaró ḡalíia vaoíneac ’n vóíman;  
Píupíeḡa a’f oíeáirde baíre;  
Aírlínḡe í lárí na h-oróce;  
Abací beaḡa; fátaíḡ móíia;  
Slaoiróé; ḡaoiróé’, vaoíne cóíia;  
Cáíroe beo, nó m’f an uaiḡ,  
ḡeulta óúrḡar b’íóo a’f cúma.

An é ḡo v-tugann ríao ḡéilleacó vó ḡac uile ríamár a éluíneann ríao aḡ luét na rgeul? Caeíreapí oíupí a vóéanaó eaoíupíia. Círeíneann ríao ḡo vainḡean ḡo b-fuil taróibíre agus caíupíre ann. Tugann ríao círeíneann, ríor, vó cómáíeáiróí-b-níorí maíe Leo vóá b-feicíreacó ríao bean ríuaó aḡ vóul cúm bealaíḡ vóóí. Meapíann ríao ḡo b-fuil leíḡeapí tinnear agus aicíó aig vaoínib éapí vóoínib eile. Vóéapíaró ríao leat ḡo ríab fátaíḡ abací, vaoíreíreacé, ann fáo ó, “agus coḡapí!” aóubapíe ríeannuine liom “b’féirí ḡo b-fuil ríao ríor ann.” Maíoirí leirí an ríuaḡ ríre, an maíḡíoean maíia, agus ríóce eile naé ríaoḡalta, tá ríao m’f an m-báo ceurona le curo m’íorí óínn-réin in aimhíur.

Sin vuit, arií, na ríeíḡíum ionḡantaóa ari a ríeáncapí eíacé aig luét na rgeul—Tíí na n-óḡ. Tííí Caíupíupíe, agus Tíoríe ríeunníia eile—vó bí aig na ríeán-éírean-naíḡíb ríḡánaóa in áit an ríapíeáir aóá aḡainne. ḡo móí-móíí beaḡ-áíia. (Uí b’íeapíarí í m-beupíla), ari ari ríḡíóob O’ḡríóóéa vóé an vóuan áluínn.

Aḡ ro maíí labapíí ríáoríapí Mac Coníapí arií beaḡ-áíiaínn, maíoin b’íeáḡ, agus m’íro arií b’íuaé na h-aílle aḡ b’íeacénnḡaó ríapí arií an m-ball a b-fíul an t-oileán ríḡmáí, m’f ríorí. “B’íeacó ríe vóá ríáó,” ari ríe, “ḡo b-feicíí beaḡ-áíiaínn fáo ó, agus fácapí. Bean ó éíll-énoa éall ríeacó éonnaic í, nuapí bí ríí á bleaḡan a bó, agus éonnaic ríí an ḡíuan aḡ ríeapíeacó arií an m-baile móíí m’f an oileán, taóí ó vóeapí v’áíiaínn. Agus vóubapíe vóíne liom (agus ba vóíne vóíeacé rííunneacé é) ḡupí éuala ríe ó n-a m’áéapíí ríeín ḡupí éúnníneacé léíte an bean vóían a éónraic an baile móíí.” “Agus bí ríeapí aḡ ríoríreíreacé arií an aille, lá, agus éúit ríe ’na éórlaó, agus nuapí a vóúiríḡ ríe, ríe an áit a b-fíupapí ríe é ríeín í m-beaḡ-áíiaínn. Agus bí ríe aḡ ríubal na ríáíre agus éapííapíapí ríe amaé a ríopí, agus éóuríḡ ríe vóá vóeapíacó, agus éánnic na vóíne ḡo v-tí é, agus v’áḡapíí ríao arií ḡan a ríopí a vóeapíacó nó ḡo m-beíreíreacé an t-oileán tóíḡe ó v’íaoíreíreacé oíupíab (oíupíia), ‘agus ríḡḡamúro arií n-aíí ariíí tú, agus luací-ríeacáíí ríeíupíínn, leabapí a m-beíre leíḡeapí gac tinníurí ann, agus tíubapíí ariíe maíe vóó.’ Leirí rínn, rínn ríe ríapí, agus éúit ríe ’na éórlaó arií, agus ríḡaó ariíí n-aíí arií an aille é. Agus bí an leabapí aigé nó ḡupí ḡíoreíreacó uaió é.”

Uí h-ionḡnaó liom ḡo m-b’íreíreacé an t-éíreannacé tḡḡa vó b’íeacénnḡaó ríóííe, ’na m’ínnínn, ḡo tíí ríeunníiaíí maíí ríó, maíí naé m-beíreíreacé éíor, cáí ríe caíuḡaó. ḡo v-tí ríó, eao eile bí aig an éíreannacé ’na éíí ríeín acé aníó agus aííííí? Tóíḡ vóíne a’f áíiaínn, maíí rínn, a bí aig éíreíreacé ó bí ríe ’na leaíb le eíacé arií beaḡ-áíiaínn

asur áitib eile ; cuirtear ór cionn an tuille  
é as veaicad riari ari glóiri cinnti na  
ghéine, as toul faoi ói ; an ghuan as lonnua  
aia na neultuib aia na mealteuib tiugá, aia  
na ríogaib caola, aia na lomaiuib eustroma  
'ran aeri ! as veaibia aia an g-ceo faoi bun  
na rpeirie, naé féiruib tuit beic cinnte cia  
aca, ceo nó oileán tá ann ; asur cia an  
t-ionghaó é má éimniugeann pé aia an tíri  
an-veacair an t-iarghaieboctóá tóimugeáct,  
óiri.

Tho' Arann was holy, Hy Brasil was blest ?

A ! ir iomda rgeul riamraibail vo éualar  
féim amuis inr an g-cuiriad aig iaragac inr  
an tráénóna ciuin ; nó cori na teinead  
oíóde rtoimneamail, nuair a bidead an  
gaot as féivead asur as rghieadac amuis,  
asur rgeul tari éir rgeil óá innheact arci,  
asur muiro as tarriamgce ni ba olúite leir  
an teine le gaé rgeul, asur an té ba  
mírneamila as veaicad go faitead tari  
gualann nuair a émoitead an gaot an  
uoirp nó an fúinneos, v'eagla go m-buail  
fead liorpiacán, rígeós nó (ní ba méara  
ná rin féin) taróibre, artead éugaimn.

(Aia leanamain.)

eoḡan o'ḡraihna.

#### NOTES.

bantáirpe, advantage, profit.

cuatógac, hard-working.

mara, colloquial for muna.

tiubair, do. for tabair.

veileasóiri, joiner, carpenter.

ginn, sharp, observant.

maróideact, forecasting the weather.

poruibéact, tending cattle, keeping them from injuring  
crops, &c. Also in Meath, where it is translated into

English (!) by "fossying."

asair, beg, beseech.

úda and údan = úo.

#### AULD LANG SYNE.

an t-am fao o.

#### I.

Ai éóiri fean-éáirpe 'leizean uaimn,

'S ai éimniugead 'iua go veo,

Ai éóiri fean-éáirpe 'leizean uaimn

'S an t-am bí ann fao ó ?

Aia ron an am' fao ó, a ghiaó,

Aia ron an am' fao ó

A' r ólamuio veoc múinteairó

Aia ron an am' fao ó.

#### II.

Bíod míre a' tu 'baint nóimíro,

'S aig imiit v' oíóde' r' óe ló,

áct ir iomda cor a riublamai

Ó v' imiit an t-am fao ó.

Aia ron an am' fao ó, a ghiaó, etc.

#### III.

Ó v'eimugead ghuan bíomír aiaon,

as iut 'ran riué le gleo,

áct bí connta tpeuna eairiamn

O v'iméit 'n t-am fao ó.

Aia ron an am' fao ó, a ghiaó, etc.

#### IV.

A' r po mo lám tuit, éaria tóil,

A' r tabair óam lám go veo,

A' r ólamuio aon ghloine máit

Aia ron an am' fao ó.

Aia ron an am' fao ó, a ghiaó, etc.

#### SOME RECENT TRANSLATIONS,

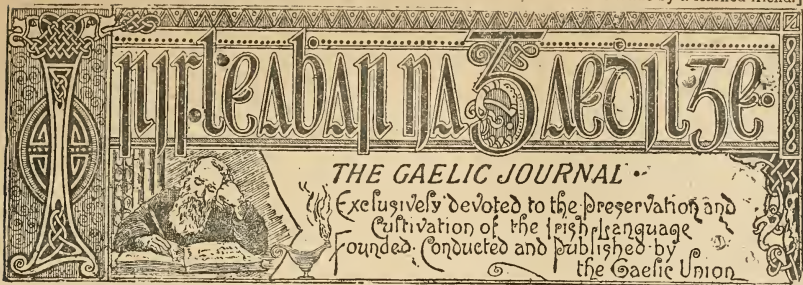
BY FATHER EUGENE O'GROWNEY.

(From the *Tuam News*).

[Others of our National journals were, some years ago, under the influence of a patriotic zeal when speaking of the country's language, and of the "tyrants" who would stamp it out, and so on. Now, the *Tuam News* and the *Nation* are welcome to help on the "good cause." Their Nationalist contemporaries will have none of it.]

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# STAIR ÉADOMHINN UÍ CLÉIRIG DORÉIN SEAGAIM UÍ NEACHTAIN.

Ácét nála Éadomhinn, ari b-fágail an  
gléir ro go h-amharaid, eudálad, vo  
éuip uime iao, agus vo glúair, buó  
cúma leir cá h-ionao, ácét iméacét ari  
5 agus, beul a éinn ioinne, go páimig  
teac in a b-facair foillre, agus in a  
g-cualaró comhghair ionganac, neamh-  
ghnáac. Vo iunne go vóieac ari an  
t-polur, agus v'faiarug v'aoon vo bí  
10 'ran voipur 'n a fearaí, cia v'ar leir  
an áit rin; nó cia bí 'n a éoinnuróe  
'ran tig; no cao é fáe no pioair na  
gáire vo éualaró? Vo f'ieagair an  
t-óglae vo, agus aoubairt gupab í  
15 Naigirtear. Poop bean an tige rin;  
tupir ióbuipur vo éloinn Éadomhinn  
uí Cléirig, gibe uime é, v'eug go  
h-obann ann; agus ipé a n-amanna,  
mipe éall-ghan ingean Éadomhinn,  
20 Gháe-ól, mac Éadomhinn, agus Sgab a  
b-fuair, mac Éadomhinn. Vo eug an  
ingean vo'n tinnear v'á ngoipéar  
iota; vo eug Sgab a b-fuair vo'n  
tinnear vo ngoipéar pláig na ngaoró-  
25 eal, no an luime; agus vo eug Gháe-ól  
vo'n éinn-mipe. Ó mo míle mallacé  
leo-rin uam, ari Éadomhinn, 'riao vo  
éuip m-pe 'ran puóc ro in a b-faiceann  
tú mé. Cáe mé a'p éacair mo éora

30 a'p mo láma maí aig iaiupur iao-ran  
vo éoúgao, 'p ní feipioe iao-ran é;  
agus vo éuip riao an v'onar oim-ra.  
Ní cóip a g-cup i poirig éoirieagta  
ari bié, ácét a loigao 'ra luairie vo  
35 éilgeann le gaoit na g-enoc; agus  
fágaim mo feacé mallacé aca ag  
iméacé v'am.

Mo éoinriar, ari an t-óglae, má iméi-  
geann tú mar rin, ip tú an t-éair ip  
40 mío-náóúiea v'a'p feuc v'eara v'aoonna  
maí ari. [V'ar] n-Doimnac, maireao, im-  
eóeac, ari Éadomhinn; an nfo buó fioir  
óip vo glúair ar an ionao go p'rab,  
agus nioir éuip bar éiré no fuar ó  
45 ioin a leir oipia, ácét aig glúaracé  
ioinne, buó cúma leir cá h-ionao a  
v-trieóióeac an éimeamun é ag iaiupur  
Seán Uí D'éiricín ó voipur go voipur—  
gró nac b-fuair amac é, go n-v'eacáir  
50 go baile ann nac b-facair ácét beagán  
tigéac, ari n-a v-timéiollac vo goip-  
taib móip euiéneacéa, p'pe, agus  
ponair, agus eóina. Vo éáipia uime  
'ran m-bealac ari v'a'p f'arpuig cia bí  
55 'na éoinnuróe 'ran m-baile rin. Ní  
cuma rin, ari an uime, Maigirteir  
Fajmeir bioir ann. Maireao, an eólae  
vuit-pe uime boéc v'á ngoipéar  
Seán ó D'éiricín, ari Éadomhinn. Ip eól  
60 éeana, óip vo bí mé péin real ari riubal  
leir, ari an t-óglae; agus ip v'eimín  
liom go b-fuail i p'abla, no i p'iooból,

no i n-ionao éigin 'd'a m-beanann leir  
 an tóin ro. 'Do éuairé Éaðomonn ann ro  
 65 go tóin an oíolúnais ieamh-máirte agus  
 'do éonnamh iean-tuime taob' arciú  
 'do'n uilpáinn agus a bairéas in a lámh,  
 agus tiae ari a taob' aige, 'd'áir fíapáir,  
 ari b-riop 'd'o Seán ríublaó ó 'Dóicín  
 70 'ran teag' rin. 1r fíopac, ari é-riean,  
 cao é 'do gno[r]ite' leir? Ní ari tí aon  
 nío 'do éabairt 'do, áct 'do éum neite  
 'd'fágail uairé atá mé 'd'a iapáir, ari  
 Éaðomonn. Maireasó, náir éarairé Dia  
 75 éugac é, agus gan aige féin áct an  
 'dóic. 1r oic aoiri tú rin, ari Éað-  
 monn, agus gupí cóiri an 'dóic féin 'do  
 joinn. 1r fíopí rin, ari é-riean, áct ní  
 le biamáir leán 'do corairé 'roo lámairé,  
 80 marí tú-ra, 1r cóiri a joinn, agus fóir ie  
 tuime reasairé 'do éupí ari ríapóiré  
 agus ari tacaí, agus é go oíomáineas,  
 ríopéaríac.

Ní iapáiré an t-áirí an mac 'ran  
 85 m-báirí muna m-biaó féin joime ann,  
 ari Éaðomonn: ní h-amíur liom gupí  
 tuime 'do éairé a fíoláirí le baor agus  
 le raob-éirí tú, no náé 'o-tuabairé  
 bapáirí 'd'on t-reoirí rin 'do tuime  
 90 eile. Gíó be ari bíé mé, ní fíoirí  
 le 'do fámáirí-ri camuagan ari bíé  
 'do gáirí náé b-riairí (b-riairí)  
 'd'am é, áct ari a fíon rin, cao 1r mian  
 leat 'd'fágail uam, ari é-riean? Buó  
 95 mian liom cunnam [agus] coimáirle  
 'd'fágail uairé, ari Éaðomonn.

'Do béairí mé nío náé é rin féin  
 uairé, ari é-riean, cuipíó mé 'do éair-  
 bíráirí féin ag 'd'éanamh ríopáir uairé  
 100 ari reasó tamáir. Agus 1r é 1r amn  
 'do, lúre arceasó, agus bí go máir leir;  
 agus muna m-biaó tu-ra, biaó ré  
 féin; oiri 1r reairí móirí támaé é, gan  
 'd'eamh car aige iná náirí in aon ríair-  
 105 leasó 'd'a 'o-tuabairí 'do. Glúairí anoir,  
 an uairí 1r toir leat, óirí ní' ní ra mío  
 agam-ra uairé: áct ná h-iméirí go 'o-tu-  
 garó bean an tíge a beannaéct uairé.

Cíoirí go b-fuail oirí. Atá, ari  
 110 Éaðomonn, agus ní h-iongnasó 'd'am é;  
 óirí atá ré éomí ríora rin ó 'd'it me aon  
 gíreim, náé cumineasó liom aon gíreim  
 'd'ite ari éomí ari bíé. Maireasó, ari  
 Seán, 'do bí an t-ionao ro reat, agus  
 115 'd'ob'fúirí biaó agus 'd'eoé 'd'fágail  
 ann: 1r é rin an ríacó 'do máirí an  
 t-riean-bean, Seairí mío; áct atá a  
 h-ingean anoir, Seairí beasó or cionn  
 an tíge; agus ní biaó rí coróce éomí  
 120 máir le n-a máirí, no leat éomí máir  
 fóir, ari fíon gupí oiri 1r fúra máir 'do  
 'd'éanamh, oiri 1r í ríaróirí go ríora,  
 ríora; gíreasó 'd'a m-buó léirí an  
 ríogail uiré ní biaó rí ríal no ríapíirí.  
 125 1 ériamh-ríog fíacáirí gíamíra í, náé  
 'o-tógann a gob 'd'it teime; agus 1r  
 ríairí 1 láirí an t-ríamíarí í 'ná an  
 éuríre 1 láirí an gíeríuró: Ari a fíon rin,  
 reuic léiré é.

130 'Do éuairé [Éaðomonn] arceasó 'r 'do  
 beannúirí ré go h-áirí toiríora, agus  
 níoirí ríearíacó an beannéasó: áct 'do  
 éós rí-re, cíoirí ériáirí, a ceann  
 agus 'do éus ríurírean, éairíre  
 135 ari a gíairí, agus 'do ériom ann rin  
 go ríairí arí; agus tarí éirí a cúirí no  
 a ré 'do éneasóirí, 'd'éirí rí go h-amí-  
 leasó 'ná reairí, agus 'do éus ríur  
 beasó aríam agus eangíairí éirí; áct  
 140 níoirí reuic ari. 'D'it Éaðomonn go  
 geanaé an méasó 'do ríairí, agus 'd'ob'  
 fúirí 'do é; oiri 1r gann an ríneasó  
 lámíre tugasó 'do, agus aubairí; [ari  
 an] leabairí-ra, a bean 'd'ite, 1r cóirí 'do  
 145 joinne tú gan náirí in eurasó cláirí  
 'do éabairí uóinn, éum ari lámí nó éum  
 áirí m-béirí 'do gíanaó tarí éirí bíó, oiri ní  
 éus tú ríearíacó áirí b-píiríurí uóinn ré.  
 Má beirí an oiríraó 'do 'do gac aon  
 150 ríriamáirí 'd'o fíoirí-ra 'd'a 'o-ríopáirí  
 'd'a iapáirí oiri, 1r gíairí a máiríarí ari  
 n-agairí no ari n-airíre leir; agus 'd'a  
 'o-tugáinn a b-fuail agam uairé, 1r é rin  
 a buiréasó, ari an bean, agus bí ag  
 155 iméasó le 'do gíreasó.

## LITERAL TRANSLATION.

BY THE EDITOR.

A clergyman from the north of the Boyne has suggested that a literal translation of some piece in the journal should be given in every issue: in compliance with this suggestion I give the following:—

As to Edmond, on receiving these habiliments so luckily and so advantageously, he put them on, and went along, he was indifferent whither, but to travel onward, head foremost, until he came to a house in which he saw light, and where he heard an extraordinary and strange uproar. He made directly towards the light, and inquired of one whom he saw standing in the door, who was the owner of the place, and who lived in the house; or what was the reason or occasion of the uproar which he heard? The youth replied, and said, "that Mistress Poor was the woman of the house, and three thieves, of the children of Edmond O'Clery, whoever he is, that had died suddenly there; and their names were — Drunkenness - Little sense, daughter of Edmond, Constant-drinking MacEdmond, and Scatter All-he-got MacEdmond. The daughter died of the malady called thirst; Scatter All-he-got died of the disease named the Irish plague (or poverty); and Constant-Drinking died of the insane head." "Oh, my thousand curses [remain] with them," said Edmond, "it is they that put me in this state you see me. I did spend all that my feet and hands had ever gathered in trying to support them, and they are not the better of it: and they have brought bad luck upon me. It is not right to bury them in any consecrated burial place, but to burn them and to scatter the ashes upon the wind of the hills: and on my going away, I leave my seven curses with them."

"[On] my conscience," said the young man, "if you go away in this manner,

you are the most unnatural father that human eyes ever looked upon." "By Sunday, then, I will go," said Edmond; which was true for him, as he departed from the place instantly, and he did not lay a hand, warm or cold, since upon them; but going along, he cared not where fate would direct him, asking for Shawn O'Darekeen from door to door, though he did not find him, till he arrived at a hamlet where he saw but a few houses surrounded by large fields of wheat, peas and beans, and barley. He chanced to meet a man upon the road, of whom he enquired who was living in that village. "Not indifferent matter is that," said the man; "it is Mr. Farmer lives there." "Well, then, do you know a poor person of the name of Shawn O'Darekeen?" said Edmond. "Indeed I do, for I was some time on the tramp with him," said the youth; "and I am sure that he is in a stable or barn, or some other place belonging to this fort." Edmond went then to the fort of the aforesaid bachelor, and he saw an old man inside the door-jamb, with his hat in his hand and a wallet by his side, of whom he enquired, did he know was roving Shawn O'Darekeen in that house? "I do know," said the other; "what is your business with him?" "It is not with the intention of giving him aught I am looking for him," said Edmond; "but I want something from him." "May not God direct him to you, seeing that himself has but the alms [he receives]." "It is badly you have spoken," said Edmond, "as it is just to share even the alms." "That is true," replied the other; "but it is not with a blusterer supplied with feet and hands like you it is meet to share them: with one, moreover, who might be employed at tillage or at collecting, and he also idle and evil-doing."

"Indeed the father would not ask his son into the oven, unless he had been himself there before him," said Edmond; "I doubt not that you are one who has spent his gatherings in folly and sense-

lessly, otherwise you would not have passed such a judgment upon another person." "Whatever I am, it is not possible for such as you to utter a sophism  
100 that I do not see through it; nevertheless [tell me] what do you expect to get from me?" said he. "I would wish to get your help and your counsel," replied Edmond. "I will give  
105 you better than that," said he; "I will send my own brother for a while, making a guidance for you. His name is Lying-in-upon. Treat him well; and if you do not, he will do so himself,  
110 for he is a big sluggish fellow, without a particle of concern or shame on account of any abuse that may be given him. Move on then as soon as you like, for I have no more for you; but  
115 do not go away until the mistress gives you her blessing—I believe you are hungry." "I am," said Edmond, "and no wonder for me; it is so long since I have eaten a morsel, that I do not remember  
120 having ever eaten any bit at all." "Indeed," said Shawn, "this place was once, and it was easy to get food and drink in it; that was when the old woman, Big Charity, lived; but her  
125 daughter, Little Charity, is now over the house, but she will never be as good as her mother, nor yet half as good, though it would be the more easy for her to do good, as she is far and  
130 away the richer; but if she owned the world, she would not be bountiful or generous. She is an ugly, hateful, bitter thing, that does not take her snout from the fire; and colder is she  
135 at midsummer, than frost in the middle of winter: however, try her."

Edmond went in, and saluted in a loud, noisy tone, but there was no reply to the salutation. She of the miserable  
140 heart, however, raised her head, and gave a startled look back over her shoulder, and then again bent down suddenly; and having groaned five or six times, she stood up in an indolent  
145 manner, brought him a little bread and a mixture of milk and water, but she did not look at him. Edmond ate

up greedily the portion he had got, and it was easy for him; for it was a scant  
150 hand-stretching was given him, and he said: "By this book, mistress, you did well in not giving us a napkin or table-cloth, for the purpose of cleaning our hands or mouth after the food, as you  
155 did not give us the greasing of our lips of it." "If I give so much to every snapper of your sort that shall come to demand it from me, short will our meal-bins and herds live with it; and  
160 should I give you what I have, that is its thanks," said the woman, "and be going about your business."

## VOCABULARY, NOTES.

- We have seen in Journal No. 29, p. 68, O'Clery left without any clothing. He afterwards fell in with a charitable, good-natured priest, who divested himself of the greater portion of his clothes to shield O'Clery from the cold. These clothes O'Neachtain calls *gleip*, fine clothes, furniture; gen. *gleip*, after part. *b-faḡail*, getting; *aḡaḡaḡaḡ*, probably an error for *aḡaḡaḡaḡ*, very lucky; *ewalac*, from *ewail*, gain, profit; *oo cūp uae iae*, he put them on (umam, on me, umat, on thee). *oo ḡluair (re)*, he went along, *bud cūma leip cā h-ionaro*, it would be  
Line 5. indifferent to him to what place, *aḡ imēaḡt ar aḡaro*, but to go on; *bud a cūnn poime*, literally, the mouth of his head before him; *go rāimḡ tēac*, till he reached a house, *ma b-faḡaḡ rōilpe*, in which he saw a light, *aḡur ma ḡc*, and in which he heard *comḡair*, an uproar, *ion. neamḡ*, wonderful, unusual.  
Line 8. *oo p. go. o. ar an t-p*, he made directly towards the light, *aḡur o'f. o'aon*, and he inquired of one,  
Line 10. *oo bī i na f. rān o.*, who was standing (lit., in his standing) in the door, *cā ḡap leip an aḡ rīn?* "to whom does that place belong?" *ḡap, recte ḡap = ḡapab*; the verb *ir* in dependent clauses becomes *ab*. See Forms of assertive verb, *ḡrī biop-ḡaḡte ab b.* App. pp. I., II., III., IV. These will require a whole article in next journal.  
Line 11. *no c. b. 'na ē 'rān (ir an) tḡḡ*, or who was living in the house.  
Line 15. *pocap*, occasion or object; *bean a' (an) tḡḡ*, the mistress; *peap a' tḡḡ*, master; *buaḡail ḡḡ a' tḡḡ*, *cailīn ḡḡ a' tḡḡ*, the eldest son and daughter (when grown up, until married).  
Line 14. *an t-ḡḡlac*, the youth; *tḡuāp*, three (persons); *pobuipḡ*, robbers; *ḡibé uime ē*, whoever he is; *o'eug (oo eug)*, did die, *go h. ann*, suddenly there. *mḡḡe = meirḡe*, drunkenness; *ciall-ḡann*, of scant  
Line 20. sense; *rḡab*, in Munster *rḡap*, did scatter; *o'á (oe á)*, of which, or *oo á*, to which *ḡḡḡḡḡḡḡ*  
Line 25. called *ioḡa*, thirst; *luime*, bareness, poverty; *cūnn-mḡpe*, madness of head (*ceann*, attenuated to *cūnn*, to agree with *mḡpe*)—Joyce's Gr., p. 13, par. 3. 1 na b-p. *cū me*, in which you see me.  
Line 30. *a'p ē. mo ē. a'f mo l. pīaḡm*. *a'p = á*, all that,



- an for no, sign of past tense, é. did gather; 'oo  
 coéugaó, to support, 'rini (agur ní), and not,  
 feiríve = fearr, the better, 'oe . . e, of it.  
 Line 32. Agur v. é r. an v. oim-pa, they did  
 bring misfortune on me. A g-cup=iao 'oo cup, to  
 bury them, i p. é., in a consecrated burial place,  
 Line 34. A lofgaó=iao 'oo lofgaó, to burn them, i.e.,  
 Line 35. they remains; 'oo éilgeann, to cast.  
 Line 40. mo coimriar, [on] my conscience; mio-náóiréa,  
 unnatural a' i f. v. o. p. aip; 'oe, of, á, those whom  
 v. o. human eyes nó feúé, did look, aip, on him;  
 Line 41. n-óomnaé ar=oaip, by, n-ó Sunday; oipra (on  
 the dead bodies), a v-creópoáca=in a v-é., to  
 which would lead, cineadhun, fate.

- Seán O'Óircein. Óéirce, alms; veirceín, little  
 alms: alms are called charity by country people;  
 Line 50. nac b-pacará, did not see; ar n-a v-é., sur-  
 rounded, ponairé, beans; v'ar fiarruig (oe a po f),  
 Line 55. of whom he inquired. ní cuma rin, that is not  
 a matter of indifference, i.e., the person is important.  
 Line 57. eólaé} . . . eólaé, learned; eóla, knowledge;  
 Line 60. eóla } the two words are used here in the same  
 sense: do you know a man called 7c? indeed I do  
 know him.

- Line 63. i n-ionao eigin v'á m-baineann iur an toun ro,  
 in some place connected with this fort.

- Line 65. uolunac, a bachelor, a worthy; tiac, a bag,  
 a wallet; báipeao, a hat.

- Line 70. pofac and pofar in the same sense as eólaé and  
 eóla at 57, 60 above. aip tí, same on.

- Line 75. náir éaparó 'Dia cuíac é, may not God send  
 him (or it) in your way. 'Donall met Fergus' is  
 often expressed in Irish in the following way:—oo  
 capó fergur aip 'Dhoimnall; literally, Fergus was  
 met (or turned) on Donall.—Joyce's Gr., p. 120,  
 idiom 10. Without the prep. aip or le, it means to  
 direct or turn to. náir=nac nó: nar éaparó is the  
 so-called optative mood, may not.

- Line 79. bnamairé, a blusterer.

- Line 91. campuagan?

- Line 109. Fan oaoab cáir (cáir), without an iota of  
 concern.

- Line 110. rparileab, a check.

- Line 130. cneath-oog; cneath or cneath is wild garlic.

- Line 133. feúé leité é, try her.

- Line 139. eanglaip, a mixture of milk and water.

- Line 150. rnamairé, an extortioner.  
 aipíge, a herd of cattle.

## ÁRA NA NAOMH.

### IV.

I' eagal liom guí labairt mé tuille 'r  
 an coíu aip áriann éana, acé tá punc nó  
 oó poimam fóir. 'Dai n-óisí, beréao mó  
 rgeul an-beáiréa gan pocá a iáo aip an

nGaéilge acá oá labairt m' na h-oileá-  
 naib. Níl duine in áriann, taob amuig  
 oe beagán naériu caint oipra, naé labhann  
 an teanga óúéuir. Níl acé í aig fuimóir  
 na m-ban agur na reanáoineao. Na riri  
 óga bréar ag uul go fállim, agur ag  
 caint le muntir an beupla, tá an oá éan-  
 gán aca rúo, acé má fágann tú baile  
 Cille-Énoa, caprai uuit go leoir oe na  
 fearaib aig naé m-beró blar ve'n teangam  
 fállua. Tá na páiríoe aip an g-caoi  
 éurona; v'feurá, mari aoeipio péim, iao a  
 óiol 'r a éeannaé i m-beupla.

Mari rin, duine aip bié aip mian leir an  
 ceairt agur an blar 'oo beir aige, tuallaó  
 re aip áriann—'r an pcoil i' fearáir in  
 éirunn í. 'Sí i' fearáir mariéall guí fearáir  
 oileán ná áit aip bié eile. Oá nGaéla go  
 h-áit eile, beréao na oaoime le n-a  
 n-obair agur le n-a ngnó péim; acé aip  
 oileán, ní beró riao ag ríoir-iméacé, acé  
 aig iarfac, ag claoóimeacé, ag ríoióm, nó le  
 gnó eile ve'n t-róir rin, aip éaoi go  
 b-fuigiriao beré aig caint leat gan a  
 n-obair a éabairt ruar. Áirí, i' oaoime  
 fiarruigéaca iao i v-taoib iongantur na  
 tíre móiré éróeann riao uacá—Éiré—  
 agur i v-taoib na neitéao nuao 'oo cumao  
 agur 'oo ríut amac le goipio, an teleguap,  
 an telepón 7c., aip naé b-fuul aon eolur  
 aca acé an t-eolur neulaé, neiméinnite  
 fágann riao ó áriannigib eile naé b-paca  
 na neite ro acé go h-anam, agur rin péim  
 gan tuigim 'oo beir aca oipra. Agur áirí  
 eile, táro péim an-tugá 'oo éaint aip an  
 t-reanairipir i. an t-am 'oo bí ann le linn  
 a rean-aíreacé péim, agur 'oo beir ag  
 tomar agur ag cogair faoiríoman neam-  
 fáogalta eile úo ríogailteapir or coime a  
 ríul m' na rean-rgeulcaib.

Tá pé ag lúre le neuprín, mari rin, go  
 b-fuul ára na h-áit ríoir-mait 'oo'n oieam  
 acá aig iaiarió rean-teanga na h-Éiréann  
 v'foglum agur 'oo labairt. 'Dai noóig,  
 tá locta aip Gaéilge na n-oileán—acé i'  
 locta beaga bíreaca iao le h-aip na reac-

jián 'do éirítear i g-canaíumintib an bheirle  
iní gac céirto ve Ságranaib féin. Fağ-  
muro foclóirí fíorí-faróibí aca in Áirainn—  
focla ar cuimpe, go móir-móir aca na neitib  
baineair leir an b-paráige. Iy binm, bog,  
an éanaíumint atá aca, marí an g-ceurona,  
cia supí binne liom féin an Saéóilge  
labairtearí 'fan taoib ó deap ve éontae  
na Saillíne.

An fad beróear ar o-teanga comí beo,  
beaéadac, a'í cá íí anhoi agur in áitib  
eile, ní feoróar a iad supí teanga ímarb  
atá innte. Doubarit uinne éigin goimro  
ó go gíunn, gíeanmíarí, nac íarib aét aon  
teanga ímarb 'fan voimán aiy maríamín,  
agur íy í rín teanga na h-Éiréann. Ní'l  
arí o-teanga báruigíte fór, ní'l, éeana.  
Cluimimro tpiáct aiy an teángam ímarb ro  
linn, agur céróimro anhoi go h-áit éigin  
iuro beag ar an m-bealaé coitíonm, agur  
ó dúiréact úimín aiy maróin, go b-págearí  
an *slán-chodlata* agaimn iní an oiróe, ní  
aiyígmro iolla aét an teanga ímarb.

Ní íearíparó muimrí Áirainn leir an  
nSaéóilge go luac. 'Do íéirí cuimíne na  
n-oíoneaó íy ríne, cá an oíoneaó Saéóilge  
óá labairt iní na h-oileánaib anoiu a'í  
vo bí óá íríéiró bliadóan ó íoin.

Ní'lmíro ag taoib le h-Áirainn, an oíreao.  
Feuc 'Dúin-na-ngall, Cuannamaria, íarí-  
míuma, agur ionaro eile marí a b-fuil an  
t-aorí óg ag uil arteaó na Saéóilge le  
bainne a máitíreac. Ní b-fuarí arí o-tean-  
ga aon éotúgaó, congnaó, ná mipeacé  
iuam; íy iongnaó náí bipeacé ruar agur  
náí cailléao amac 'í amac í fad ó, agur  
nuairí ímarí íí tpió a b-fuarí íí ve éiuao-  
éan, ní beag úimín uil in eaoóéur agur  
an éluice éaointe vo éógbáil nuair beróear  
íí marb uaríuub, rínte go voét 'fan g-íre.  
Aét go o-tí rín, náí éluimtearí an focaí  
eusoóéar agaimn.

"Í g-cóiméar ceoil tá beirle fann,  
'S an teanga íy tuilcéige fór gan bpiže."

Capamuir aiy an g-ceol atá aca anoiy.  
Ní'l aca aét an ceol íuaríaróarí ó náóuimí,—

ceol a ngué féin. Ní éluimtearí aon gíeur  
ceoil ann, aét go h-anam. Níoi b'amíla  
an ígeul fad ó, éieróim. Bí íóibairie  
'fan oileán láirí, í g-cár aiy bíé, agur vo  
óíolaó muimrí gac tíge ígillínn leir iní  
an m-bliadóan, in éimóir le lóiróim vo íéirí  
uaine. Aét o'iméirí an íóibairie leir, agur  
níoi líonaó a áit ó íoin.\*

Comí marí leir an g-curo eile ve éíomn  
na nSaéóeal, cuiméann íaro uúil móir iní  
na íean-abíánaib, agur íy muim eusoíio-  
muigéann íaro a n-obairí le íean-fonn  
Saéóilge. Aiy íon na b-fonn ío, agur  
na b-poiré áirí, vo éarí éoígan Ó'Comíaróe  
agur an t-Ollamí Pecpie tpií íeacéimíne  
in Áirainn, óá g-cuimínuígaó agur óá  
ígííobáó ííoiy, íoiy éeol agur íocla.  
Léirímro í m-beaéaró an Ollamí, le Stocer,  
marí íugéaoarí an bailíugaó. Bí an beirí  
ag íuipéacé aiy baile éille-Rónáin, agur  
o'íuagairí íaro go m-beróeao céao íáilte  
aca íoiimí gac uile íonnadóirí iní na  
h-oileánaib. Le tuilrí na h-oiróe éagaroir  
ó gac uile céarí, bíreao téine bíeag  
móna ííoiy aiy an teallaé íómpa, an  
t-Ollamí 'na íuíté aiy éaoib óí agur a  
berólin 'na lánm aige, ó'Comíaróe aiy an  
taoib eile, íeíró leir na íocla vo éurí ííoiy,  
agur na uaoine 'na b-íáimne íiméíoll.  
Anhoi, ní gan íafan oíirí, éoiuigéao  
uinne aca, íearí óg nó beaí óg, nó íean-  
uinne éííona, ag íabairt amac an abíáin

\* íarí aillírb an oileán, cá uamíann íóirí óéanca  
aig náóuimí iní an g-clóiré aoir, agur éieróeann íaro  
go b-fuil bealaé o'n uamíann ííoiy, íarí'n Sínua  
íalacé, agur anoiy amac aig Capraig an íóibairie in  
íuipíaréarí. Bliadóanca ó íoin, má'í ííoiy óóib,  
éuao íóibairie arteaé aiy óoiurí na h-uamíann, agur  
níoi cualarí aon cuairíuig aiy o'n lá rín go o-tí anoiu,  
aét "íy oóca go b-fuil íé aréirí g-comíuúre." Cualar  
ígeul an-íreannmáirí, lá, aig uoiurí na h-uamíann  
ceurona, aiy uinne éóir vo éuao arteaó ag íorí  
comín, agur bí íé ag íuibal íoiimé, íoiimé, gup aiy  
íé an ceol ba bíeagéta 'na aice. 'Do buail íeiré é,  
nuairí éuimíuig íé aiy an b-íóibairie óo, aét íreacéuig  
íé go gup, agur éieuo vo bí ann aét comín beag,  
agur gíeur beag ceoil le n-a beul, agur é ag íaró  
íuipí ar, agur nuairí vo bí íé íeíró, éarí íé an ííuic  
aiy a íualamí, agur o'iméirí leir.

Congbuiſ, pronounced coinnuiſ in Connacht, conuin in parts of Munſter.

# MAELISU'S HYMN TO THE ARCH-ANGEL MICHAEL.

The following hymn was first published in my edition of the *Ga' fhinnpáda*, p. 88. Its author is almost certainly identical with the Maelisu, of whom the following obituary notice occurs in "The Annals of Loch Cé," A.D. 1086: *maolisa úa bholcán, roi érenn i n-ésga ocu' i g-cábada, i b-filidhe in bérta éasctara, ruim hynntum emuirt.* He was the author of two other hymns; one of which, addressed to the Holy Spirit, was printed and translated by Dr. Whitley Stokes, in "Goidelica," p. 174; while the other, written half in Latin and half in Irish, still remains unedited in L. Br. and in Betham 145, p. 20.

A aingil!

Béir, a miéil mórfheirtaig,  
Cuirin coimro mo éaingin.

In cluine?

Cunnaig co via n-oilgusaé  
Oilgus m'uile do bail uile.

Na fuisig!

Béir mo údriacé n-oibhuriaé  
Cuirin iúg, cuirin fuisig.

Dom' anmain.

Tuc cobair, tuc comrothnao  
In úair teéda don talmain.

Co daingen

Ai éno m'anma eimaoer  
Tair co n-ilmlib aingel.

A míro!

Foir bié éam claen coynumaé  
Tair dom' éobairi daíribub.

Ilí tairda

Omrium for a n-abriam-ri,  
I céin maipei nimpairgá!

Nottozaim,

Sura paeia m'anmain-ri,  
Mo éonn, mo ééill, mo éolaino.

A éaingin,

A éorcuiaig, caébuataig,  
A maibaro anéhuir aingil!

## TRANSLATION.

O Angel!

Bear—O Michael of great miracles!—  
To the Lord my plea.

Hearest thou?

Ask of forgiving God  
Forgiveness of all my vast evil.

Delay not!

Bear my fervent prayer  
To the King—to the Great King.

To my soul

Bring help, bring comfort  
At the hour of its going to earth.

Strongly,

To meet my expectant soul,  
Come with many thousand angels.

O soldier!

Against the crooked, wicked, militant  
world,  
Come to my help in earnest.

Do not set

Disdain on what I say :  
As long as I endure, do not forsake me !

*The I choose,*  
To thee I call,

That thou mayst save my soul,  
My spirit, my reason, my body.

O pleader!

O victorious, triumphant one!  
O angelic slayer of Antichrist!

## NOTES.

Line 5. The construction of *cunnaig* with *co* (instead of *for* or *ó*) is not unusual. Cf. *po cunnaig tra torep co phlaic coip Cuirte do éabairt do, L. Br. 170a*; and see Windisch, s.v.

Line 14. *eimaoer*, lit. *which is waiting*.

Line 18. *daíribub*, *in truth, in real earnest*. Cf. *var lem-pa, a ócu, bap cellac, ir ole daíribub in comairi doo ail lib do epiénuguo, L. Br. 274a, 27*; *var lim, ap ré, ir daíribub ataic na fir úc as tabairt cata úim, Eg. 1782, fo. 22b, i.*

Line 21. *maipei*, a deponential form. Cf. *po maipei-tar o aimpriú oilenn fo viclet, Féil, p. clxxi. l. 31.*

Line 22. *no-t-tozaim*, with infixed pronoun of the second person singular.



Line 25, caingneó. O'Donovan, "Three Fragments," p. 200, l. 10, translates this word by "of goodly counsils."

Line 27. mapbavo. Both MSS. have mapbavo, which gives no sense.

Liverpool,

18th July, 1890.

KUNO MEYER.

2904 Clark-avenue,  
St. Louis, Mo.,  
U.S.A.,  
28th July, 1890.

JOHN FLEMING, ESQ., EDITOR OF THE *Gaelic Journal*.

DEAR MR. FLEMING,—I have just received No. 35 of the *Gaelic Journal*, which is, I think, the finest issue that has yet come out. It is a good sign of success to see so much real Gaelic work in the Journal, and so little controversy. Dr. Atkinson's edition of Keating's "Three Shafts of Death" appears to be quite an event in the Renaissance of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart. Dr. Whitley Stokes' "Lives of Irish Saints," from the Book of Lismore, is another of our splendid new Irish books that everyone who can afford should obtain. The language of the Lives is very modern for the time the Book of Lismore was composed. The re-issue of J. F. Campbell's "Tales of the West Highlands," in shilling numbers, by Alexander Gardiner of Paisley, is a boon to Gaelic scholars. It is pleasant to find our Alban brothers are gleaming all that still remains of their Gaelic tales and poems, of which we have proof in the "Folk and Hero Tales of Argyle." Nor are the scholars of Eireann as remiss as they used to be. Dr. Hyde's "Connacht Bards," in the *Nation*, shows that "a soul has come into Eireann"—this time to stay.

I suppose you must have heard that the "Ancient Order of Hibernians" are going to impose a small "per capita" tax on the members of the order, to raise a fund to endow an Irish Chair in the Catholic University of Washington. They expect to be ready to establish this Professorship in two years. I have another item of good news for you, and for the readers of the *Gaelic Journal*. A movement has been started to raise a fund of £2,000, here in America, to aid in publishing a great, comprehensive, and complete Irish Dictionary. You will hear more about this soon. In this connection, I would ask you to request the contributors to the *Gaelic Journal* to set to work collecting Irish words and phrases in their respective localities; marking local and peculiar meanings, sounds, and the like. All this will be needed for the new Irish Dictionary; in the compilation of which I expect you will render assistance. I must here render thanks to the *Nation* newspaper for the kindness it has shown me in connection with Irish matters. I hope our friends at home and abroad will remember this to the *Nation*.

I send you £1 to help along the good work. If you, and others interested in keeping alive the Language of Eireann, and in popularizing our native literature, would appeal to the Irish here, in Australasia, South America, and elsewhere, I think they would not be backward in helping along. It is coming to be recognised that the continued failure to bring the national struggle for Irish liberty to a successful issue, is due, in greater part, to the neglect of educating young Irishmen in the language

and literature of their race, and thus keeping alive a sound, wholesome Irish public sentiment. The thinking Irish here are having their mind's eye opened to this truth. You at home follow in our wake—slowly it may be; but you follow—and this is a comfort. Believe me, you will need to put a strong Irish Language plank in your political platform against the next election.

Yours very truly,

JAMES KEEGAN  
(MAC AEDHAGAIN).

briomnglóirí eóghan uí mhulneíse

(County Mayo Irish.)

Dhí fear fáo ó 'na cónnuroe i n-aice le bealaí-a-  
uoirín sa'p' b'ud ann eógan O m'ulneíse oo bí 'na  
fear oirbe aig uime-uapal 'ran aic 'p' b'ud fear focaí,  
raíth, raíra bí ann. Ní raib aige aic é fein 'p' a  
bean—mapgnevo 'p' bí teac beag cunna aca 'p' a raic  
pataíó 'ran m-bliadain a 5-ceann a c'uo cuapraíal,  
ó n-a maíurip. Ní raib earbúó na imníó ar eógan  
aic don éail amain—ní veapnaíó re b'iomnglóirí  
apíath.—Lá óa raib re banic pataíó éimeic an maíur-  
cip-seamap taaf, amac aip an umuip aige a'p'  
éorupgeavap aig cónnaó map b'ud gnaéac eógan. Uo  
éiompaó an caint aip b'iomnglóiríó 'p' uibapic leóan  
go m-b'feapip leip 'na gac oo b-pataíó re apíath oa  
b-pevpaíó re aipíllin, na b'iomnglóirí oo uéinao.

"Deunpaíó tu anóc i má n-uennap map veupim re  
leat" aip an maíurip. "Maipaeó veunpaó agup  
raíte" aip eógan—"op ní veapnaíó ceann apíath."  
"Anoip" aip an maíurip. "Nuap raíar tu baile  
anóc éapupim amac an teine ó'n teallac 'p' cuip ap í  
agup veun oo leabará in a h-aic 'p' covail ann anóc,  
agup mipe oo banna go o-tioepaíó oo raic oo b'iomng-  
glóiríó agac pul ma o-tí maroin." Uo g'eall eógan  
pín oo veunna. Aic nuap oo éorup re an teine oo  
éapupim amac oo íl mapgnevo go raib re cailleac a  
éille gur míníó re oí gac a n-uobapic semap taaf  
leip a'p' b'ud eipen oí a beallac fein oo éabapic oo 'p'  
oo cuavap a luige aip an teallac le éille.

Ní fáo oo bí eógan 'na éoolao go o-táime buille  
aip an voipap.

"Éipíó oo íurce a eógan uí mhulneíse go o-veiró  
tú le leicpí ó'n maíurip ann 'n Oilean úp." O'eipig  
eógan 'p' faíó re a cora ann a b'ioza aig paó leip  
fein. "Ip in ann-epa oo éigep tu. A éeacéapne."

Éilac re an leicpí ó'n ceacéapne a'p' o'mig leip  
poime agup níop reao ré go é-táime re go bun Slab  
Chapín aic ap capaó leip buacailín-na-m-bó 'p' é aig  
aobapaeac ba. "Go m-beannupíó oia uirt a eógan  
uí mhulneíse" ap'pan buacailín. "Go m-beannupíó  
oia 'p' muipé éipic a buacailín" ap'pa eógan. "Aem-  
geann gac uile éime mipe 'p' ní aemgim-pe uime aip  
bíe." "Ca b-puip tu uil an epac ío oo oíóde" ap'  
ran buacailín. "Taim a' uil éum an Oilean úp le  
leicpí ó'n maíurip, an e ío an beallac ceap" aip  
eógan.

“I’ é, coisgibhais ar o’agair ríar go síneadh, aet cia an éad pabair tu éair an fainge” ar an buaill. “Am go leór cunmíghaí air rin nuaire do carpar oim i” súbhair éogán. “I’ oimígh leir aifir éum bealag go o-táim ré go bhuaí na fainge, annuim so connairpe ré cor-ghlar na fearaí air leat’éoir air an eirag. “Go m-beannuigh sía óuit a éogán uí mhléioe” ar i’ n cor-ghlar “go m-beannuigh sía i’ muipe óuit-re a éor-ghlar” ar éogán. “Aéniégeann gac uile óuinte mipe, i’ ní aéniigh-re óuinte air bit.” “Sao a tairi aig óeunad anro?”

“Do innear éogán sí a ghoite, agur nac raib fíor aige cia an caoi so pabair ré éair an fainge. “Leas go dá éoir air mo óa píatáin-ra agur fuit air mo ópuim i’ bdearpar anonn tu” ar ran cor-ghlar.

“Sao do óeunpar, na o-eirpeópa raiug pul so n’-geobair mure eapra” ar éogán. “Ná bióe paitéagair oir, ní éioarair parugad ná cuirpe oim, go o-terémar anonn” ann rin so cuat éogán air ópuim an cor-ghlar i’ o’éirig i’ oirion na fainge i’ oimígh leirde anonn, aet níor eitill í níor mó ná leat an bealag gur phádagair í amad. “Eirig óiom a éogán uí mhléioe ta me raiug.” “Go mo reat meara beiréar tu bliádam o n-óu a cor-ghlar bhaois, ní éis liom éirig óuit (óioe) anoir, i’ ná n-óubairt mé rin leat” ar éogán. “I’ cuma liom; cairéir tu éirig óiom tamall go leirig me mo rígeirte” ar ran cor-ghlar. Leir rin so míocheagair buailteoirib fuar go a g-ionn i’ so gíaoir éogán amad “Óe, a buailteoirín, a buailteoirín, leir anuar so fúirte agam go léirig me do’n cor-ghlar a rígeirte so óeunad.” “Do léig an buailteoir an fúirte ríor, agur rug éogán gíem a óa lair air, o-imígh an cor-ghlar uairde a-gáiríde agur a-magad raol. “Mo éuro tiobuirte leat” ar éogán, “i’ tu o’fág me i’ra g-cuad-éar i’ crocáid éoir i’ ríer a’ i’ uirge a lár na fainge móir.” Níor b-paoa gur gíaoir an buailteoir aige a fúirte so léigean amad. “Ní leirgead” ar éogán, “ná baéagair me?” “Muna leirgí, gairpáir mipe an t-fall.”

“I’ cuma liom, beir an buailteir agampair air éum air bit” ar éogán, agur leir rin óeair re ríar raol i’ gao so b-feirgead re aet long a b-pao ríar uairde. “O míoiméilín, a míoiméilín tairuimig oim, tairuimig oim, i’ b-feirpí go n-gabreao mo éuro enaíha air éum air bit” ar éogán.

“Buailteair fúit anoir” ar an marpuellac. “Ní’l go foil ní’l go foil” ar éogán. “Cair ríar so leat-bhoige agunni go b-feirgímar an éad so éurtear í” ar an cairpín.

“Do cuat éogán a leat-coir i’ éuit an bhóg ríor.

“Uill uill óill, puil, uil liú, cia ta go mo marbad?” so éaimic mar rígeao ó marghneao ar an leabar “i’ cia b-fuil tu éogán?”

“O ní’l fíor agam an eura m’arghneao a ta ann rin.”

“I’ re go cinnce” ar rípe “cia eile so beiréad ann?” “Do eirig í i’ lár í an éumneall. ‘Se an aet so fuair í éogán leat bealag ríar go poll an

beaigí i’ é ríarparaeat air an g-crocaí, i’ é éo eub leir an ríga. Bhi leat bhog air aet so buail an eann eile marghneao air an ríuar i’ bué e rin so óuirig í.

Thaimic éogán anuar do’n g-crocaí agur glan re é fíem i’ ó rin amad ní pab tñut air bit aise le bhion-gíaoir coirde aifir.

MAC UÍ RUADHRIGH.

## VOCABULARY.

O’mhléioe, the name now anglicised *Reid*.

Taaf, pr. tá, *Taaf*.

Bheunglora, Connaught for *dream*.

Oilean tír, do. for *America*.

Sliab Cháim, a mountain to the westward of Clarendon.

Ann-éir, late, untimely.

Fáirge, the sea.

Cor-ghlar, a crane (the bird).

Óha ríatam, the two wings.

Tuaparaol, wages; they say, raparad tuaparaol, earning wages; cuillad pabair in Munster. The highlanders use the Connaught form.

Saírid, tired; tuirpá, wearied.

So m-buo reat meara beiréar tu bliádam ó n-óu, an imprecation common among the peasantry.

Gíaoir, business; gíao in Munster.

Mo éuro cuirpíte leat (my share of misfortunes go with you).

Scí, rest; leir so rígeairte, take a rest.

Buailteoir, a thresher of corn.

íall, the whang or streep connecting the collopán and the buailteir; bair-fall, shoe lace.

marpuellac, a sailor.

Tairuimig oim, drew near me.

Scraparaeat, climbing by the hands.

Crocáid, the long rope or chain which hung down from the smoke-hole in old-fashioned cottages, with a hook at the end for pots, &c.

Cho eub leir an t-fúit, as black as the soot.

Óuirig, to rouse, awaken; mórúgail, in Munster.

Muiréagair, they heard, more common than cuilgeagair.

tuirpíte, ridge (of potatoes).

m. u. r.

P.S.—In the *text*, the *spelling* has been partially changed, but not in the vocabulary. The words and idioms have been left untouched.—Ed. G.J.

## IALOGUE BETWEEN A TEACHER AND MANAGER.

MANAGER.—I am glad to see, my dear Patrick, that since you closed the school and took your holidays, your health seems very much improved.

TEACHER.—Thank you, sir. I feel quite invigorated and ready to commence work again. To the teacher who faithfully discharges his duties, the annual holiday seems indispensable.

MANAGER.—May I ask you where you spent your vacation this season?

TEACHER.—In the Isle of Man.

MANAGER.—Why did you chose this place instead of going, as usual, to one or other of our celebrated Irish watering places?

TEACHER.—I had many reasons, sir, for making the change. I wished to introduce a little variety into my holi-

day experiences, and, besides, I was curious to set my foot on an island which, from the earliest period, had very close relations with Ireland. Its early colonists seem to have gone forth from Ireland, and its first missionary was our own St. Patrick. The Church of Man was united in the closest fellowship and friendship with our early Irish Church. Up to the tenth century the Isle of Man was regarded as an Irish dependency, and was tributary to the king of Ireland.

MANAGER.—I thank you much for this interesting information, but I wish to learn from you whether you were drawn to the island by any other attractions?

TEACHER.—Oh, yes; very many others. The sail across from Belfast to Peel is delightful. You are in sight of land the whole time, and the passage is now made by daylight. You start from Belfast at 4 p.m., and reach Peel in something less than five hours. The fares are moderate; the cabin return ticket being only 9s. Making Peel your head-quarters, and stopping there all night, you may on the next and following days visit the chief towns and places of interest in the island. There are great facilities for travelling by rail or car, and the charges are very moderate. You find good hotels and comfortable boarding-houses, fitted up with all those improvements which our modern civilization has invented for the comforts and requirements of the most exacting tourist.

[To be continued.]

## LITERAL TRANSLATION INTO IRISH BY THE EDITOR.

[The dialogue above has been sent by the Reverend Parish Priest of Ballynahinch, Co. Down. Any reader who has a suggestion to make as to the language or idioms of the translation will be thanked. Bainisteoir management, and bainisteoir, manager, are in use in Munster, but not in dictionaries.]

COMHRAÓ IORR OIRIE MÚINTE AGUS  
BAINISTEOR.

Bainisteoir. A pádraig, a cúmáinn,  
ir m'ó maíe liom, o'fáicirín, go b-fuil ro  
pláinte i b-fao níor fearú, o óúin tu teac  
na rgoile, agus o'iméig tú ag véanao do  
faoighe. Oíve. Go maib maíe agat, a óuine  
uafáil, aigúim mé féin i lán neart, agus  
ullam le toirugao aifirí an obair—atá an  
t-faoighe bliadantaíuil nó maéctanae do'n  
oíve óimilíonag a óualgus maíe ir cóig.  
B. Innuir oam, leo' éoil, cáí éat tú do  
faoighe i m-bliadóna? O. I n-Innuir m'ananáin.  
B. Cao do beiri oir an t-Innuirín do éogao  
in áit uil go ceann éigin de na h-ionaduib  
bheagá in a'í ghnáac leat uil pá fáile  
uir na bliadantaib ro cuaró éoir. Ir  
iomróa pác bí agam leir an áirugao do  
véanao. Buó maíe liom beagán nuaróeáca

do éuir 'íran moó in a'í ghnáac liom an  
t-faoighe do éaréam; agus do bí uil níor  
agam mo éoir do éuir a'í an oileán ro do bí  
ólúit-éangáilte o'Éiminn 'íran t-féan  
aimirí. Sáoileatú go m-buó o Éiminn do  
na oamib o'áitig an t-oileán a'í t-uir.  
Agus do'é áí naom pádraig féin, do éug  
íolur an éiríomí ann. Bí eaglaí na  
h-innuir ro agus eaglaí na h-Éiméann 'íran  
t-féan-aimirí go uil i muinntearóag  
agus a g-cumann le éáile. Sur an ve-  
acmáó h-aoir do meartaíde gurab le h-  
Éiminn do buam an innuir ro, agus go maib  
cior-éáin ag Ríé Éiméann uilíe. B. Go  
maib maíe agat a'í ion an éuntair íríre-  
amíuil ro, agus buó maíe liom íoir o'fá  
gail uat an maib níó a'í bíe eile ao' éar-  
íung éum na tíre ínn. O. Bí go veimín,  
agus neite iomróa. Bí an tuirí a'í íríre  
ó Beul-féiríre go Bíl no aóibinn; ir 'íran lá  
veantair an tuirí uile aóir, agus ata tu  
i maíe na tíre a'í feao aimiríe an  
tuirí go léir. Fagbáó tú Beul-féiríre  
a'í maíe ag an g-ceaéatíe do élog, agus  
i m-beagán níor luá 'ná éúig uairíe bíó  
tu ag ceann írííbe. Níl an oíolúigeac  
tuirí iomaíeac—naoí íríllinne a'í éao  
uil agus teac 'íran g-cábán. A'í n-veánao  
do íríomí-áitíu de Bíl, agus írííeac ann  
an éao oíóe, a'í na maíe agus ir na  
laetib 'ná oíáig, ir íríomí leat baile  
móia agus gao áit írííeamíuil 'íran oileán  
o'fáicirín. Atá na gléir ioméairí a'í an  
m-bóeairí írííamín no a'í éiríeac comíagíe,  
agus m'íl írííeac coiríeac. I t-éigíle óíra  
agus bíó 'íran oileán gaoabáó an tair-  
oíllac ir írííeac gao níó oáí cumao  
éum íóig agus írííeac na n-oamíeac  
'íran aimirí ro na beoatíeacata agus í-  
gólántacata.

[Le leanamínn.]

## PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

*Straidog*.—The name of a cake baked on eve of New Year's Day. It is of a square form; say about four inches long at sides. Now, O'Reilly's dictionary gives



*ῥαῖδεος*, cake, having the *d* aspirated. It gives it without the *d* being aspirated; but then with a different meaning. *sr* is nearly always *pr-sr*, in Irish, in the north of Ireland. No English word begins with *sr*, as they are unable to pronounce them without the intervention of the letter *l*.

*Stroan*.—The name of a cake baked on Christmas Eve. It is in shape like the ace-of-hearts. O'Reilly's dict. gives *ῥῡᾰ᾽ᾱ᾽* ['it is *ῥῡᾰ᾽ᾱ᾽*, *glen. to Pass and Hom.*], a kind of triangular frame on which bread is set to bake before the fire. Holes were sometimes made in the middle of the foregoing cakes, so that they could be strung from the neck on a cord or tape. They are, like many of the old customs, gone. Only one woman here keeps it still up. I never met it before or read of it; and surmise it has its origin in antiquity itself. Nodlog is the usual spelling for Christmas; but O'Reilly's gives Nollag. Well, Mr. C. P. Bushe, a gentleman who has acquired a great knowledge of Irish, and collected a number of dialectic phrases in various parts of Connaught, says: "I was much interested in what you told me about *᾽ᾰ᾽ᾰ᾽ᾰ᾽*, Christmas, and its possible connection with the word Yule [*none whatever*]. The letter *n* is, as you surmise, probably not originally part of the word; in confirmation of which I have heard a Mr. St. Leger, National Teacher near Tuam, and a native of Co. Galway as well as I recollect, say *Ullick* was the word he used, and all in the district always used same, and not Nullick, which is the usual word elsewhere." I trust Mr. Bushe will soon see his way, and others too, into the pages of the *Irish-leabhar*. Those who have a *mania* for deriving everything from the Latin, say natalis ["it is *natalicus*"], or natalitia, is the origin of Nodlog. The French is Noel.

*Bacran*.—A dried cowdung: the second syllable is short. He laid down his bag, and what was in it but baughrans. In Co. Tipperary it is called a borcawn. *bo᾽ᾰ᾽ᾰ᾽*, O'Reilly's dict., is dried cow-dung.

*Arrag* or *Errag*.—A young hen. Did the errag clock (hatch) them out by? I think pullet would be the name in Co. Waterford (a).

*Lauter*.—A lot of young ducks, young chickens, young goslings, &c. It is the same as a clutch, and is applied in same way to the eggs set for hatching. That's a great laughter.

*Looctar*.—A term for the quantity of corn cut down at one draw of the scythe by a mower, or of a hook by a reaper. Take the looctar altogether, and bundle it—said to binder.

*Nout*.—Cattle. You are worse nor the nout of the field; that is, more ignorant or more senseless.

*Speer, Spier*.—To inquire, to look into. He can spear the weather. Of an old maid it is said, "Did no one spear her price?"—meaning, did no one ask her in marriage?

*Boorkin*.—A needle with a blunt point, or rather blunt end, for running tapes or strings through anything.

*Gaurisg*.—Is the name given to a needle that has lost its eye in Co. Waterford. It is used in making a cure for a certain ailment in cattle.

*Alison Elson*.—An awl. Get me an elson (a nelson). Bring the elson. You never hear the word awl here.

## SECOND VOYAGE TO RECRE (RATHILIN ISLAND).

The following notes are selected from my *boḷg* an *᾽ᾰ᾽ᾰ᾽*. I made special inquiries about the exact situation of the celebrated whirlpool *Cóipe* *bʰeascán*, and, to my astonishment, they pointed in the direction of Recra and Scotland. They never heard of it being

between themselves and Ireland. I, in vain, searched Dr. Reeves' Ecclesiastical History for his reasons for saying that it was between Eire and Recra, and found he had not a single proof for his assertion. He has made a great mistake, which anyone can see by critically reading his quotations. The great tides, between Eire and Recra, helped to mislead the very learned author.

*Slóc* na *᾽ᾰ᾽ᾰ᾽*, or Mara, is near Recra, and *Slóc* na *᾽ᾰ᾽ᾰ᾽* next Ballycastle. Now, O'Reilly's dict. says *᾽ᾰ᾽ᾰ᾽*—pronounced *sloke* here—is a pit, hole, hollow, cavity, pitfall, mine. It appears to be the same as *᾽ᾰ᾽ᾰ᾽*, a gulp, gulf, a swallowing; and *Slug* na *Cailliac* is a well-known one near the Rue Point. *᾽ᾰ᾽ᾰ᾽*, O'Reilly's, a promontory, a cape, headland. M'Alpine's Scotch dict. gives *Rudha*. It is applied here to a low-lying tongue of rock running seaward. One opposite Miss Gage's, she said, was Rue na roin, because *saals* come to bask on it.

I paid a hurried visit to Brockley, to see John Craig. He has a kindly family, and I got him to spare time for a read of *Gallie*; but the first leaves of the tiny book were irrevocably gone, and he did not remember the title of it; but it was in Roman print, consisting of fables and short stories. I had only a few minutes to spare. He was out of practice, which told on the reading a good deal. James Glass, the other reader of Irish referred to in my last communication, resides beside him. In the same *clochan* of houses lives Gatreen a Vuirre (Catherine Morrison) and her brother, Glasmuilte a Muirre—*i.e.*, Archy Morrison—two very well versed in local lore and language. The former and her sister, Mrs. Anderson, sang two songs in *Gallie* for me in sweet style. The latter, too, is full of lore. I went to see the old woman 104 years of age; but she was in hopeless dotage, far advanced in second childhood, and so I did not succeed.

Cunnsag *ma᾽᾽*, good evening. *᾽ᾰ᾽ᾰ᾽ᾰ᾽*, evening, is totally unknown. It was curious to hear the iron plough called a *Madda* *sheisraic*. Something akin to this happens in *candlestick*, *milestone*, no matter of what material they are now made.

*Seirpaeac*, O'Reilly's dict. says, a plough, a plough of six horses; *i.e.*, *seisear-eac*. The termination *eac*, in a large number of words, does not at all mean a horse. The ancient Baile *Biatat* consisted of twelve *seisraics*; hence a quarter was three *sheisraics*. Dr. O'Donovan, F. M. III., p. 27, makes *seidraic* and quarter the same. (End).

(a) *bo᾽ᾰ᾽ᾰ᾽* and *ea᾽ᾰ᾽ᾰ᾽* are said in Waterford.—Ed. G. J.

[The verbs in the List below are all found in the extract from the History of Edmond O'Clery in this issue of Journal.]

## IRREGULAR VERBS.

Dr. O'Donovan prefers to call them defective verbs—Ir. Gr., p. 212. See also pp. 170 and 179 of this work. Nearly three years ago Dr. Hyde remarked that things cannot be made too plain for Irish students; let us, then, make this paper as plain as we can, for some very difficult points must be treated in it. What verbs are called irregular or defective?

*᾽ᾰ᾽ᾰ᾽* tu an *bo᾽ᾰ᾽ᾰ᾽*? *᾽ᾰ᾽ᾰ᾽* *bo᾽ᾰ᾽ᾰ᾽*. A *bo᾽ᾰ᾽ᾰ᾽*-*᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽*. In the second and third persons *sg.*, here, as in all other parts of this verb, the root *᾽ᾰ᾽* is plainly seen, and no other root is found in any part of it. This verb and all such verbs are regular.

*᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽*? *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽* *᾽ᾰ᾽ᾰ᾽*. In none of these three persons is the root *᾽ᾰ᾽*, *go* (thou) found, and



besides *deasáir* differs from *éasáir* in form; verbs that thus change their form are irregular, and these changed forms are said to be in the subjunctive mood. In a letter from Father Keegan in this issue of the *Gaelic Journal*, he writes: "Dr. Atkinson's edition of Keating's 'Three Shafts of Death' appears to be quite an event in the *renaissance* of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart." In the Appendix to this book, Dr. Atkinson treats almost exhaustively of these irregular verbs; and every student who would be an Irish scholar must make himself a master of this Appendix. Selections from this Appendix, with additional remarks, were read by Dr. Atkinson as a paper before the R. I. Academy, March 15th, 1890. This paper contains matter most interesting to the Irish student. To the younger students taking up these books the *Gaelic Journal* will try to render assistance. In the *Journal* the former work will be denoted by the letter (a) and the latter by (b).

Such forms as *n-deasáir*, referred to above are designated by the term *enclitic* by Dr. Atkinson: "By *enclitic*, then, is meant the form that the verb assumes when it is used in immediate connexion with the negatives, *ní*, *ná*, the interrogative *an*, the particle *go*, or the relative governed by a preposition [also including *ó* and later *má*] (b), p. 417. In App. (a), p. xix., of "irregular verbs" it is said: "The verbs treated here are compound verbs, whose compound nature is still felt deeply or vaguely . . . *roberp ré*, 'he gives,' but *ní éabáir ré*, 'he does not give.' The latter form has the stress of the voice on the first syllable of the verb, and is conveniently denoted by the term *enclitic*; . . . the other I prefer to name the independent form." "Enclitic, a word or particle so united to another as to seem a part of it; a particle or word that throws the accent upon the former syllable."—Chambers's Dictionary.

The termination *ann* of verbs in the consuetudinal present tense, Dr. Atkinson says is an *enclitic* termination. "The so-called consuetudinal present does not serve to express one iota of habit, or custom, or anything else whatsoever except this *enclitic* position . . . and we must not use it except in this *enclitic* position, and that, too, in the singular second and third person." By the *enclitic* position is meant in immediate connexion with *ní* and the other words given above: *cá*, where, *muna*, unless, and perhaps some others may be added to these. *Cá b-puill ta aine?* Midnight court. *Ír é an t-am e muna n-deasáir ré éasáir*, 'it is the time unless it has gone beyond it,' an old *caoinead*.

(1.) "In Irish there is NO WORD CORRESPONDING TO THE ENGLISH 'WHO' or 'WHOM,' unless where the 'whom' is governed by a preposition, as *an mór ar a b-éasáirann ré*, 'the subject of which he is speaking,' (b) p. 426. "The *a* after *ar* is the vowel remnant of a pronominal *an*, the final *n* of which manifests itself in the eclipse of initial consonants, and in the *n* prefixed to initial vowels." (b) 427. That is to say, the *rel.* was in old Irish *an*—which did eclipse the initials of the consonants after it, and did prefix *n*—to vowels: it has dropped the *n*; but the remnant *a* does eclipse, as the *an* did. See "*a rel. pron.*" in the vocabulary (a).

(2) "But when the tense [after the *rel. a*] is a past tense, what is to become of the *prefix* of the *past*, viz. *vo* (as in *vo buail ré*, 'he struck')? There were two prefixes in use in the older Irish for this purpose *vo* and *no*: the latter has wholly gone out of modern use, save in the dependant clause, where we have *níor buail ré* [for *ní ro bhuail se*] *gurr buail ré*, etc.; this remnant 'r' assimi-

lates the final *n* of the (*prep.*) relative to itself giving as a resultant of the *relative* and the *post prefix* a form *a'ri*, [for *a (n) + r (o)*]. Here, as the *ro*-prefix causes *aspiration* of the initial consonant following, the eclipsing that would otherwise attend the relative is necessarily stopped." (b) 427. The meaning is, when the *rel. an* after a *prep.* and *no* the sign of the past tense come together, the *n* and the *ó* are dropped, and the remnant *a'ri* aspirates the initial of the past tense of the *reg. verb*. Dr. Atkinson repeats that neither *a* nor *vo* nor *no* is a relative pronoun except *a* 'whom' or 'which' after a *prep.*; but he adds in vocabulary at foot of "*a, rel. pron.*" (a): "It [*a*] is however regularly in use as the *demonstrative relative* '*id quod*,' ["this is the *plural* used"] as, *a b-éasáir óib*, 'all of them that he met'; *a b-puill vo bíannab*, 'all that there is of pains'; *a'ri rísarabó* *deasáirinn* *lunn*, 'all the quantity of time that we have squandered.'"

This *demonstrative relative* is like the *compd. rel.* in English; it sometimes includes two *nom.* cases, sometimes, two *accus.* or *dative* cases, and sometimes, a *nom.* and a *dat.* or *accus.* case: the phrase above in full is, *gurr tharb a b-éasáir vo a comhár óib*; the *dem. rel.* is *accus.* after *tharb*, and *nom.* to *b-éasáir*, he slew *all* of them that he met. In the History of E. O'Cleary in the *Gaelic Journal*, Cleary's son is called *rísab* (or *rísáir*) *a b-puair*, he spent *all* that he got, *a* includes two *accusatives* governed by *rísáir* and *b-puair*. The vocabulary below contains words and phrases exemplifying the rules and remarks of Dr. Atkinson given above. John O'Neachtain, from whose History of Edmond O'Cleary, given in *Gaelic Journal*, they are taken, was as good a writer as any since Keating. I do not think any word or phrase in the History runs counter to Dr. Atkinson's remarks.

## VOCABULARY NOTES, ETC.

- 1n-a* { = 1, *in*, and *a* which.  
*b-paca* { *Perf.* tense of *irreg. verb*. *éirim*. I see: *enclitic* after *prep.* and *rel.*; eclipsed by relative, the verb being irregular.
- 1n-a* { = as above.  
*g-cuala* { *Perf.* tense of *irreg. verb* *cluinim*, I hear, *enclitic*, as *b-paca*. But *cuala* is used also when not an *enclitic* form, as *vo cuala me ceol*.
- 1n-a* { = as above.  
*b-peiceann* { present tense of *irreg. éirim*, I see; *b-peiceann* is more usual. *ann enclitic*, correct 2nd person sg.
- a'ri* { = *a*, demonstrative *rel.* 'all that'; includes two *accusatives*. *po*, sign of past tense,  
*taóair* { *Perf.* of *reg. verb* *taóairim*, I collect; not in dict. *éat me a'ri taóair mo cora a'ri mo lámha puair*, I spent *all* that my feet and hands ever collected.
- ma* { conjunction takes *enclitic* in 2nd sg.  
*iméigean tu* { *pres.* tense consuetudinal or *enclitic*. 2nd sg.
- o'ar* { = *oe*, of; *a*, all those *whom*; *po*, as above: *a* includes a *dat.* and *acc.*  
*peuc* { *Perf.* tense of *reg. verb* *peucáim*, I look upon.  
*nac* { not; takes *enclitic* *b-puair* after it; pronounced *ná* before verbs in Munster.
- b-puair* { *Perf.* tense of *irreg. verb* *puairim*, I find; in Munster the *b* not pronounced. *puair* is also used when not an *enclitic* form, as *puair me comhárle*.

go	{that, enclitic after it
n-deachair	{ <i>perf.</i> of irregular verb <i>ceir</i> im, I go: so <i>chuir</i> is the normal perfect.
'o'a	{= <i>oe</i> , of; <i>a</i> , those which, a demon; <i>rel.</i> inciting, dat., and <i>nom.</i> to <i>baineann</i> .
m-baineann	{ <i>pres. tense, enclitic, prep.</i> and <i>rel.</i> 3rd sg.
naé	{as before, takes enclitic
o-tiubarta	{ <i>cond.</i> mood, 2nd sing.; <i>étiubairinn</i> , <i>tiubarta</i> , <i>tiubair</i> ré.

The young student of Irish will take special notice that before the *perf. tense of reg. verbs* the remnant *ri* is joined to the *demonstrative relative*, and to the *relative after a prep.*; but in no other position. As an additional exercise, he would do well to consult Joyce's Gr., p. 70 (c.), and p. 47, par. 3; and also Idiom 34, p. 130.—Ed. G./.

### ceirghe na sealaighe.

[This is the *rough-draught* of the copy from which Mr. Williams made his translation of the "Rising of the Moon." The copy given to Mr. Williams was somewhat better, perhaps, "but it would not sing." All my pretensions to being a poet resting upon these lines, I thought it a pity to let them perish altogether. As in the rest of this issue of the Journal, I make no correction. How the lines at the end were lost, I do not know.—Ed. G./.]

#### I.

mairead 'nir daim, a Sheáin thí pheargail,  
fáit 'oo óeithnir éugáinn a leit.  
inneoirparó mé rin duit, a buachail:—  
a'í bí a leaca larta teit  
tá 'gam uib óruighe an éartaoin:  
faighe búir n-airm; i g-cóir gan ríge;  
ní fuláir na píciúe beit le céile,  
amuis le h-eirge na sealaighe.

amuis le h-eirge na sealaighe,  
amuis le h-eirge na sealaighe;  
ní fuláir na píciúe beit le céile,  
amuis le h-eirge na sealaighe.

#### II.

So oe an áit, a Sheáin, tuidairt ré,  
a m-beit coimhionol na b-peap ann?  
áit áitnro uinnn apoon a buachail,  
'San t-pean-áit, lám leir an abain.  
poit peaozála do' beul an coimairt,  
poit na b-peap ar riuabáir é:  
'S bídeat 'oo píce ar 'oo gualain  
amuis le h-eirge bán na pae.

amuis le h-eirge bán na pae,  
amuis le h-eirge bán na pae;  
bídeat 'oo píce ar 'oo gualain,  
amuis le h-eirge bán na pae.

#### III.

bhí na laoeira ar fead na h-oróce  
as fairead ann gac tíg éinn-tuige  
a'í cporúe gac tpeun-fir oíob as léimneac  
as fuil le teact na ngeal foilliríge.  
O beul go beul 'oo clumcti monbar,  
Cophuul le cponán na m-ban-ríge  
a'í bí míle lann as foillirígead  
'San n-gleann le h-eirge na sealaighe.

amuis le h-eirge na sealaighe,  
amuis le h-eirge na sealaighe;  
ní fuláir na píciúe beit le céile,  
amuis le h-eirge na sealaighe.

#### IV.

Thall le h-air na h-airne ceolhaine  
'oo fear uib-fuaig na b-peap go teann,  
a lann a n-óioir gac rí, 'r anáiríoe,  
bhí an glar rheirge or a g-ceann.  
bár 'o'án n-airnib a'í 'oo lué,feill-beart,  
poit an glaróir luóair, luóair,  
go m-buaró Dia linn a'í leir an t-raoiríre,  
feucháir an pae, rúo í, rúo í.

amuis le h-eirge na sealaighe,  
amuis le h-eirge na sealaighe;  
go m-buaró Dia linn a'í leir an t-raoiríre,  
amuis le h-eirge na sealaighe.

#### V.

ba éróda a t-eporo airíon éirneann,  
a'í ba óán oib cineadhun éruad,  
blisóain an tó ar éruo ba leunmar,  
síó ní n-air linn fór a luad.

### THE WEARIN' O' THE GREEN.

#### CAEATÓ AN GLAIS.

#### I.

a páio, a ríóir, an g-cualair fór go  
nveáiríad áitne 'r olíge  
San Seamróig beit as fár i g-cé na éirneann  
fearta óio'?

San lá féil páoiaig caeato, san uille  
glar beit 'i faigail  
airí feapí nó mnaoi—rúo é an olíge ar  
Sagran anáil!

O! caeato napperi Tanon daim, a'í ius ré  
airí mó lámh,  
"Cia 'n éaoi," arí ré "b-fuil éirne boet? nó  
b-fuil í fór dá cpaóain?"

"Sì an tìr i' boicte, cniàrte, i' oà b-fuil  
 ran doimhan a'p fao,  
 Gac fear a'p bean a' caitear glar oà g-  
 crioàb ruar san r'ao."

## II.

Má 'ré 'n oàt a'ca le ca'caò, a n'oea'iz  
 fuilteac péin,  
 O! cuip'ro pé i' g-cuimne óuinn an f'uil oo  
 óó'it na tréin;  
 Cuip' oíot, mar' rin, an t-Seam'íog, ca'it uat  
 i, a'et ná pa'oil  
 Na'c g-cuip'ro pí a' f'neimha píot: ní h-eagal  
 oí, ní bao'gal.  
 Nuair a' coir'g'ear o'ig'e na Sagra'nna'c an  
 feup' ó be'it ag r'ar,  
 Nuair a' coir'g'ear pé an uilleab'ar in' an  
 ra'ip'ra'c ó be'it glar,  
 O, ban'p'ro mé an t-Seam'íog ve mo cáibín  
 an lá úo,  
 A'et lean'paró mé, le congna'c Oé oo'n  
 uille glar go r'úo.

## DE OMNIBUS REBUS.

"Obsequium amicos, veritas odium parit."

B'í do' éeanga liom leat; ceil an f'íinne; v'ean  
 co'p'ar' ar oo ceip'elín péin a'p be'ro tú e'oa'la'c.

I had some quotations to make from documents in my possession illustrating the texts above; but I suspect I must defer inserting them till the next, or some other number of the journal. I am told there is regularly carried between the R.I.A. and Molesworth-street a little bag, like that described by the former editor of the *Irishman*. This bag contains certain numbers of the *Gaelic Journal*, the bogus letter of our late secretary, and such documents. Something to add to their number must henceforth be inserted in each successive issue of the *Gaelic Journal*. Some of the papers in the bag, I am told, have been already submitted to legal scrutiny; but, though coming very near the bounds of being libellous, any action against them would be pronounced "frivolous and vexatious;" and to cautious, money-making men, like those who carry the bag, such pronouncements would be very unpleasant, as entailing costs. Nor do I promise to insert anything in the journal henceforth, but such milk-and-water things as have heretofore escaped the meshes of the law. Nor do the carriers of the bag, or our late secretary, expect I will; but hints of this kind may frighten timid persons away. Our affairs are, moreover, prospering so well, that any start may be allowed to the whisperings of those who have charge of the bag—their day will come in due time.

The readers of the journal will recollect that six months

ago I was left with the *Gaelic Journal*, No. 34, mangled in my hands to fill up the deadly breaches made on it. I had not officially the name of a single subscriber to whom I could send the journal, nor would I get the names. Of course I had no money, nor did I know where to apply for it. Could any situation be more desperate? No wonder that the end of the *Gaelic Journal* was pronounced by its friends to have come. And what is the position now? We shall see. With the aid of a few friends, I sought out in Europe and America for the names of the subscribers to the journal. The breaches made in the journal were repaired. Nos. 34 and 35 have been sent to the subscribers, and the whole of No. 36 has been printed, and its proofs corrected, with the exception of this article that I am now writing. There have been sent to subscribers also as many back numbers of the journal as would equal the circulation of 34 or 35. These subscribers had been wearied in asking for these back numbers for years without any notice being taken of their repeated demands. And in all this there were but two disappointments, instead of the scores, as heretofore, at each issue. And not only has the matter of No. 36 been supplied, but there have been crushed out of it papers by Mr. Ward Killybegs, by Mr. O'Leary, Inches; by Mr. Humphrey Sullivan, Mass., U.S.A.; and by Mr. Percy Bushe; papers that will fill a portion of No. 37, which number will certainly be in the hands of our subscribers before the end of November (D.V.). Such is Celtic vitality. I may mention here that No. 36 has been delayed by painful circumstances, over which I had no control. What has been done in the six months is proof sufficient that a single individual, who has a will, can do the work of editing and seeing to the distribution of the journal, and replying to letters that REQUIRE answers. But, as was said in the two last issues, my successor must be paid a moderate salary for his labour. Friends at home and abroad have recommended that an appeal should be made to the lovers of the old tongue over the world for funds to pay this salary, and when we have our affairs regulated fairly, we intend following this advice. Very probably this appeal will be made in the next issue of journal, and very probably, too, I may be spared as a cleat éeangul, to conduct the journal until a person is ready to take my place. To choose this person will be a matter of difficulty and of danger to the Gaelic Union. As soon as the old S. P. I. L. had announced that the Secretary of the Society would be paid, there were *instantly* three candidates started for the situation, each having his own party at his back. Who was the fittest person was never once asked by these parties. Who had most opportunities of obliging the electors was the question asked, not who would do most for the language. If the *Gaelic Journal* is thought worth being kept alive, a moderate salary must be paid to the editor. He has a good deal of work to do; but he has to bear and suffer much more. He is sure of the enmity of any doggerel writer whose compositions he cannot insert or praise. Patriots, urged on by need, or greed, or vanity, are sure to make a noise about him; and if he notices their falsehoods or dishonesty, he makes them deadly enemies; and, worse still, these unselfish patriots are able to convince honest, unsuspicious people that they have been much wronged by the E.G.J. At best his task is thankless, and it may bring on him and his injury and loss. The editor has also to lay out money, more or less, every day. Since September of last year, friends have given me £4 2s. 6d. to meet this outlay. But is it fair that they or I should pay for a cause that is as dear to a majority of our subscribers as it is to us?



The readers of the Journal will also recollect that in No. 35 I mentioned the names of those whose subscriptions I had then in my hands. These subscriptions, £3 1s., have been since handed to our Treasurer by the Rev. E. O'Growney, C.C., and with them he also handed in—20s. from the Rev. Michael Hickey, P.P., of the Scotch Mission; 10s. from Mr. John Rogers, Barrow-on-Furness; 10s. from Mr. T. B. Higgins, Boston, Mass.; 2s. 6d. from Mr. P. Murphy, Derriana, N.S.; and 20s. from Captain Thomas D. Norris, New York: total, £6 3s. 6d.

I have now in hands £2 10s., received from Dr. Gumbleton Daunt, Brazil, per Mr. John O'Harte; 10s. from the Rev. M. Casey, P.P., Kilrossanty; 8s. from Joseph Cromien and T. O'Brien, New York; 12s. 6d. from Mr. T. M'Sweeney, Upton Park, Essex; and 2s. 6d., a crossed P.O. that I cannot trace, taken out at Dunmanway: £4 3s.

Within the year I had previously paid: from Father Hickey and Mr. H. Brady, *another pound each*; from Mount Melleray and Mount St. Joseph, a pound *each*; from Father O'Growney, Father P. Walsh, Mr. David Fitzgerald, London; Mr. Humphrey Sullivan, Mass., U.S.A.; and from Father P. Power, New South Wales, 10s. each; from Dr. Kuno Meyer, Liverpool, £1 1s.; from Mons. H. Gaideze, Paris, 5s.; from Mr. Thomas M'Mahon, Indiana, U.S.A., 4s. 2d.; from Mr. P. Carmody (for two members), 5s.; from Mr. John Slattery, Limerick, 2s. 6d.; and from Mr. O'Connell, St. Patrick's Orphanage, Cork, 2s. 6d.—£8 10s. 2d.

The sums below have been paid during the year to the Treasurer, or to Mr. O. Mullenin for him: from Mr. S. J. Barrett, Mulick House, Drumsna, 10s.; from Mr. Tierney, Argentine Republic, £1 19s. 1d. (in part); from Mr. Thomas Erly and Mr. Patrick Morrissey, New York, 10s.; from Mr. P. Barrett and Mr. E. O'Reilly, 5s.; from Mr. P. J. Crean, Philadelphia, Pa., 16s.; from Messrs. J. O. Sullivan, Caherdaniel; John Dunne, St. David's, Fifehire; and P. O'Riordan, Mill-street (2s. 6d. each), 7s. 6d.; from Mr. T. O'Leary, St. Anne's Hill, £1; from P. O'Leary and Dr. Henry, The Cottage, St. Mary's, Bray, Kent (10s. each), £1; and from Mr. W. Morrissey, Clonmel, 5s.—£6 12s. 7d.

The persons named in the list below have paid, but they do not say how much or when: Mr. J. Lynch, Inland Revenue, Belfast; Rev. W. Rice, P.P., Ladysbridge, Cork; Very Rev. P. Hill, P.P., &c., Roscarbery, Cork; Mr. Mulkerin, Rochdale; Miss Rose Young, Ballymena; Miss H. E. Reynell, Henrietta-street, Dublin; S. S. Green, the Public Library, Worcester, Mass.; Mr. James Grace, Lisnamrock, N.S.; and Rev. E. D. Cleaver.

Of my own recollection I do know that Rev. D. B. Mulcahy, P.P., M.R.I.A.; Mr. Edmund Mulcahy, Kilkenny; Mr. Thomas O'Flaunoille, London; Rev. Joseph Moloney, P.P., Roundstone; Mr. Percy Bushe, Rev. E. Hogan, S.J. (for self and Bollandists); Rev. J. E. Nolan, O.D.C., and S. O'Brien, Chicago, for himself and others, did pay, but I have no data.

The names given above do not make more than a tenth of the subscribers. It is plain then that the subscriptions received in any one year since I have taken the editorship of the journal, would more than pay the expense of printing it, &c., twice over. And the same might be said of any one year since its first appearance. In No. 9 it was announced that there were then more than 700 subscribers. The subscription was, at that time, and long after, 6s. a year. The subscriptions alone, therefore, made £210 annually, £17 10s. a month. At that time the donations amounted to three times their present amount. It is plain,

then, that some persons are accountable for the poverty of the *Gaelic Journal*. Whether it is worth while following up this subject we will see hereafter. But one thing is to be clearly understood, viz., that the Rev. Mr. Close has been, until quite recently, at least, always a loser by the journal.

I again ask for the names of all our subscribers, and the amount and date of payment of such subscriptions, as I do not already know. There will thus be very few disappointments or mistakes; but when there are any, let them be notified to me at once, and they shall be rectified. I do particularly request that payments to the Gaelic Union will be made as directed in notice below. From time to time some leading member of our Council will hand into the Treasurer the several sums received, and send acknowledgments for them. In the number of journal next after the receipt of any moneys this receipt shall be announced.

One word to our friends of the S.P.I.L. There are on your Council a vast array of names; for what purpose they serve some of you can say. Two of your text-books are a scandal, and a shame, and a disgrace, and this some of you know as well as I do. Why not get them corrected? While there was any danger of the funds running short, your Secretary was able to put a veto on the expending of any portion of them. Now that his salary is safe, you could prevail on him to allow the faulty books to be corrected. You ought also to forbid bogus reports and untruthful whisperings. I give one of this latter class to-day. It is an extract from a letter now before me, dated 14th May, 1854:—

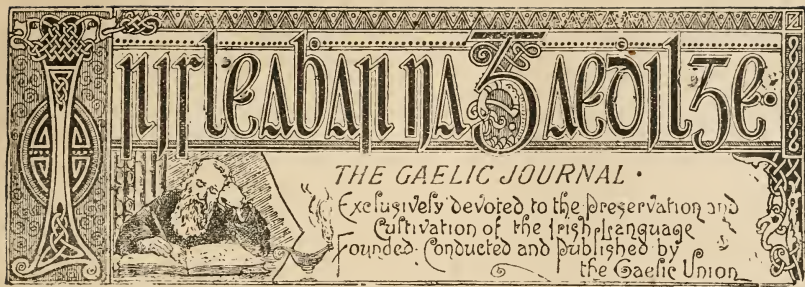
"I was in Dublin last week, and I called into the R. I. Academy. I asked the writer there [an *ἱεροβόρειος*] 'How is Mr. Fleming?' 'Oh, he is dead,' replied he. 'Dead!' 'Yes, indeed.' 'He was not dead in March,' I rejoined. 'He has been dead these three months.' 'That is not true,' I replied; 'I have heard from him since.'"

Notwithstanding his cleverness, the *ἱεροβόρειος* could not frame any excuse. In fact, it took him some days to invent one. It was this: There was a Kerry man, an Irish scholar, in Dublin some time before; but he went home and died, and the *ἱεροβόρειος* thought that it was he that was enquired for. His name was Clifford; and the question put to the *ἱεροβόρειος* was, 'How is Mr. Fleming?' And the *ἱεροβόρειος* knew my name and myself as well as he knows the President of the R. I. Academy.

E. G. J.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





No. 37.—VOL. IV.]

DUBLIN, FEBRUARY, 1891.

[PRICE SEVENPENCE.]

## ILLNESS OF MR. JOHN FLEMING.

The readers of the *Gaelic Journal* will learn with regret that the Editor, Mr. John Fleming has been unable to leave his bed, at his residence, 33 South Frederick-street, in this city, since last Christmas, in consequence of a severe attack of bronchitis; but he had been ailing for some time previously. An affliction, over which he had no control, that recently befell a member of his family, also pressed on him heavily. These circumstances account for this number of the *Journal* not having been published before now. Friends and correspondents will please accept these few remarks as an apology for not having received replies to their communications, as his health did not permit him to read or write even his own letters. Mr. Fleming is, however, gradually improving in health, and it is sincerely hoped that he will be soon strong enough again to resume his duties as Editor. Contributors are requested to forward their papers as early as possible for the next issue.—P. O'B.

## STAIR ÉADOMHINN UÍ CHEIRIÚ, DO REIR SEAGAIN UÍ NEACHTAIN.

Na bíod eagra oir, arí Éadomhinn, uá éruairé mac[r]ar pé oim ní fuirleada mé aSao-ra. Ann iun do iméir pé aSuy níoi fás a beannaét i n-ionao a óéirce; aSuy níoi iSao go n-veacáir a pteac i o-teac do bí ari bhuac coille

iomie 'ran m-bealaé: asuy ní b-fuair ann o'on cine daonna aét aon buacáill beag aúáin uáir fíorhuig: cá b-fuill bean a tige? Do fíreagair an buacáill do i m-béairle-ir corruill go maib glar beairle ari—ag máo: The house is not married to any woman. To any woman, ari, arí Éadomhinn! Yes, arí-é rean. But where is the woman that uses to be in the house? arí Éadomhinn. She is gone to the market, arí an fear beag. What market? arí Éadomhinn. The market of Newford, arí é-rean. Ari, what market is that? arí Éadomhinn. Market called nuao-ét, in Irish, arí é-rean. What business had she there? arí Éadomhinn. To buy trout going, arí é-rean. What's that, arí Éadomhinn? 'Tis bheacán, in Irish, arí é-rean. Ari, how is it bheacán? arí Éadomhinn. Bheac is trout, and págan (pán) is going, arí an fear beag. Indeed, so it is, arí Éadomhinn. Where is the man of the house? or what is his name? arí Éadomhinn. Every man that is not on the house, is of, arí é-rean. And what is the name of the man in the house? arí Éadomhinn. It is yourself should have knowledge upon that, arí é-rean; for you are the man in the house. But who is the husband of the woman that uses to be in the house? arí Éadomhinn. Mandark, from two swan, arí é-rean. Ari, what's that in Irish? arí Éadomhinn. Fear Dóirca o Dála, arí é-rean. Do'n riabal bheug aSao, arí

Éadómn. And is he your father? ar Éadómn. I have no knowledge upon that, ar é-pean; but it is knowledge with me that he is married to my mother. 1<sup>st</sup> fíorí tuir rín, ar Éadómn; óir ír cíníona an leanb a b-fuill fíor a acair aige. But where is the man you have instead of a father gone? Be me soule he go to kill man for money. (Cill mánais ainm na h-áite.)

Ní móir supí ríarí an focal ie beul Éadómní fíorí an am a b-facaré ie fearí móir seince, burde a teacé cum an voipir, agus ríarí lán pola ma lámí aige, agus a lámí fíor lán pola: agus é tar eir teacé ó fíannas maric le na éaríar Cíorí. Do bí an t-óglaé cam-fíneleac, fíor, agus níorí lúgarde an t-uacbár é. Do cumí an t-áiríe rí, agus marí a vubairic an bua-éall beag, his father went to kill man for money, a leirí rín v'uaíam agus vo éirí-eagla í fíorí Éadómní, supí fíorí fíarí aníupí supíab ó maríbas v'ine éirí vo éáirí an fearí móir, níó vo éirí supí fíoríarí mupíarí, mupíarí, fí h-áirí, agus supí fíorí na buinne amac, agus an fearí eile ag cíníonac aríeac fíarí voipir, arí móí, supí éirí Éadómní, arí a v'ul amac vo, an fearí eile arí a éaríarí anáiríe agus supí fíorí náí v'írean coill na cuipíac vo.

An fearí eile, éeana, v'eirí fíoríarí, ríorí éaríarí na fearíarí, a ríaríarí: cao é an v'íabál vo? Ann rín a tógbairí a ríí nío a ceacáirí vo éloca mupí, fíarí a m-beinn a b'íarí, vo lean íé Éadómní, le h-inníní, v'á m-burí éiríarí leirí é, cíníac a éirí arí a fíoríarí. Acé níorí fíorí arí Éadómní í n-áirí na í b-fíarí fíorí fíaríarí an coill.

#### LITERAL TRANSLATION OF E. O'CLEARY.

"Be not afraid," said Edmond; "how hard soever [the world] will come upon me, I will not stay with you." He then went

away, not offering a prayer for the alms he had received; and he did not tarry until he went into a house on the edge of a wood before him on the way; and he found there only one little boy of the human family, of whom he enquired, "Where is the woman of the house?" The boy replied in English—it would appear that there was an English lock upon him—and said: "The house is not married to any woman." "To any woman, aroo?" said Edmond. "Yes," said he. "But where is the woman that uses to be in the house?" asked Edmond. "She is go pon the market," said the little man. "What market?" asked Edmond. "The market of New-ford," said he. "What market is that, aroo?" said Edmond. "Market called nuacé-acé, in Irish," said he. "What business had she there?" said Edmond. "To buy trout going," said he. "What's that?" asked Edmond. "'Tis b'íeacán in Irish," said he. "Aroo, how is it b'íeacán?" said Edmond. "B'íeac is trout, and fíarí (fán) is going," said the little man. "Indeed, so it is," said Edmond. "Where is the man of the house? or what is his name?" said Edmond. "Every man that is not on the house is off," said he. "And what is the name of the man in the house?" said Edmond. "It is yourself that should have knowledge upon that," said he, "for you are the man in the house." "But who is the husband of the woman that uses to be in the house?" said Edmond. "Man dark from two swan," said he. "Aroo, what is that in Irish?" said Edmond. "Fíarí-v'íeac, Óo Oála," said he. "Deuce a lie you have," said Edmond. "And is he your father?" said Edmond. "I have no knowledge upon that," said he; "but it is knowledge with me that he is married to my mother." "True for you," said Edmond; "it is a wise child that knows its father." "But where is the man you have instead of a father gone?" "Be me soule, he go to kill man for money (Cill-mánais)." Scarcely had the word gone out of Edmond's mouth, before he saw a big yellow dried-up man coming towards the door, and a knife full of blood in his hand, and his hands also full of blood; and he after coming (he had just come) from the

flaying of a cow belonging to his gossip. The man was squint-eyed, too, and the terror was not the less for this. His appearance, added to what the boy had said, that his father had gone to kill man for money, did put such dread and fright into the heart of Edmond, that he thought for certain the big man had come from the killing of some one. This caused him to exclaim, "Murder, murder," aloud, and to rush out like a torrent, just as the other was stooping in the door, so that Edmond, in his going out, did throw the other supine; and he could scarcely trust to wood or bog to protect him.

But the other man got up at once very quickly, enquiring, what the d——l is that? Then taking three or four large stones in the skirt of his coat, he followed Edmond with the intention of putting an end to his life if he could. But he did not overtake Edmond, up hill or down hill, till he reached the wood.

[This part of the History is so easy, that the Vocabulary may be shortened].

### VOCABULARY, NOTES, ETC.

As in last issue of *Gaelic Journal*, (a) signifies Dr. Atkinson's Three Shafts of Death, Vocabulary, when page not specified, and (b) the paper read at R.I.A. by him.

**Ód (a)** with adj. in compar., however; *éruaíde*, hard, so *n. ré óim*, however hard it may come upon me, however distressed I may be, *ní fúipeáda (fúipeacáir) me* *ágar-pa*, I will not tarry with thee; *í mór-p. a b. in i. a* *óeipce*, and he did not leave his blessing in the place of his alms; and he did not stop. *So n-o. arcead. o. t. so* *bí ar b.c. p. ían m-b.* on the border of a wood on the way before. *ágar ní b-p. ann* *oín oíne oí*, and he did not find there of the human race *ádt*, *a b. b. a*, but one little boy *o'án (oe, a po)* of whom he asked: *íorruaí* is reg., and perf. tense. *ca b-p. b-a (an) t.* where is the woman (mistress) of the house. *so fan b.b. so m-b.* the boy answered in English.—*í c-go n. g. b. aip*, very probably, there was an English lock upon him. *béapla* is a language: colloquially the English language—*glar béapla* is not a lock made in England, but the English speech. The meaning is that the boy would be whipped for speaking Irish. He may have had under his chin, *a tálir*, a small bit of wood, which he believed would take a notch for every Irish word uttered by the wearer. 70 years ago, it was worn in the County of Waterford; 40 years later in the County Galway, a few miles from the city. It may be in use in remote places still. *óan* is woman or wife. Neachtain here ridicules the ignorant, who prefer speaking in English rather than in Irish which they understand. He also ridicules those who make fanciful or far-fetched derivations. *nuo-aé* is fair, but *bneac fagan* or *pán* is not Irish, *bneacáin*, plaid or

checkered cloth. *O oála* from two swans, is nonsense, or rather jargon. *O ó á ála*.

*ní móy*, scarcity, hardly; *paol ap am*, before the time; *paol nuobais*, before Christmas, rejoice (*reingte*) dried-up; *peannó mairt*, flaying a cow; *éapóar éipórt*, a gossip; *cam-fúileáé*, squint-eyed; *buinne*, a torrent; *éap*, the belly; *éap anáipóe*, supine; *órean*, in the West=*óron*, protection.

*Ceana*, pron. hanna, indeed, its literal meaning is, before this time; *a tpi nó a ceatár oo (oe) éloca [ib]* *móya*, three or four large stones (a), particle, (perhaps the neuter article) used to express the abstract numeral, *a oo*, two, *a tpi*, a ceatár. (a). We cannot say, *a tpi nó a ceatár éloca*. We must use *oo (oe)* as above, or say *tpi nó éoipce éloca*. "It [a] does not affect the initial following. (a) i.e., the consonant after a is not aspirated. But it is aspirated colloquially; or, more correctly speaking, both constructions are used indifferently; *oo bíreac-pa ág arceadé lé-pi uap nó a oo nó a tpi*, "I was listening to her two or three hours;" and hence, too, scribes write or omit the particle indifferently. In an old copy of Keating on the Mass, I find in the fourteenth page (octavo) *oo o-eargparóe a oo nó a tpi oo (oe) na* *poi-éugab oo bí apoe*, that two or three of the smaller boughs that had been upon it (the tree) were lopped off.

**ECLIPSIS**.—In Irish, *tpouáó*, an eclipsing, a darkening.

In the last issue of the Journal, No. 36, p. 61, it was said the rel. a, who, which, was, in old Irish, *an*, which did eclipse the initial of the consonant following. This principle is so interesting that we would beg our young students to pay particular attention to what is here written.

They all know that *n* of the prefix *con*, in English words becomes *m* before *b* as *combine*; it remains *n* before *d* and *g*, as *conduct*, *congress*; it is dropped before *c*, *eternal*, etc., *co-eternal*; it is assimilated to *l*, *m*, *n*, *r*, as *collect*, *command*, *connect*, *correct*. In like manner, in Irish, the nasal *n* becomes prefixed to words though really belonging to the preceding words. Passions and Homilies. Vocabulary *n*. That is to say, words ending in *n* in old Irish, though the *n* be dropped in modern Irish, eclipse the following word. We saw this in the last journal in the case of the rel. *an*, now *a*. This old Irish *n* remains *n* before vowels, *o* and *á*, as *áp n-apán áp n-oia*, *áp ngort*; it becomes *m* before *b*, as *áp m-bópo*. It disappears before the remaining consonants, except that before *c*, *p*, *í*, it practically transforms these letters into *o*, *g*, *b*, and *l*, i.e., the *n* of the old Irish word changes *c* to *o*, etc., as *áp o-eadé*, *áp g-cort*, *áp b-pian*, *áp b-peannan*. See the letter *n* in (a) vocabulary. Let the reader observe, too, that the letters *c*, *p*, *í*, are called *lenax*, thin or sharp; and that by being eclipsed they become *matial*, or soft. The old Irish *n*, also before *l*, *m*, *n*, *p*, is said to become assimilated to these letters, respectively.

If the reader look at (a) App. p. xxiv. foot-note \*, he will find: "The 3rd. s. pres. eclitic should be *go b-paie*, on the analogy of *go n-oén*, but it does not occur" [in the *o. b. g. an b.*]. During this week, in a manuscript of a tract older than the *o. b. g.*, I have met the word: *íreabán naip ní naé éinígeann léip*, *ágar go b-paie go n-oedáns a éap coimáip*, *íí áóáá an éap éipóe éiníap ap*; but now that he does not succeed, and that he s-s he had acted in opposition to counsel, it gives him great sadness of heart. Will the reader exercise himself by comparing the words in this sentence with what is said in the article on irregular verbs in the last journal.

The reader will also recollect that all the terms which now cause eclipsis formerly ended in *n*. We have seen this in *a*, rel. pron., and *l* *a*, their. In like manner, *ap*,

bun. our, your, were apn, bun; so, that was con; na, of the, gen. plur. was nan; na pún, of the secrets, was written nappún. just as correct is for correct.

N.B.—Somewhere in the journal. I corrected O'Reilly for saying that Eoin buinne was John the Baptist; but in the Ms. alluded to above, I find O'Reilly had authority for what he had said. In this Ms. the Confiteor is translated into Irish, and John the Baptist is translated Eoin buinne, twice.—ED. G.J.

## POEM OF GEOFFREY KEATING'S.

The following poem, never before published, has been copied from a MS. preserved in the Royal Irish Academy. The poem is quite simple; but a translation is added for the benefit of those learning the language —

### TÁN DÍADÁ.

Caoimh tú féin, a dhúine boict,  
De éameaó cáca coirg do fúil,  
Ná caoim inígean, ná caoim mac,  
D'ar cuipeaó fá bhrat i n-úil.  
Caoim, ar u-túr, do pheacaó féin,  
Ria n-óul i g-cuairt do' coirp,  
Caoim, ó'í éirgean a h-íoc,  
An páirí fuairí Críost arí do fion.  
Caoim ar fúlaim arí do peacé  
Críost, do éannuig cáca i g-cuairt,  
Caoim a d'á lámh i' a d'á coir,  
'S a éiríde do fcoirle an d'áil.  
Raéaró cáca uile fá peacé,  
Ná caoim neac d'á maéaró uair;  
Seac arí leagáó ruam i g-cuairt  
I' uoilge duit tú féin, a éruaig!  
Arí éruaig Lámh deap an t-Saol,  
Fuirí m'ac, m'naoi, a'í fírl,  
Ní b-fuill agamh, t'ruaig ná t'reun,  
Ná maéaró uaimh d'eug marí i'm,  
D'á b-fuicteá a n-peacáó uair,  
Marí atáio na f'luagí-ro púinn,  
Tarí g'ac neac d'á n-peacáó i g-cuairt,  
Do éampeá tú féin arí u-túr.  
Arí pléib Síom, lá na f'luag,  
Dúo duibe ná gual do g'né,  
Dúo nápi leat, g'ó h-áluinn, do érué,  
Muna g-caomeaó tú d'ar tú féin,  
Teac'taípe Dé, ó'í é an b'ár,  
D'á maib oir-pa 'na éap cuairt,

Do éanpaó tú t' amleap féin,  
D'í amleap an té do éuair.  
T'ruaig i'm, a boctáin gan ééill,  
D'á u-tuigteá tú féin marí 'taoi,  
Do léigpeá do éameaó éáic,  
D'í do b'éirídeá go b'rác ag caoi.  
Caoim,

35

### TRANSLATION.

Weep thyself, poor (mortal) man,  
From the weeping of others check thine  
eye;  
Weep not a daughter, weep not a son,  
Of (all) who have been placed under a  
covering in the clay.  
Weep, first, thine own sins,  
Before thy body goes into the mould,  
Weep (as thou must pay for it)  
The Passion Christ suffered for thy sake.  
Weep all that on thy account  
Christ suffered, who redeemed all on the  
tree;  
Weep o'er His two hands, and His two  
feet,  
And His heart that the blind (man) did  
pierce.  
All in turn shall depart,  
Weep not anyone who shall depart from  
thee;  
Beyond all who were ever laid in clay,  
Thou thyself are more a grief to thee, O  
wretched mortal.  
(Of) all those whom the right hand of the  
Artificer created,  
Whether boy, woman, or man,  
There is (not) one of us, weak or strong,  
Who shall not depart from us to die thus.  
If thou wert to see (all) who have departed  
from thee,  
How these hosts are beneath us;  
Beyond all those who have gone into clay,  
Thou wouldst weep thyself first.  
On Mount Sion, the Day of the Hosts,  
Thy form shall be blacker than the coal;  
Thy beauty (*lit.* shape), though comely,  
shall be a shame in thine eyes,  
If thou hast not wept (over) thyself here.  
Since Death is the Messenger of God,  
If he has been a hard trouble to thee,  
Thou wilt have done harm to thyself,  
And harm to him who has departed.

30



A pity 'tis, O wretch without sense,  
If thou understood thyself as thou art,  
Thou wouldst cease weeping others,  
And thou wouldst weep for aye.

Weep.

#### NOTES.

Line 2. cáda, or cáic, gen. of cáe, everyone.

Line 18. fíy, as usual, for dative fearaib.

Line 25. la na fíusa, i.e., the Day of Judgment.

Line 34. t'aoi, for t'aoi, O.I. t'aoi, still used in West Cork, c'ánuir t'aoi? = cionnuir t'áip.

e. o'5.

#### JOTTINGS.

A lady correspondent from Antrim sends most interesting notes on the Gaelic spoken in the Glens there. She notes the use of:—

Connairíce, for comfeargair. C. maíe tuit = good evening.

Eirí anóe = áruaíó a nóe. So in Meath, eirí péirí (= oíóce póirí a péirí?) = áruaíó a péirí.

Lunge, for lunge. This is not new to me. In Inishowen, 5 between vowels is aspirated, v.g., raígaré pron. *gyeath*, and t'eanísa pron. *tye-a*.

Raib pron. *rye* (*roe* in Meath, *reh* in Munster generally).

It is to be hoped we shall hear more of this dialect, which has been so far unrepresented by writers.

I really think I have come upon the explanation of the word *ionann*, *i nan*, so constantly heard in West Connaught and in the islands, = *able*. Tá mé i nan a óéanra (or é óéanra) = tá mé i lom a óéanra. And in Donegal, tá mé i n-ímb é óéanra. I was speaking the other day to a man from Leitrim (and, by the way, he spoke beautiful Gaelic, and we have no Leitrim Gaelist in the movement), who said:—“Éúasair in t'póire, ásur bíóeasair in ímb an clóigeann a baínt óá ééile,” = were ready to, on the point of, i.e., in ioncáib. See O'Donovan's Supplement, s.v. ioncáib. We can easily see how in ioncáib became in iona, and then in ana; as iona ionann has become anann in the spoken language of the West.

Fuáiré. This word, used in Meath, was long a puzzle to me. Fuáiré p. = he got ready. But a short time ago I heard in Gl'ann Sáile, near Lough Mask, fuáiré p. f'aoi péirí, and evidently this is the real word.

e. o'5.

#### ANECDOTA FROM IRISH MSS.

##### I.

#### INMAEL AND INECEN.

Book of Lecan, p. 166b, 2.

Egerton 92, fo. 16b, 2, partly illegible.

“Dá nioibe Cormac mac Airt níe Cúino éctácaíais íarí fuineao n-ghíne i Teahmaíais na míš, co fácaíó dá mnáí ír éáimí ocuір ír épuácaíse ocuір ír fáarí mání ocuір oelb adóconóaríe ífám. Ro íaríaríais Cormac oib: “Canar a tangabair?” “Ní hanra,” arí ríao. “Táí mui anall a cífcaíb Alban

ocuір a túaíab Gláiríois, ocuір oo ííl an n-geílí n-glínío írío fén. Ocuір ní gabairí ríctéuieaoa íuno beor, ocuір oognímaíó uíóíro in cáé ínao a n-gabmaíó. Ro óícaíáíreí oelí ríuítéllaíáí fíóeo i n-Al-baín.” “Cró íma tangabairí ille?” arí Cormac. “Ní hanra. ‘O’ingíreim na Teahmaíac pon cétna ocuір oot’ingíreim-ír fén,” ol ríao. “Cairí báí n-anmanra?” ol Cormac. “Ní hanra,” ol ír bean fá neara oó. “Inmael mo anm-rae,” ol rí. “Innegean mo anm-rae,” ol ír bean áile. “Ír geirí oam-ra,” arí Cormac, “neac íarí fuineao n-ghíneí o’feirí na Teahmaíac. “Ír áíu íangamairí an toiríe ío,” arí ríao, “oo éoll geiríe na Teahmaíac.” Ír ann írío oócuasuirí fá Teahmaíais ocuір cáé aen arí a m-beiríeo Inmael, oo beanaíó meóirí a corí ocuір Al-lám oib ocuір a maíáí ocuір fábríaoa úaéarí a íuíl ocuір a clíara. Cáé oíune arí a m-beiríeo Innegean oo beanaíó a éroicíonn oe co m-bo maíb. In tan ímoíro ío íaríaríaisíeo cáé oia ééilí cró oóbeiríeo írío, “Inmael ír Aneigen” ol ríao. Cró tía acé íoabaíuarí reacé m-blaíóna arí an íríoíro írío, ocuір adubíaríuarí írío Cormac co tíbmaíorí an áaríe cétna fáíu, mma adíraíó oib-íreom ocuір mma éíreíeoí oona reéte n-oeahmaíab íoabaíuarí ím cáé mnáí oib. “Arí comaríeí ír íííroia oo óealíb neím oam-ra,” ol Cormac, “íomabí, úarí ír é írío pollamnaíáíreí neím ocuір calam.” “Ní reacáíro oíur írío,” arí ríao, “úarí oóbéímaí-ne aeníe oíur, coná beít acé adíraíó aríiaéte ocuір íóal a n-éíunno ó íunno co bídé, mma oeaáa-íu arí a éomaríeí írío, a mo ííuíté, a éomaríeí.” Ííuíté.

#### TRANSLATION.

When Cormac Mac Airt, the son of Conn of the Hundred Battles, was in Tara, after the setting of the sun, he saw two women, the most beautiful and shapeliest, the fairest of bosom and form that he had ever seen. Cormac asked them: “Whence have ye come?” “Not hard to tell,” said they. “Across the sea from the lands of Alba,

and from the people of Glastonbury, and of the race of the Flyers of the Glen are we, and fairy-hosts are no match for us; and we work mischief in every spot on which we seize. We have destroyed thirty of the chief houses in Alba." "Why have ye come hither?" said Cormac. "Not hard to tell. To persecute thee and Tara," said they. "What are your names?" said Cormac. "Not hard," said the woman that was nearest to him. "Inmael is my name." "Inécen is my name," said the other. "I am forbidden by a *geis*," said Cormac, "to allow anyone after sunset to come to the feast of Tara." "This is why we have come now," said they, "to violate the *geis* of Tara." Then they went into Tara, and everyone whom they met, Inmael would cut off his toes, and his fingers, and his eye-brows, and the upper lashes of his eyes, and his ears. Whomsoever Inécen met, she would tear off his skin, so that he died. Now, when everyone would ask the other what caused this, they said: "Inmael and Inécen." However, they were seven years working that mischief; and they said to Cormac that they would put the same brand on him, unless he would worship them, and believe in the seven demons that were around either of them. "In the safeguard of the true God, who created heaven for me," said Cormac, "before you; for it is He who rules heaven and earth." "Thou art not wrong in that," said they; "for we should have given one time(?) to thee, so that there would have been nothing but worshipping of images and of idols in Ireland henceforth till Doom, if thou hadst not put thyself under that safeguard, O my venerable Cormac."

## NOTES.

Line 6. For canap a tangabair Eg has ca pabair, *where have ye been?*

Line 7. Alba or alpa, in old Irish, means Great Britain, and not only Scotland. Thus, Cormac uses the term when in his Glossary, s.v. *magéime*, he speaks of Glastonbury as situated in Alpa. *Albanaé* then meant originally any inhabitant of Great Britain, as in the following passage from the "Book of Leinster":—*faill ocuir itomán, fhuam ocuir puen ocuir longbair ocuir albanaig .i. paxam ocuir bhectraig ocuir éurénig.*

Line 8. *glairigis* = *Gla-teing*, according to William of Malmesbury the eponymus of Glastonbury.

Line 9. Eg. has *oo fil na geilt glunoi*. The *geilt* *glunoe* seem to be identical with the *genit* *glunoe*, demoniac beings, so frequently mentioned in the heroic tales together with the *bocánais*, *bánánais*, and *oemna aóin*.

Line 10. Eg. has *ni gabann ríó na prícaipe pino*. *Cuipre*, 'host,' is cognate with Gothic, *harpis*; Old Engl. *here*; Germ. *Heer*.

Line 11. For *a n-gabmaro*, Eg. has *a tígmaro*.

Line 18. The name *Inmael* is formed from *mael*, now *maol*, *bold*, *blunt*, and might be translated by 'the Lopper.' *Inécen* would now be *anéigean*, *great mad*, or *force*.

Line 25. For *oo beanaó*, &c., Lec. has *noéuicenoao oo* *éirle cat oen ar a m-beirao cobo mapb*.

Line 30. Eg. has *no piappaigéa oib*.

Line 40. *peacbar* (*peacmaro* Eg.), *error* is cognate, according to Stokes, with *pac*, *bad*, and Lat. *sequior*, *worse*. It occurs in the Tripartite Life, p. 228, 25, and in Rev. Celt. IX., p. 480, 12. Cf. *meipbar*, 'feud.'

## CORRECTION.

On p. 56 of this volume, *nottozgam* should have been rendered by *Thie I choos*, instead of *To Thie I call*, which would have been *nottozgam*.

KUNO MEYER.

## Ain Éiríde Naomíta Íora.

(Preached on the Last Sunday of June, 1889.)

ANOU A DEARIBRÁTAINEACA AN DOMNAC  
DEIGEANAC, AGUR AN LÁ DEIGEANAC DE'N  
MEITEAM—ní Éiríde Naomíta Íora. Dia  
h-aoinne ro d'iméig earuinn, an naomíad lá  
deir Diaíaoain aunn, bñó h-é Féile an  
Éiríde Naomíta é, pollamúin vo éur an  
Eaglaip ari bun éum aómaó agur onóir vo  
éabairt vo Íora Éiríde mapí gaeil ari an  
gíad uatbárac ór meadon vo éus Sé-jean  
vo'n éme daona. Agur ní h-é an lá ro  
amám acá ceapáigíte leir an innitinn rin  
acé acá an Meiteam go léirí veirte amac  
éum go o-tairbeáníad Éiríortuigíte i rliže  
neam-choiteannta a n-uriam agur a o-tear-  
gíad vo'n Dia vo éus a leóire rin ve gíad  
oóib. Ari an aóbarí ran ir méinn liom  
beagán focal vo máó lib anou ari an  
pollamúin ro.

ANOU EAD É FUAMEAMÉAO NÓ BPIG NA H-  
ONÓRIA AGUR AN AÓMARÓ A ÉUGAMAOO VO  
ÉRÍDE ÍORA? CAO É AN ÉUR A ÉRÍDE  
NAOMÍTA A ÉOZAO AMAC PEOD A' SON BALL  
EILE DÁ ÉOIPP RÓ DEANNUIGTE? IR VENINEAC,

a nì, gup riu gaè ball de òrpu naomta òra aòiaò do òabaipe do, do b'riù go b-  
fuit an fòcal rìojuuòe tátaiùte leip, aè  
tá cùir àiuiùte le onòir agup aòiaò fá leir  
a òabaipe oá èioiròe map gup b'é rin  
fuiròeacán a g'iaò do'n èine oàona.

O! cía h-é ari péioiri leip inniint eao é  
ooinneacé agup aoiuòe, paio agup farijuin-  
geacé an g'iaò fo? Cía h-é ari péioiri leip  
cúntar do òabaipe, nó aèiup do òeunaò  
aui? Fao nac jiaib p'ioiaio aui neam ná  
oaoioacé aui talaam, bí an èioiròe rin aui  
òeapig-lapaò le g'iaò óuinne. Ní jiaib  
binn-ùit aingil fòr ag òeunaò aoiòneap  
anup na f'laèai; ní jiaib teangia m'iaèannac  
òá luapgaò fòr i b-panièai; ní jiaib fuaim  
fariuipe ná geòin eap, g'laò eallais na  
ceileabai éin oá g-cloiptin aui talam,  
nuai a bí Cioiròe naomta òra lionta le  
f'ioi-g'iaò do'n èine oàona. I' f'ioi nac  
jiaib ré fòr leaè-r-muùg òe uet a àèai  
f'iojuuòe aet do bí f'ioi; aige eao a bí le  
teaet. B'í ór a èoinai an èiunne do bí  
le teaet ó lam a àèai; bí a f'ioi aige ioini  
jé eao a èuipèaò amac do'n èiunne rin—  
eao é an mí-áò do èioepaò aui. Connaipe  
Sé aui aon taob amái euiunne áluinn  
glóioia, euiunne uapal, aoiòinn, ap a b-  
paùgáò Oia a lán poláir a' glóioie; aet  
aui an taob eile èoinaipe Sé an oóian ve  
ainioiie, ve èoiupèaet agup ve p'ea-  
cainlaet; na táinte ve èieacuipib òeunta  
'na èoiainlaet péin agup iao lán ve òonap  
agup ve òoiéaòap map g'eall aui óuipeacé  
a g-cioiròe.

G'iaùg do na eieacúipib fo agup fonn  
a f'ioiaò; èum iao a èaiuiung ap òoiéaòap  
an p'eaòar agup a o-tabaipe èai n-ai' èum  
munteapóai' Oé, i' ré fo èoiuiug èioiròe  
òra le g'iaò f'iojuuòe. Ní jiaib Sé gan a  
f'ioi gup b'é a geòbaò Sé map mallaipe  
aui ná mí-èuman agup mí-buròeacá, aet  
eao tá nioi euiie na g'iaò? Cui an g'iaò  
fo o'riacáib aui oaoacé do g'laeacá, agup  
èioiròe o'ulluugáò òo péin lán ve  
èiuiagiméil agup ve èiòeaipe; lán ve f'ao-

f'ailug agup ve f'oiùe; èioiròe f'ubaièeacé,  
èneap'ra; èioiròe do f'eaepéacá buan 'na  
g'iaò cé nac jiaib le f'áail aige map g'eall  
aui aet mapla; èioiròe do beanneóacá  
agup do m'iaèpéaò èai éir a beir eapcui-  
nigte na milte uai. B'ur h-é g'iaò òra  
do labai aui fon ái g-cuio aèai agup ái  
g-cuio m'iaèai oona, agup do èug g'eallmuit  
oob go g-cuiap'aròe Slánuigéòui èuca;  
bur h-é an g'iaò ceuona do iugne eaoai-  
g'iuòe do'n f'aoùal p'eaamuit aui p'eaò  
èeipie m'ile blaòan go o-táime Sé aui o-  
talam; agup anoi' ag túiulug do ó 'n a  
glóioie, agup ag g'laeacá cuma oàona, i'  
eao do leigean an èioiròe naomta fo le  
g'iaò, le èiòeaipe, agup le euiagiméil. In  
láir an èioiròe rin do bí teinne coigile ari  
èaimie Sé aui talam èum aòainte. Agup  
anoi' oá j'ipib eoiupigean aènuacáan  
agáò na talmian. Le teaet òra tagann  
luaègáai aui an f'aoùal. An eip do bí o-  
b'ioiaò map g'eall aui èeo agup f'muit an  
p'eaòar, beir f'í lán ve m'ieir; an talaam  
do bí 'na b-fárac beir f'í eoiainmuit.  
lionnai. Map an lapai do f'gapan òra  
aui fuao an ooinian—lapai eap-g'iaò a  
èioiròe j'io naomta—leigean ré an leac-  
a-h-oiròie do bí oá èiunnuugáò ari p'eaò na  
h-oiròe f'aoa fuaipe aet, anoi' ag teaet  
èum euiie; euipeann ré b'riùg gup nuao-  
beata m' na eioiròeib a bí ag uil a léig,  
agup eaiuiungean ré èuige iao, ní go h-  
iomlán le n-a èoinacé aet go h-aiuiùte le  
n-a èeannp'acé agup le n-a èneap'acé.  
“B'laipò agup f'eicò èoin m'li' a' é  
an tigeap'na,” a oúbiaò i g-céin, aet  
anoi' b'ipeann an m'p'eaet fan amac  
eip f'uilib oàona agup labiann go  
fáir-binn eip glóieaib goa òra. Oubiaò  
i o-eaiuiungieacé go m-beiròe an  
Slánuigéòui f'gaimac èai èlannai' aòam,  
agup anoi' tá an f'gém rin oá f'oilliugáò,  
agup ag f'oilliugáò agáò na talmian.  
Cui Sé cuma an leim aui péin èum èlann  
na mallacéa do blaòaipeacé èuige, agup  
èeir Sé a glóioie uacá aui eagla iao a





báð ßuaðac ðeal mo émuðe, a' lán ve  
báoir,

ßrò eazlac búabrac—ná euaiteuz  
bliaðanta m'aoir.

## III.

ðé o'comairc 'noir le cían, táim ðeimín \*  
beir éoróc'

a m' tpeóruðao ðlán,  
Tair éuiriac a' m'óin, tair boirine a' r  
maðm zo o-tí,

b-ðeiceo'ao an bán  
aiz bpiuðao air báiri na ß-cnoc, a' anñil  
Óé

a ßáir le liom le ðáinne ßeal an lae.

"2 St. Joseph's-terrace,

"Sandford-road, Dublin,

"September, 1890.

"DEAR MR. FLEMING,—I enclose the dialogue between  
Death and the Cripple, as recited by Bryan Shaffery,  
formerly a native of Moynalty, County Meath, and now  
of Stackallen Bridge in that county.

"This dialogue was composed by a poet named Patrick  
Tevlin, who lived at a place called The Cottage, Billy-  
wood, near Óioz na péire, about half-a-mile from the  
town of Moynalty.

"He was himself a cripple.

"If you can find room for it in the *Gaelic Journal*, I  
shall feel much obliged.

"Very sincerely yours,

"CHARLES PERCY BUSHE."

The following poem and notes, contributed by Mr.  
Bushe and Mr. Lloyd, are unique in a manner. They  
have been, as said, taken down from the dictation of a  
man who had been for a long time without hearing or  
speaking Irish. The fragment of poetry repeated by him  
for Mr. Lloyd is made up of three or more songs common  
in Waterford in my time—one of them, the Jail of  
Cluanmeala, Clonmel, in Tipperary, which the reciter  
thought to be Clonmellon, etc. He must have been an  
antiquary in his time. The contributors are young Irish  
scholars who will make their mark.

cóinrāð ior an bás agus an  
cláiríneac.

An C: Tpiénóna liom þéin, éanic an bá r  
pa mo óéin;

'Nuair a éoinnic me a euan, épeac-  
nuiz me.

\* ðeimín is pronounced as one syllable in East Munster.  
Here is an alternative form, ðeimín being pronounced  
as two syllables:

Táim ðeimín éoróc'  
ðheir 'm tpeóruðao ðlán.

bí a énáma zo leui, air an ß-coiri  
a' r iao ßeui,

éuiri þe ruil in m'euan mar ba  
éanaróc e;

5 bí a þiacla air an ßeui, ßan þuiriñ  
zo þioir,

bí a lioca 'ra rmaoir euzrámalta;  
'Nuair a o'amairc þe 'n-iair, ómuo  
me uao þiair,

'Sur þunn þe þeoirc ßáir bí  
aóbalta;

éuiri þe ßlóir ar a éléir mar ainmíroc  
air þléir,

10 bí cubair le n-a þiaclair meirþeac',  
An b: Oubairc þe le mo beul: "C'acu ßall

éu ná ßaeóeal,

Cailbéanuizéac, himú, ná éruceac;

ná o-taúiz tu leir an rpeam

ruair coizceir paor éuim,

\* \* \* bó ain-rpiorair?

11 þe móir m'eazla zo þioir zo bpuil þe  
paiaoir,

15 ná milte éairc þiair aiz þe an-  
rpiorair."

An C: "11 cláiríneac mé acá i n-berneac  
mo lae,

'Sur bí me þeal aepeac eapuaréac;

áoinim o'an t-þaoðal zo þair me

ßan éiall,

'Sur tá a þioir az mac Óé þuiri

bairiaróc me;

20 Tá an teazairc Cpiorairc azam

mar bí þe,

éair meallao le bioblaróir ßallóa

me,

éa épeirim zo h-euz i leabair h-

uarla na m-bieuz,

zo rinteair paor érie 'ra talam me,

a báir a tá caol, þeo mar éair me

mo þaoðal,

25 Sur þioir le mo éaob zo ß-cait-

eamin

Tairmuiz ná óó ar mo þioira le þó,

'Sur inuiz m'ar þeoirc cá paóa me,

ná abair níor mó, a leiz uair an

boða,

'S ná labairi liom go ríochda,  
 feargach,  
 30 Má rḡaraimuirt réin, ná bíod fínn  
 aḡ bhuigean,  
 Seo óuit mo ríopa, 'ḡur veaig e."  
 An b: "Maire óéanfaró me foigro, mar iḡ  
 veaḡ liom 'oo pléao,  
 ḡlacfaró me tḡéat mar b'anam  
 liom ;  
 Carḡrú me toir le vūme ḡan loct,  
 35 A labairi ḡo veaḡ aeipeac ḡḡeannuḡar  
 liom ;  
 Ir fada mḡ' aḡ an t-raoḡal, aḡ cuḡ  
 cailleacá i rḡaoll,  
 Ir tú an éao vūme iuaná a éuḡ  
 cuipeacó óam,  
 A élaḡmḡḡ éleib, iuró ríor le mo  
 éaoḡ,  
 ḡeobaró tú fao-raoḡal, 'r éa éoi-  
 iurḡim tú."

## NOTES.

- Line 3. aḡ an ḡ-copp, quere = crooked or disjointed, or on edge? ḡo leup, bare.  
 Line 6. lioca = leaca.  
 Line 8. reor = ríor.  
 Line 9. éleib, rleib, rectius éliab, rliab.  
 Lines 13 and 26. rá = no, or. coigear = coḡar. bó = ó, from. paol éum, secretly.  
 Line 18. aroim = aoihaḡim, I confess. Pronounced as if eioim. ó'an = óo'n.  
 Line 19. baḡaró, an ill-behaved person.  
 Lines 21, 22, and 39. éa, éa'p = ní, níor.  
 Line 21. bioblaróib ḡallóa, pronounced beeblee golluv (foreign bibles)?  
 Lines 25 and 38. éaoḡ = éaoib. caiteamun = caitea-  
 mun.  
 Line 26. le ró = le pat.  
 Line 27. mḡrḡ = mḡr.  
 Line 28. a leig, quere aet leig?  
 Line 30. rḡaraimuirt = rḡaraimuirt.  
 Line 31. óéanfaró = óéanfaró.  
 Line 34. toir, a smoke.  
 Line 36. i rḡaoll, in terror.  
 Line 13. There appear to be some words wanting after paol éum to complete the line of the quarten ending bó anḡrḡarac.

## English Metrical Version of Death and the Cripple, as recited by Bryan Shaffery.

In the afternoon late, as I sat on my seat,  
 Death from a dark shade did visit me ;  
 And as he drew near, I trembled with fear,  
 His ghastly cold sneer did frighten me.

His bones they were bare, half joints here  
 and there,

His visage was pale and terrible ;  
 No pencil or pen could picture to men  
 An object so grim or horrible.

He loudly did scream, and asked me my  
 name,

His voice it was fierce and terrible,  
 " Did you, I say, the papal obey,  
 " Or Mahomet the pagan heretick,  
 " Or did you belong to the steeple-house  
 throng

" That spends all their days in jollity,  
 " At ballrooms and plays, the saints to dis-  
 praise,

" And says the true faith is idolatry? "

" I'm decrepid and grey in the eve of my  
 day,

" In my youth I was rude and extrava-  
 gant ;

" My folly I own, to vice I was prone,  
 " Ill mannered, morose, and malevolent ;

" Yet my faith unstained, I always retained  
 " I hated the name of jollity,

" And biblemen grave, that preach to deceive  
 " I gazed on as Pluto's satellities (satel-  
 lites).

" Lank Death, do not frown, but sit yourself  
 down,

" Your visage seems cold, and warm it ;

" My pipe it is full, if you'll take a pull,

" The fire's at hand, and storm it.

" Tell me, if you know, to what region I'll  
 go,

" Or will I have calm tranquillity,

" If I'm not prepared, pray let me be spared,

" Kind Sir, and surcease hostility."

Says Death, " I declare, I'll not persevere,

" But accept of your treat and smoke with  
 you ;

" You seem without guile, you cause me to  
 smile,

" I'll detain for a while and joke with you ;

" For since Eve did appear, I'm the emblem  
 of fear,

" No one but thee invited me ;

" Dear Cripple," he cried, " sit down by my  
 side,

" I must almost give time in spite of me."

Taken down from the recitation of Brian Shaffery (brian mac Seathraí) of Moynalty, at Stackallen Bridge, Co. Meath, by J. H. Lloyd, 3rd August, 1890 :

An fairsíonui ríngil nó éan.

Saíonui boét ríngil me éatí real tamail  
i ngráda an ríú ;  
Diabál pígin agam do beupfainn ar éarta  
oíge ;

I' fíar ag Cill-Comne tá curó' ve mo muin-  
tíu féin,

bláé bán na pinne ar obair mo pórafó léi,  
Tabair ríala buam éucí má'í minic a  
pós me a beul,

Naé b-pórfaró me 'noir í mar' g-cuipfíró  
írao móir-éiróó léi.

## NOTES.

pórafó, recte pórtá, ríala = ríeula, éucí, pron.  
heckee, ná, pron. ná.  
buam (wooin)=uam. So also in Old Irish.  
mar' = mara = muna.  
írao is here pronounced írao.  
Cill-Comne is said to be in Connaught, but perhaps =  
Cill-Chaimíge, Kilkenny.

## AN TRÉISCEOIR RO ÉAN.

Dá m-béiréad píopa fada geal agam ar  
tobac dá éirí innoinn

Curo móir ó'an uirge beata 'gur baiulle  
óo'n (ó'an) lionn,

Leabará glar luadair le mo mún a fínead  
ann \* \* \*

B' feárrí lomra ná éiríonn 'i bíóú rí  
foluigíra ó'íri

Go m-béiró mo páiroun o na ríge agam  
agur mé m'í an m-baile ag mo ríóir,

O munn me disartaíl ir go Cairíag-áir  
atá mo éiríall,

A'í b-píóiroun éluán'-meala tá mo lea-  
baró le bliadain,

Ca n-ar bíddy ná ar líléadóba ná ar an  
t-sergeant bí m'áire,

Ná h-ar na bócaillí bána óeánfao  
chargeail leir an ngealláig,

'Siaó do leagfao ríor áiríe gáirí, ballaíó  
bána go talam,

'Gur ó'ólfao mo fílamte i b-píóiroun éluán'-  
meala ;

Tá oilean i n-éiríonn a o-ríge feuir air go  
leor,

Éis cuiríoga air agur luadair beas ós,  
ag íbe (?) Maic Muiríe ná go g-cuipfíró Dia  
gaoí,

Go m-béirínníre in mo mó-féaric ar mionaró  
'n t-ríaríe buróe.

## NOTES.

innoinn (?) (pron. a nyin), in it. The accent is on the  
second syllable, luadair recte luadra.

ann (pron. enn.)

bíóú rí (pr. beetshee), ríge for ríge, dat. plur. of rí,  
king.

foluigíra (folleestha) = foluigíe.

ca n-ar bíddy, it isn't on Biddy, &c. Note the n prefixed  
by ca to ar bócaillí = buacailí for buacailí.

leagfao (pr. lyéoo)

íbe (?), praying, begging. Spelt as pronounced ; not  
identified.

Maic (pron. mack, not mick), ná = no.

in mo mó-féaric, in my glory.

ar mionaró an t-ríaríe buróe (pron. er wóneen thrah  
wee). mionaró here must be the dative of móin, as  
this word makes mionaró (mōnoo) in the gen. both in  
Connaught and Meath. Cf. teme, gen. temeab,  
dat. temró ; teangá, gen. teangab, dat. teangaró,  
ríaríe here masc., usually fem.

PECULIAR WORDS OBTAINED FROM B. SHAFFERY  
(MOYNALTY).

eaígar (eggurth), a haggard (of a farmhouse). Also  
used in Connaught, but pron. oggurth.

blós (blaw), a calf.

bíogáe (brawgá), a shoeler (term of insult).

bocan gabair (böcan góir), a buck-goat ; bocaroe  
gabair in Connaught

cluairín (clóuairín), a stupid girl ; cluairín = an earwig,  
Munster

clóroeg (cláridyóg), a slovenly girl, a slut. Cf. ríloro,  
flith, Coney's Dict.

eroman (erómann), a crow, cor eroman, crowsfoot,  
coldfoot, or coltsfoot ; eroman in dict. = a kite.

ceannáct (kannáth) = ceannáct, buying.

corp, the edge or end of the knuckles or bones appearing  
through the skin : bí a éanáha go leir, ar an  
g-corp a'í raó gaur, Corpáo.

caoc, stuttering ; fear caoc, a man having an imped-  
iment in his speech.

óclac (dhawcla) = óocamlac ? Catlin óclac óear,  
a terrible nice girl.

oís, gripe of a ditch. In Connaught oíoga.

faillíreac? (fíelsha), time, leisure : tá faillíreac (?) go  
leor agam, I have plenty of time ; cf. faill, leisure,  
opportunity.

geamaé (gáma), blind : fear geamaé, bean geamaé  
(yáma). Cf. geam-éaoé, purblind ; geam-fíneac,  
blear-eyed, Coney's dict.

gáir (gáid), father ; ágar is not used in Meath, he  
says. 'í mar' a' gáir e, he's a good father (not  
óair, as in dict.).

galair bpeac, smallpox.

gpaé (grayh), want, need : ní' gpaé agam leir, I  
don't want it.

luoca, the roof of the mouth, bones near the upper lip.

loiméin, a churndash. This is used in Munster also; but clabairpe, in Connaught; cf. loimro, Coney's dict. malair (móllúth), a drake. Is this the origin of Eng. "mallard," a wild drake; and is it not the same word as máraol, or báraol, of other districts? malairt píobáin, a mallard.

neantós éaoé (nyanthóg chweech), bastard nettle.

pótáin bpeac, variegated thistle.

ppéata (piraythú) a potato; cf. Muns. ppáta. In Connaught páca.

éam? (hóm, hám), give me: éam an eodair ym ar oo lám (hóm á nyóhúr shin ess dhú láiv); éam oo lám (hám dhú láiv). Is this a contraction of tabair óam?

éam (hóm) tamall v'an páca, give me a loan of the rake. ráirpúgá (sähree), tired, weary; cuirpéad= dry (thirsty).

gearrán=a horse (in general), capall=a mare. So also in N. Connaught.

ppairéan, hurry: tá ppairéan oim=tá veirp oim (Connaught), tá véiréan oim (Munster).

#### ATTENUATIONS.

bóirpéad (bwayroo) for bórapá.

avóim (éd'ím) for avóimam.

coigear (keggar) for coigear.

oig (d'yegg) for oioiga.

tineam (t'innoo) for óéanamh. (imperative tine (=oéin), as tine mar veirpéar me, abair mar vubairt me,

glac mo éomairle, r'ir leor ym).

éoinne (hinnick) for éoinneat.

#### PECULIARITIES OF PRONUNCIATION.

A slight *v* sound is heard after b and m, when before a broad vowel; as báy=bwáy, ar báil=er bwáil, méáin=mwáir, &c. Also after p, when before diphthongs like ao, oi, &c.; as paobair=fweewür, poigüv=fwaydh.

ea before p, g (c)=e in met; as meap, veap, reagal, eagla, eagairt.

ea before c, t, n, h, n, g, t=a in hat; as fearp, ceap, gleam, reagan, bean, neantós, teagat, teacé (tháth), reacé (sháth), reasgail, leat.

ea sometimes=ó in hot; as reat, vream, ea=ü in leabair (lyubbee).

ó=au in haul; óp, póg, póir, &c.; but ó=oa in boat in mór, trápóna, cóig, bóinne, bócaill.

am, name, is pronounced "írim," anam, soul,=ánám, aipe=éyá or úrá.

reasgail=fadhél, grágáil, cackling,=grágáil.

ab=ó; as gabair (göür), &c. But am=ou in rout; as rapair, rapair, &c. ab or am final=oo, as leanaib, riath, av final=oo.

me, I, and re, he, before vowels=me, ré; but before consonants, or at the end of a sentence, are pronounced má, shá.

é (he, him), generally is pronounced á; as ir mór an fear é (á).

The prepositions are shortened before the article or possessive pronouns; as o na iugé, fa mo oéin, le na fiacla.

#### PHRASES.

{ tá me vül ruar an cnoc (thá má güil soos ü crock),  
I am going up the hill.

{ tá me vül ríor an gleann, I am going down the hill.  
éirpúg fúgac éirpéac tállaiú is used to set off horses when in gear for ploughing.

éirpéac (húsha)="the leader" or horse directly in front of the ploughman, who sits at the left-hand side of the plough. Cf. corac, beginning?

tállaiú=the far horse from the ploughman. Cf. táll, beyond, yonder?

éirpúg fúgac (pron. herree hooga) "go on" (q. go briskly), éirpúg=éirpúg, fúgac=go fúgac; but perhaps éirpúg éirpúg?

tá an fearéann beag ar oo beir péiró, the rain is nearly over.

ná bí oo boirpéad (wayroo), don't be bothering me. go vó tá ar mui (=bur) n-airé amui? What are you about there?

tá paobair ceap inntí (inshee) anoir, there's a good whetting in her now (said of rícan, a knife).

#### NAMES OF PLACES.

donac na h-Oirpe, the Fair of Nobber.

,, Cille Caléarú, ,, ,, Bailieboro'.

,, na Cabraige, ,, ,, Kingscourt.

,, Cille Mhuirneann, ,, ,, Kilmainham.

'nuamh (noav), Navan; donac an tnuamh (eená in oav), the Fair of Navan.

ceannasair mór na móró, Kells.

Sean-airleán, Oldcastle.

Croca-caol, Crossakeel.

Oiréacat (pron. dhryth), Drogheda.

beul-áta-buró (=bleá-bui), Athboy.

tailtean (pron. thelyan), Teltown.

berpúim (Berginny) beag na ríonán, Virginia.

Ouim-moirléann (pron. dhrem-inisclín), Dromiskin, Co. Louth, and Dromiskin, Co. Meath.

Seapcoo, Shercock.

cluan-méala (pron. clunn-molla), Clonmellon.

cnoc na bársa (crock na wárdha), the Hill of Ward.

bóinne, the river Boyne.

## AN TEANGA GAELIGE A GAIC CLUAM TAIRB.

Ir i reo an teanga oo labairi buan bóinnie,

airi mág cluam tairb a láir a plóigce,  
O'áirpógar ré eirp éirpéar'na éle-láim  
fógarata,

áirp vubairt gaeirp báy a g-cár éo  
glóimair.

Do labairi airi go bhoigimair cneapra,

In fa teanga binn oo bí faoi ceannair,

A élaréam 'na véar-láim go h-air oo  
éairpáir,

Ní beró mo iugéac go bíac faoi éairi air  
Oanair.

O' íreagar na tréin a ngaeirle élarra,  
Orann ní' baogal faoi oo méim 'i  
ceannair,

Feuc ríi éogam móir go buan 'na réaraim,  
Air fóirai air an am a náim oo éirp-  
gair.



A n-veog-laoi éuaró iar m-buaró an éata,  
 ari a gluaimib uairle gan buairt no  
 fearis,

1r suir-ri an buiréadar go léiri a éairi,  
 O tá mo éir-ri raori éugao réim beiri m'  
 anam.

Do éóg Dia ari a focal go h-obann an níg,  
 go flaitéar na n-ghráir go h-ámo 'nnaigéadé,  
 a mearg na n-áingéal, na n-áppol, na  
 naoim,

a g-caipéar mhuiré agus a g-cumannad  
 éiríot.

A Ríg na bfeairt an t-anam ní mairóim  
 oir,

Do éannuigéar leo' báir in ra páir Dia-  
 haome,

Sió suir éógair mhoiós a b-foéair a  
 fínnuoir,

Úi an t-éairi 'r an mac me éirle rínte  
 O' fás éirle go bráé le ghráó o'a g-cuimne.

amlaorib o'súilleabáin.

Holliston, Mass.,

March 5th, 1890.

No Irish scholar would commit a mistake as to the author of these two pieces, even if inserted anonymously. In one of them it is asked—shall the *Gaelic Journal* die? Irishmen, it is for you to reply as to the journal. Foreigners will keep the Irish tongue alive.

### inisleabhar na gaeohtile.

a n-eugparó ré, a n-eugparó ré, ár n-ihuileabharán  
 bréag,  
 an clóó arián a labhar linn i g-canaíam ár n-ghráó,  
 ár n-éiríotl réir le cáinte ár n-éirí' oo éir arí  
 paol éal,

'Sí éiríotl beó o'ár réirle go beó air éaláin inre  
 fáil?

a n-eugparó ré, a n-eugparó ré i n-éairiáé óg a  
 faogail,

San taca o' páigail ó beagán laín' 'mearg iomláin  
 Clann na n-ghráóal,

a n-eugparó ré, ár lóirán léiginn, ár leabharán  
 lonnraé, lán,

ár g-éiríotl beó mairéar fuigill ár n-abrán 'sur ár  
 n-óán?

a n-eugparó ré, a n-eugparó ré, ár b-pláinta úir, go  
 bráé,

ár maróin maoré a beáta, no an o-éiríotl ré éum  
 bláé';

an b-páiréar ré; an rhabparó ré éirí éirinn glair  
 go fáil,

Sean-réirle ginn' 'sur nótaróe binn' ár o-éiríotl  
 'sur ár g-éiríotl?

a n-eugparó ré, a n-eugparó ré o'éir beáta bliáon'  
 no óó,

An réal arián a éairíbeáir go b-fuil ár n-ghráóil  
 beó;

go b-fuil ri beó, 'r go m-béir ri beó—má'f éme rinn  
 gan feall—

Chom' fao ár maríotl móin i g-cláir ri fáil  
 n-óán na n-ghráil?

a n-eugparó ré, a n-eugparó ré? Bíoó freagair uair  
 go léiri,

a chlann na n-ghráóal, cé b'áit a b-fuil buir g-cóin-  
 nure paol an r'éirí.—

Suir, suir, gac fear, 'sur foillíre' óinn i n-aon gac  
 bríóimair, plán,

"'Sí gaeohtil réiríon réiríon-éiríotl caoin' ár o-éiríotl  
 réim, arián!"

Má eugann ré, má eugann ré, ná cluineáó mé níor mó,  
 don tpaéat ari éirí buir paoríre uair a éiríotl no go  
 beó;

'Sí paoríre buair gac réiríotl beó—ní fiú é  
 paoríre o'páigail—

ná o-éiríotl méar o'ár leabharán beair i o-éiríotl  
 gann inre fáil.

"páiríotl."

### a dhruiminn dhruibh dhílis.

áiríotl é o'n Sacp-bheupla  
 le "páiríotl."

a! mo dhruiminn dhruib, dhílis, mo fíosa na m-bó,  
 'Sí a h-méiréat a o'fás mé gan fuairíneair no róg;  
 bhí ri ceannra mar máigíotl 'ríoríotl oimne no énd,  
 Oé, a dhruiminn dhruib, dhílis, a fíosa na m-bó!

ba h-áiríneair liom o'éiríotl ari maróin oo ghráé,  
 go m-buairínn o'fear glair le o'páigail ari a bláé';  
 agus o'éiríotl le máirín as réim 'ran g-éiríotl,  
 mar oo bhí ri mo dhruiminn, mo fíosa na m-bó.

Do poimneair mo ghráó toirí dhruiminn 'rimo arián,  
 agus o'íoríneair o'íoríon-pan le h-íomláin no bhúg;  
 aéat tá máirín beóat réiríon 'ran réiríotl go beó,  
 agus éal mé mo dhruiminn, mo fíosa na m-bó.

Do éiríotl o'n b-beairíotl éum Sionnáine móirí,  
 á' oo éiríotl agus inre fáil,

Do feòl mé loc Sàmhay, a'c marb no beò,  
nìon capad liom Dhuimmin, mo fìosa na m-bó.

O, a'bharr, a' chàirve, an b-pacaid riù i,  
no an fìor vaoib an bhuac do b'pònaig mo èporbe ?  
So riab peirean san ponar in oirde 'sur ló,  
a goro uaim mo Dhuimmin, mo fìosa na m-bó.

a'c riùbalpao gac òrlac ari éadan 'an vòthain,  
agur cluinprò gac tìr ann mo gup-éaoinead b'pòin,  
a'f má captar liom eirean, bérò buille no vò  
ari pon Dhuimmin ùilb, ùilpr, mo fìosa na m-bó.

Foras, I do not know. Fuirpead, fuirpead, and  
panacò are the words generally used here for *waiting*,  
*staying*.

J. C. W.

## séagán boct ó éirinn.

(Contributed by Mr. PATRICK O'LEARY, Inches, Eyerics,  
Castletownbere.)

### I.

Anoir ó táim vealb ó eayiaó ná éasac,  
Raémur an t-*paogal*-ro, talam ná t'mé ;  
Tógrar mo m'aoiúbe le fúneam am'  
séagab,

'S ní p'arpar in aon ball go maéad ari  
an t-Cove.

Tógrar mé áiréac san m'acail<sup>(1)</sup> san  
éirling

Agur maéad éari t'menn-miuri go Sapanad  
nuad

Mar a beirò ól-paoa a v-taéarimrò' ag

Séagán boct ó éirinn.

'S ní céao r'lán éurinn féin éum na méro  
beirò am' v'eois<sup>(2)</sup>.

### II.

Éiré óró a Séagán boict mar i' p'arpoín  
boz, baot tu ;

Tá tuillead ve'n t-*paogal* ro nári g'abair  
éiró fóp,

Agur leiz-pe veo' p'áig'igéac san g'ad  
éari céin vuit

San capar a' glaoac oir i' vealb vo lón  
f'arpuig ve'n áiréac vo éamig a g'céin  
éurinn

Cia b'earu é mar station 'ná Sapanad  
nuad ?

'S nac (b) fuil aon ball le p'ágail ann éom  
p'áilteac le h-éirinn

Agur pan-ra agao g'aoletab marb agur beo.

### III.

Ní b'pòga na hata ná anuiré éum léine  
b'pionn aonne éam g'aoletab vári g'abair  
eua fóp,

Ní b'pón léo mo v'eacair, a'f ní éa'neann  
mo r'gém léo

A'f ari m' annm ní glaoacó o m'ealtuig<sup>(3)</sup>  
mo r'póir,

Faite ní v'eacaim nuair a g'abaim v'a  
b-peucaint

A'c t'arria(n)g a p'ice a'f p'ag m'alairé ve  
éiré<sup>(4)</sup>,

Agur v'a éurim ro liom leacain b'ionn p'arar  
go aoróa

Ag m'eaéac 'na r'laosa ve b'áiri mo f'póm'.

### IV.

Ní ceann me san meabair, ná aballéan<sup>(5)</sup>  
san éiréac

A'c vaine beag aoróa tá fúinte go léoi,

Sió nári léigear puam ari m'eabair ná ari  
leabhair éaol-éairé,

Agur ní feacatar eal-peann agam am'  
vóro.

Do paoilear go b-peairia éam v'ul tamall  
in aon ball

Éari p'arpuige é'arparis go Sapanad nuad

Ná lúte éum g'arparis i n-g'aribéan<sup>(6)</sup>  
r'léirbe

Ag g'raoacó mo g'éag nári é'leaéar puam  
fóp.

(1) m'acail, injury, damage, i'f m'p an m'acail vo bi  
air, he was suffering from a great injury.

(2) v'eois put for v'arig.

(3) m'ealtuag, failure, blacain an m'ealtuag,  
the year of the failure ; o m'ealtuig mo p'op, since my  
supply failed me.

(4) t'pao, place, direction.

(5) aballéan, an awkward, dull person. aballéa,  
dull, stupid. i'f aballéa an m'v beiré san eolair leiz  
ná r'gmoacó, it is a stupid (awkward) thing to be  
without a knowledge of reading or writing.

(6) *garbdeán*, coarse land, chiefly of a peaty nature, and abounding in rushes, &c.

(7) *veacaim*, dy-im; here, however, *é* is guttural. In *gabaim*, *meabair*, *leabair*, *b* dotted has the sound of *v*, though in conversation it is silent. The sound of the final *b* in *leabairb* is always pronounced in the greater part of West Munster.

## C R Í O C.

Cairín óih, aḡur cor aḡ  
 O'olpaḡ mac an iuḡ veoḡ aḡ  
 Ní bun eirínnne, aḡ ní báiri eirínnne  
 Aḡ ní ḡoba 'ná ceáiruirḡe iuḡne é.  
 (Fheagḡa—Cíoc.)

Cim éḡam anoiri anall  
 Inḡion an iuḡ ḡo tḡim, ceann,  
 Fáinne óiri aḡi báiri a baire  
 Iḡ cúl a coire tḡie n-a ceann.  
 (Fheagḡa—Tuas.)

An ḡaoḡ anoiri bíḡeann iḡ tḡim  
 Aḡ ḡeagḡiann iḡ tḡoiḡ ve'n taorḡe;  
 An ḡaoḡ anair bíḡeann iḡ rial  
 Aḡ cuirḡeann iḡ iarḡ i liontaib;  
 An ḡaoḡ a n-uair bíḡeann iḡ fuair  
 Aḡ cuirḡeann iḡ fuaoḡ aḡi oaoimḡ;  
 An ḡaoḡ a n-vear bíḡeann iḡ teit  
 Aḡ cuirḡeann iḡ paḡ aḡi riolḡaib.

## sean-ráirḡe, no sean-foḡail.

Ní abriann feaḡis fíoir.  
 Ní bíḡeann tḡeun buan.  
 Ní moḡuirḡeann beul fliuḡ beul tḡim.  
 Minic do bam dume fḡaictin a buailpeaoḡ é  
 fḡeim

Má meallḡuirḡeann an feun iḡ maḡ an éiríoc.  
 Ole an riubal náḡ feáiri ioná fḡao  
 Aḡne ieríó a ierḡtḡeagḡ iḡnát  
 Ní coḡuirḡeann iuḡ maḡ u'eac a ḡ-cóinnuiḡe.

In a short time I hope to be in a position to send some songs suitable for insertion in the *Gaelic Journal*. The above were written down as spoken by a native, so that any mistakes that the reader may detect must be attributed rather to the usage of the *spoken* tongue than to any fault of the writer's. You may depend that I will endeavour to do what I promise.

Do éara ḡo brát

paoruis o'laoghaime.

August 22nd, 1890.

## DONEGAL IRISH.

J. C. WARD.

*Fuaim*, sound, is *tuaim*; *pneumaḡa*, roots, is *peunhaḡa*; *buay*, your, is here and throughout Ulster pronounced *m-buay*, like the first syllable in murder. In the South the *b* is aspirated; in the North it is eclipsed.

*b* and *m*, before or after the broad vowels *a*, *o*, *u*, have the sound of *w*; before or after the slender vowels *e* and *i*, they have the sound of *v*. To this rule there is no exception; and this is a great advantage which the Donegal Irish possesses.

The termination *muro*, of the first person plural imperative, is used instead of *maoir*. *ḡurḡeamuro*, let us pray, is used instead of *ḡurḡeamaoir*; the latter form being unknown to Irish speakers here.

To the north of Donegal Bay, bounded on the north and west by the Atlantic, and on the east by the parishes of Killybegs (Upper) and Ardara (Killybegs Lower), is a peninsula, consisting of the two parishes of Glencolumbkille and Kilear, and here is to be found the best Irish spoken in Ulster. An Irish-speaking native of these two parishes can be recognised by the peculiar way in which he pronounces the following words:—*aḡam*, *aḡam-re*, *aḡainne*, *aḡaibḡe*, *aḡar*, *raḡarḡe*, and *maḡairḡ*.

<i>aḡam</i> , at me (=I have),	is pronounced	<i>i-im</i> ;
<i>aḡam-re</i> , at me (=I have),	"	<i>i-imse</i> ;
<i>aḡainne</i> , at us (=we have),	"	<i>i-ynne</i> ;
<i>aḡaibḡe</i> , at you (=you have),	"	<i>i-ivne</i> ;
<i>raḡarḡe</i> , a priest,	"	<i>si-irt</i> ;
<i>maḡairḡ</i> , a mother,	"	as if written
<i>maḡairḡ</i> .		

The *ḡ* in the foregoing words is aspirated, and the *a* preceding and following has the sound of the first *a* in *aḡarḡe*, a horn, and *aḡairḡ*, the face.

In the two adjoining parishes of Killybegs and Ardara the inhabitants are distinguished by the way in which they use *é* very often instead of *ní*. Their reply to an *b-fuail breacḡe* *oḡe*? generally is, *é níl*.

Dr. O'Donovan remarks that in some words, such as *epoḡa*, brave; *oisḡa*, divine, the *ois* is pronounced *ḡa* in Munster, and the same is the case here.

The widest departure of the spoken language from the written is the way in which verbs of the second person plural, imperative mood, are pronounced. In many such verbs there is a weakness almost amounting to a hiatus, when the word is pronounced as it is written; and, consequently, in the spoken language a syllable is added. Thus *fuirḡó*, sit ye, is pronounced *fuirḡóḡiḡ*; *ceirḡó*,

conceal ye, is ceisligib; seanair, do you, is seanaigh; fanair, wait ye, is fanasair.

There are a few words in which consonants have a broad sound, though followed by a slender vowel such as *rig*, a king; *tiŕe*, of a house, where the *p* and *t* are broad. On the other hand, there are a few words where a consonant, though followed by a broad vowel, has a slender sound, as *anair*, now; *ro*, this; *ruo*, you; *oe*, in *oe bŕiŕ*, because; *oiob*, off them, have the *o* broad. The *r* in *ro* is frequently broad, as *an fear ro*.

The following prepositional pronouns have also a peculiarity in the way in which they are pronounced:—

<i>fa</i> , under them,	is pronounced as if written <i>faibŕe</i> ;
<i>leo</i> , with them,	“ “ “ <i>leorbŕe</i> ;
<i>lŕi</i> , with her,	“ “ “ <i>lŕibŕe</i> ;
<i>oiob</i> , off them,	“ “ “ <i>oiobŕe</i> ;
<i>oiob</i> , to them,	“ “ “ <i>oiobŕe</i> ;
<i>uaŕa</i> , from them,	“ “ “ <i>uaibŕe</i> ;
<i>ŕairŕi</i> , over her,	“ “ “ <i>ŕairŕi</i> ;
<i>ŕuibŕe</i> , through them,	“ “ “ <i>ŕuibŕe</i> .

In Neilson's Irish Grammar, published in 1845, *uaibŕe* (*uaibŕe*), from them, is given.

We have a very useful preposition in frequent use here, viz., *anair*, to him, to him, which I have not met in books. It combines with the pronouns as follows:—

<i>anair</i> , to me.	<i>anairm</i> , to us.
<i>anair</i> , to thee.	<i>anairib</i> , to you.
<i>anair</i> , to him.	<i>anairŕe</i> , to them.
<i>anairŕi</i> , to her.	

We say, *Chuirŕe ŕe anair phŕasair aŕs iarrair* comŕaile, he went to Patrick asking advice. We have no cum in our spoken Irish in Donegal, *anair* supplying its place most frequently, and be at other times. In the *Angelus*, in Dr. M'Hale's Irish Catechism, I find “*Thaŕm aŕmŕe an ŕiŕŕaŕm le ŕeŕŕeŕŕeŕe aŕs mŕuŕe*,” “The angel of the Lord declared unto Mary.” The place of *aŕs* would be more appropriately, I believe, supplied by *anair*.

## PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

*Aglee*.—Off the right line, wrong. The best laid schemes of men and mice gang oft aglee. The door is aglee; that is, ajar.

*Airls, earls*.—The earnest money of a contract or bargain. *airŕar*, O'Reilly's dict. says, is an earnest penny.

*Aigle, ŕile*.—The charred cinders of burnt timber. The ŕgles of long since burnt fires, can be seen in peat bogs and mosses.

*Yan*.—One; seems to be Irish *don*.

*Yanst*.—Once, onest, yinst.

*Awau, avŕ*.—At all. Have you any news? Naething avau. What's the matter? Nothing avau.

*Awŕ, awau*.—Away. He is gone awŕ.

*Bairn*.—A child. How many bairns have you? This is the usual word in Dewsbury, York-shire.

*Wain, wains*.—Child, children, are the terms in common use here.

*Bauky*.—A bauky person; one too easily frightened at everything. The same as if a horse bulked at a fence. One afraid of everything.

*Bed, beat*.—To add fuel to the fire. Beat the fire. This has arisen, no doubt, from the custom of using a stick to push the chaff, or “showse,” on to fire on hearth, or under griddle when baking in times past when fuel was scarce.

*Bing*.—A heap of anything, as a bing of stones, a bing of potatoes, bing of grain.

*Bigles, boguils*.—Hobgoblins of any kind.

*Brackens*.—What the ferns are always called.

*Brake*.—A two-horse harrow. O'Reilly's gives *bŕacŕo*, a harrow, a rake. *ŕe bŕacŕa 'n ŕonair*, is said of harrowing misfortune over one.

*Braw*.—Fine, handsome. “A braw boy is easy busked,” dressed, said a man to me one day. A braw bride is easily attired for the wedding. This is the Irish word *bŕeŕŕ*.

*Bravly*.—Very well; from *bŕeŕŕ*.

*Brisket*.—The breast, bosom.

*Brŕse*.—Boiling water poured out on oatmeal. Said to be a favourite dish with the Scotch ploughmen in past times.

*Bucht, bocht*.—A pen for sheep. This is the Irish *boŕ*. Bothy is sometimes used for an improvised house; a sort of shantee. One account states that the Island of Bute has its present name from a *boŕ* erected there by St. Brendan, the navigator.

*Bumclock*.—A humming beetle.

*Busks*.—Dresses.

*Caff, Kaff*.—Chaff.

*Callan, Kallan*.—A boy just before he is a man. What, is it that callan going to get married? They are only callans, not men. The second syllable is short.

*Claw*.—To scratch.

*Clead*.—To clothe.

*Cleabit, cleabŕd*.—Hooked, connected. They are going to be cleaked for life (married); arm-in-arm.

*Clips*.—The tongs-like instrument used in pulling thistles out of corn.

*Cloot*.—A cloven hoof.

*Clootie, clooty*.—An old name for the devil, because he has to use the cloot when he appears to people.

*Cockernŕny*.—Anything projecting prominently from a female's head-dress; a top-pin.

*Coof, Kief, Keef*.—A blockhead; a ninny of a person.

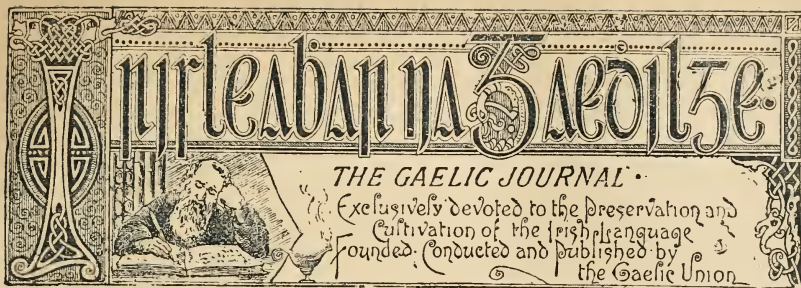
Notes from *boŕs* an *ŕ-ŕolŕar*, regarding *Rachra* in next.

## TO CORRESPONDENTS.

Pressure on our space obliges us to hold over till our next issue Mr. P. J. Kavanagh's translation, “The Daisy.” We have just received a communication from Mr. J. J. Lyons, of Philadelphia, and will duly attend to it. Mr. James O'Sullivan, Cahirlaniel, Cahirciveen, has kindly favoured us with a Gaelic poem. Mr. Fleming has recently received the following subscriptions:—Rev. P. Walsh, C.M., Cork, 10s.; Mr. Patrick O'Leary, Mr. James O'Sullivan, Mr. T. M. Carmody and Miss Mary Whelan, 2s. 6d. each.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





No. 38.—VOL. IV.]

DUBLIN, MAY, 1891.

[PRICE SEVENPENCE.

# TO THE MEMBERS OF THE COUNCIL OF THE GAELIC UNION.

My Friends,—In the last issues of the *Gaelic Journal* I requested you to get ready to relieve me of the care and worry attending the editorship of your periodical, and I once more appeal to you on this head. The unfortunate turn of affairs in this country of late would enable me to tell you of the selfishness, if not worse, of those I had to complain of during the past years—you would not be shocked now at hearing these things. However, this is not the time for telling you how artful and untruthful and dishonest were several of those with whom I had to work in trying to keep the Journal alive. I can now hand it over to you with a better prospect of success than at any time heretofore.

Who were the members of the Council of the Gaelic Union, was not known to anyone for years: you can now taken counsel together. That the great majority of the best modern Irish scholars in the country are in your ranks, no one will deny; nor will anyone, I think, say that the very great majority of you are not honest and unselfish. The Journal I hand over to you with a clean record. It has no untruths in its pages, nor have any unfair personalities been inscribed in them. The one blot on them in this latter respect I have already expressed my sorrow for. The future historian of the Irish language, when setting down the name of Sir Patrick Keenan in the very first place among patriots, will also add that when he was wronged in the pages of the *Gaelic Journal*, the Editor of the Journal had the courage publicly to express his sorrow for the wrong.

I would again say to you, my friends, that it is absolutely necessary for the existence of the Journal that you shall have a paid official to act as Editor and Secretary. A moderate salary will suffice to secure the services of this officer, who will surely be able to supplement it in Dublin. But, take my word, the very patriotic persons who would be most happy to do everything for you, I imagine would soon get tired of the work. To choose the best person possible will be your difficulty as soon as it is known that money is to be had. The worst part of 1891 is now probably past. I may then be spared to see a few numbers more of the Journal in your hands. The subscriptions to the Journal, if paid regularly, will, I believe, be sufficient for all; and as you all have got the five numbers of the Journal issued within the last twelve months, I beg to request that subscribers who have not paid within that time will do so at their earliest convenience. Father O'Growney and I have enough to do without the additional labour of applying for subscriptions.

When we know the amount of the subscriptions and donations to the Journal, we will appeal to all friends for the additional sum required; but this sum must be a small one.

This number of the Journal, as well as the last, was delayed a long time by my illness. Irish scholars will allow that our contributors can compare favourably with any Irish writers in the world. We show for the first time that the Irish of Donegal and Galway offer but slight difficulty to the Munster reader. In the next number will be given the sums contributed since the last list of receipts. Any person who has not got his receipt and Journals, will please to notify this to me without delay.—Ed. G. J.

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## STAIR ÉADOMONN UI CLÉIRIÚ DO RÉIR SEAGAIL UI NEÁCTAIN.

Do iug ari, agus do iunne poll ma láir, agus do éirí a éann tús an b-poll i ngleur go iarb leir an éadóga iomhe, agus an leir eile 'na óiaró. An triá éonaihe éadomonn é féin 'an iuóe rin, a reo a vubairt leir féin; uir éadomonn, an féirir gup tú éadomonn? n-Donnac, má'f tú, ní tú éadomonn o Cléiríú bí a n-allóo agaim: 'ir copáinle le Silbiot o Siobúin tú 'ná le h-éadomonn o Cléiríú.

Do bí marí ro, ag gnáé óol 'an m-bealac, go v-tárla fearí epar-leacáan bolz-móir ari ag gabail le h-air ierlze teampuil; agus an triá do éonaihe an fearí é, do rtao ari a éém, agus a vubairt, Conjuro te in nomine Patris et Filii, et Spiritus Sancti, ut narres mihi quid vis ut pro te faciam? A vubairt éadomonn, ó'á fíeagria: Non opus est ut me conjures, nam conjuratus et valde turbatus sum ante.

A maigirí, a gíráó, ari buacáil do bí a n-aiac an fíir móir, acámao ari lom-fágail; cao é rúo no epar a vubairt?

Eirí, ari an fearí móir, tairiung amac do paróirín, agus guró óia, óir ir ríoríao é; agus an uairí do éirí mipe faoi gáirab a lairíonn é, do fíeagria a lairíonn, agus a vubairt go iarb epar agus vubairéao go leor ari féin éana agus nac ari maáctanac gáira nuac ari bíe do éirí ari. Ir cóirí a veiríearí go m-bí gac uile feorí teangán ag ríoríao. Páirí, páirí, a maigirí, a íllíirín, Abairí páirí agus labairí a n-gaóirí leir.

An uairí a v'áirín éadomonn an fíráóam in a iabaoarí, do éirí buiríeao anmóir ari nor tairí ar, óir v'áirín go ríorí-máir go m-bur fágair an fearí móir: Do iunne ann rin meiríollac marí gáirí, agus amur-tríao marí maóac. Do léirí ann ro an fágair é féin ari a gíiríní, agus é ari comí-éirí, agus a vubairt nairíim féin oir, i n-áirín an léirí, agus an íllí, agus an Spíoríao Naomí, a mairín vaim eparé é an buairíeao acá oir, nó an féirí líom-ra cabairí do éabairt vuit? agus má'f féirí do beairí gán amíur, gán eura, gán imíearín vuit e.

Ir féirí, maíeao, ari an ríoríao, agus i ngleur go v-tairíó tú ríocairí mo buairí; an uairí do bí mé ríogáir marí ír, do éirí mé i v-tinnearí anmóir, agus do éiríao na léirí veiríeamíur báirí oim, i móó go n-vubairt na h-uile nac iarb vail éiríe go bíac agam. Do eiríeao ríorí ari fágairí vaim, agus do fuarí mé eairí na h-eagláir. Ann rin do ríuam mé go m-bur cóirí vaim léiríao éirí v'fágáil ag an eagláiríeao maíe do fuarí an oiríeao rin vóm vóeairí agus fuarí ríe-pear. Ní iarb vóm maomí ríogáirí agam vóirí b-ríú vaim láirí do ríeao vó-ran leirí acé léine ealtríac náirí éirí mé ari mo óiríim ariam, agus ríeirí bíóí agus ríocairí nac vóeacáirí ari éorí vume ari bíe maí. Do híonn mé íao ro mó vó maáamí v'eug vóm eagríuarí rin in a iarb mé. Do iug ríe-pear an v-omílán vóíó ro leirí do láirí, gán

fuirneac le mo b'ar féin. 'Do fuair mi  
faoiteas ar na mála; agus an t-ia  
faoil mé mo coir-beairt do éirí oim, do  
h-innreabó dam go u-tus an fadair leir  
iao féin agus mo léine. An ius ar fa  
mi, agus mé féin beó? Nair éirí ré-  
rean go f'laithoir Dé, na go h-irruonn  
coróche, ná mi féin, aet ag bhuinnis ior  
neulais, go m-bairt mi léine, b'íosa,  
agus r'ocairé de féin, nó de fadair éirí  
eile ar a fion. Agus anoir, atáim le t'í  
b'laithoir mo f'eoineac deiréil, mar éirí  
tú, ó fadair go fadair, agus o tom go tom.  
Agus anoir eus mo anseal com'beac'ta  
oim a éac'te uot f'oiriur-re ag i'oiriur  
f'oiriur-re oir.

Go b'f'oiriur Dia na glóire oir, ir t'ia  
uot éirí, agus ní éirí-beo'ar do éirí-beo'  
fa uat éirí uot leara agus do f'laithoir-  
ar an fadair, ag t'laithoir a b'íosa, a r'oc-  
airé, agus a léine éirí; ag i'ad, ag r'o  
uot [iao] agus mo m'le beannaet leo éirí  
uot f'laithoir. 'Do gl'ac an r'oiriur go r'onn-  
mar iao, agus a uot-beir, mar ir lón anma  
agus cuirir uot-beir [iao] r'o, go m-buó lón  
r'oiriur-re ar neam uot-re é [iao?].  
'O'm'it'is an fadair ann r'o ar n'ór a  
m'it'ir-re, gan b'íosa, gan buat'ir, o'á áir-  
féin uot b'í a uot no a t'í uot m'it'ir uot;  
ag innirir o'á r'obal go m'it'ir ar éirí uot,  
agus cionnur uot f'ábail ré anam uot b'í na  
r'ó-r'p'íorinn.

(Le beir leant'a.)

#### LITERAL TRANSLATION OF O'CLEARY'S NARRATIVE.

He took it and made a hole in the middle,  
and put his head through the hole in such  
a manner that half the blanket was before  
him, and the other half behind him. When  
Edmond saw himself in this plight—"Yes,"  
said he to himself. "Uru! is it possible  
you are Edmond? By Sunday! if it be  
you, you are not [the] Edmond O'Cleary  
we had long ago; you are more like Gil-  
bert O'Gibbon than Edmond O'Cleary."

He was constantly going on the road

thus, until a wide-mouthed, big-bellied man  
met him, passing by the side of a church-  
yard, and when the man saw him, he stood  
in his track (step) and said: "I conjure  
thee, in the name of the Father, and of the  
Son, and of the Holy Ghost, to tell me what  
you want me to do for you." Edmond said,  
answering him: "There is no need that you  
conjure me, for I am conjured and troubled  
enough already."

"O master, dear," said a boy who was  
with the big man, "we are done for (*lit.*  
found bare); what is that, or what did it  
say?"

"Whisht," says the big man, "drag out  
your beads and pray to God, for it is a  
ghost, and when I conjured him in Latin,  
he answered in Latin, and said that he was  
conjured and troubled enough already, and  
that it was not necessary to conjure him  
again at all (*lit.* put spells on him). Rightly  
is it said that a ghost can speak (*lit.* has)  
every sort of language." "*Pater, pater,*  
master, *avourneen*; say *pater*, and talk to  
him in Irish."

When Edmond knew the straits in which  
they were, he began bellowing like a bull,  
for he knew the big man was a priest—he  
bleated like a goat and barked like a dog.  
The priest threw himself on his knees and  
trembled, and said, "I conjure you in the  
name of the Father, Son and Holy Ghost,  
to tell me what is your trouble, or is it  
possible for me to give you relief; and if  
it be possible I shall certainly give it with-  
out refusal or contention."

"Well, then," said the spirit, "it is possi-  
ble, and I shall make you understand the  
cause of my trouble. When I was alive as  
you are, I fell into a very heavy sickness,  
and the physicians passed judgment of  
death upon me, so that all said I could  
never recover again. The priest was sent  
for, and I got the rites of the Church.  
Then I thought it right to bequeath some-  
thing to the good clergyman who had got  
such trouble on my account. I had of  
worldly wealth nothing worth offering to  
to him but a dress (?) shirt that I had never  
put on my back, a pair of shoes and stock-  
ings that had never gone on the foot of  
man. I bequeathed these to him should I

die of the grievous sickness in which I was. He took them all willingly without waiting for my death. I got a favourable turn on the next day, and when I thought to put my foot coverings on me, I was told that the priest had taken them and my shirt away. Did he take them and I alive? May he never go to God's heaven, or to hell, or myself either, but hover among the clouds till I shall take my shirt, shoes and stockings from him, or from some other priest on his account. And now I am these three years a wretched wanderer, as you see, from priest to priest and from bush to bush. And now my angel guardian brought me to implore relief of you."

"May the God of glory help thee; thy case is pitiful, and I will not withhold my help from thee for your good and your salvation," said the priest, throwing his shoes, his stockings and his shirt to him, saying: "Here they are for you and my thousand blessings with them for thy salvation." The spirit took them hastily, and said: "As they are a treasure of soul and body to me, may they be a lasting treasure in heaven for thee."

Then the priest went, in the way his Master did, without shoes or boots, to his own residence, which was two or three miles from him, telling his people often what happened to him, and how he had saved a soul that was in sore straits.

(To be continued.)

## VOCABULARY, NOTES, &c.

This portion of O'Cleary's Narrative should precede that in No. 37; in fact, it should come immediately after that in No. 29, p. 69, where some readers will recollect Edmund had been ejected from the gambling house in a nude state. He found outside an old blanket (*carro*, or *carrois*) that had done service between the saddle and the galled back of a horse; this he appropriated, making a hole in the middle of it, through which he thrust his head, and then he proceeded on his way.

*Crao*, a mouth; nearly always a wide mouth. *Alloo*, an obsolete term, except in the phrase *a n-alloo*, in the old times.

*Cearc*, rights (rites of the Church, extreme unction, etc. *Coramla* (comparative of *coriunl*, like) more like, *le*, to. *Meisollac*, a bleating like a goat. *Aimreac*, a barking; this is peculiar to Waterford.

[*Slám*, the low whimpering sound which dogs emit, and is indicative of grief; *uálcáir*, that long-continued dismal howl which we sometimes hear from dogs at night, and which in Ireland at this day is considered the sure omen of some near misfortune—most generally a warning

that one of the family will soon die. *Slamaol*, that single yell which hounds sometimes give when scattered up and down, looking for their game. When the combined pack makes but one body of sound, this is called *geoin*.—Barron's Magazine.] Can our readers make remarks on or add to this?

*Dom* (do mo in MS.) *dochar*: *uaoá*, or *trubloir*, or *ole*, would be said in Munster instead of *dochar*; *dom* *uaoá*, trouble about me.

*Dap b' ru dam lám do fínead do-ran* (*éirge rin*) *leir*, which it was worth while to reach my hand to him *with*. In No. 36, p. 49, of the Journal, the term *dap* is found twice, just as here; it is incorrect in all three places. In other books and MS. it is written *nay*, *n-ap*, *ay*, which are equally faulty. If the reader turns to p. 67, No. 29, of the Journal, he will find an attempt at explaining such expressions as correct as could be expected before Dr. Atkinson's works (*a*) and (*b*) had appeared; and in the next issue of the Journal another attempt will be made in the same direction, which, it is hoped, will exhaust the subject.

*Cealtair*, clothes; *léine cealtair*, perhaps to distinguish it from *léine aipinn*, the alb; and from *eir-léine*, a shroud. *paotúgá*, in Waterford, *paotán* or *biread*, the crisis in a fever. When a person gets over this crisis, they say: *do fuair fe paotán*.

*Máir ír lon*, etc., in Waterford. This formula was very common in the mouth of beggars 60 years ago.

## mo píopa fíorú, ónn.

*Ír íomá* buille fearb, *tróm*,

*Do fuair in mo fáoal*;

*Ír munn bí mo pócaid lom*,

*'Sur cíor na mior gan díol*;

*Aé in gá buairéad*, *beag no mói*,

*Ní raib mé ruam gan fónn*,

*'Nuair pógar é, mo míle róoi*,

*Mo píopa fíorú, ónn.*

*Mo beannaét oir a cára píoi*,

*Ceud beannaét air do éann*;

*Ní iarram gíad aét éu go píoi*,

*Mo píopa fíorú, ónn.*

*An lá a d'fás mé tír mo bieré*

*Le uil air fuo an uoiann*,

*Ba píarad éur mo uéora teir*,

*Ba fíur, mo-fíur mo híon,—*

*I róoi, ríon; i n-góin no gá*

*Air fíurmgéad na u-tonn*,

*Fuair míre rólar in mo érad*

*Ó m' píopa fíorú, ónn.*

*'Sur uáirar leat: "A cára píoi,*

*Ceud beannaét air do éann*;

*Ní' dgam 'noir aét éu, fáraoir!*

*Mo píopa fíorú, ónn."*



'Nuair capad tura liom air o-túr,  
 Ba riamac é, 'Sur bán,  
 B'í nár na h-óige air do ghní,  
 A' b'í do éolann plán;  
 Anoir atá tú féin 'Sur mé  
 Níor fine b-fao, mo ghlá,  
 Éuaró píde riamad éar a n-óe  
 Ó b'í tú in do blá.

Aé, beannaét oir, a éarla fíor,  
 Ceo beannaét air do éann;  
 Ní péirí linn beir ós go fíor,  
 Mo píopa fíor, doinn.

Ba éannra é, a súin mo éioré,  
 'Sur veim é, a ríor,  
 Sur mimic fuair in mo óit  
 An cúiam ná'í ba éor.  
 Ir mimic, mimic buail mé féin  
 An ríméaróir air do éar,\*  
 'S ní túbair liom ariam: "Mo leun!  
 San agao ciall níor féar!"

Ba foigheac é, a éarla fíor,  
 'Nuair fíorle mé fíor do éann;  
 Béir loig loite ann go fíor,  
 Mo píopa fíor, doinn.

Mo éreac! 'Nuair éaricam air an t-aozal,  
 'S air nóir na n-óimeac ann,  
 A éirígear b'íadair in an m-baozal  
 Cuir Dia ór a g-cionn—  
 'Nuair riamann féin sur ionnan eiré  
 Na píopa, fíor sur m'á,  
 Ní iongantac é má clumtear mé  
 As feinn liom go b'íad:—

Mo beannaét oir, a éarla fíor,  
 Ceo beannaét air do éann;  
 Ní riamann tú 'Sur mé go fíor,  
 Mo píopa fíor, doinn!

"PÁDRAIC."

\* Cár, gail.

ROM-RÁD.

DO'N LÉIGTEOR.

As ro dúit, i b-poilarb foiléir, an  
 reul árrar ar feolcóríeacé sneadúra  
 7 ille Ríagla. Cuirtear i g-cló mar ro é,  
 lé fíul go m-béir mear as an oream (go  
 móir-móir as an aor ós) tingeat an nuad-  
 fíeoirle, ar na reubinnib luacmáir atá i  
 o-tairéir 7 i b-poilarb i o-teangaró na h-  
 éiríeann. Inr an *Revue Celtique*, leabair  
 IX., do cuirtear an reul i g-cló d'n lámh-  
 reubinn bunúarais lé Whitley Stokes, 7  
 ir ar a loig fíul do iugneat-ra an t-  
 airtíneac ro. Do leanar, mar ir féar,  
 o'feuar, do na b'iairb bunúaracá.

e. o'g.

IONNAN SNEADÚSA AGUS ILLE  
 RÍAGLA.

siocht leabhair bhuirhe leacain.

1. Do b'í anró móir ar feairb Roir tar  
 éir b'air Ómnaill ille doá mic Anníeac,  
 7 (=agus) ba h-é ro fáe a n-anró. Tar  
 éir do macaib illeil Caba éir do gablá  
 i roiar Ómnaill, do bíotar mic Ómnaill  
 'na iugéir ar éneul Cónaill 7 ar feairb  
 Roir. i. Donnac 7 Fíac;—Donnac ar  
 éir Cónaill 7 Fíac ar feairb Roir.

2. Ba móir a n-anró-pan as Fíac, óir ní  
 leigc'í am ná eurae oáe as éin-neac óíob,  
 7 ba h-aóbal meo a b-poignáir, óir níor  
 ba foigantacé do iug ian iomhe iao.

3. B'iaóan do b'í Fíac 'na iug oir. i  
 g-ceann na b'iaóna cig Fíac go h-inbeair  
 na b'omne, 7 gairmtear éirge fíor Roir.  
 doubairt ré leó—"Déanaró tuilleac  
 poignáir!" "Ní fíul agann níor mó,"  
 ar iao. doubairt reiréan leo:—"Cuiré  
 bui reile ar mo éarinn." Do cuirtear;  
 7 ba h-amlae do b'í an reile 7 a leat  
 o'fíul

4. doubairt reiréan annóir:—"Ní fíul

bun b-poḡnaim lán fóir, óir ní fuil go h-uile an seile. Cuipir na tula na n-ghleannraib go m-béiríoir ina o-tíri (cóm-éirim); cuipir cionn na maḡairib go m-béiríoir na g-coilteib.”

5. Ba h-annrín o'eiríuḡ fíad fíadán i nḡair oírb. Eiríuḡ muinirí uile an iḡḡ i n-oirí an fíaró. Ba h-annrín so baineasair fíri Roir a aima féim so'n iḡḡ (óir ní iarb aima aḡ éin-neac oíob-ran), 7 so mairibasair annrín é.

6. Ba h-olc lé n-a briaḡair, lé Donnḡaó, an ḡnóim iḡḡ; 7 téirí ré, 7 so iḡḡne ré briaḡoe oíob uile, 7 so cuipiré i n-éin teac lé n-a loḡcaó iao.

7. Ba h-annrín aubairte ré féin:—“ní cóirí óam an ḡnóim iḡḡ so o'éanaim ḡan cómairle le m' anamḡair, lé Colum-Cille.”

8. Cuipiteair teacḡairíoe uao go Colum-Cille: tḡ Sneaoḡur 7 Mac Riaḡla ó Colum-Cille, 7 cómairle leo oó, .i. fearca lánaima (cḡi ríḡeo péirle) oíob so cuipirí an b-fairíḡe, 7 go m-béiríao Dia a bḡirteamair oirra.

9. So beiriteair íoríḡ beaḡa oírb, 7 cuipiteair ari an b-fairíḡe iao, 7 teiríoe fíri o'a g-commeuo, cum naḡ o-tíḡoirí ari g-cúl.

10. Iompuríḡo Sneaoḡur 7 Mac Riaḡla ari g-cúl aḡ uil go h-1, go Colum-Cille.

11. Mairí so bíasair ínr an g-cupiac, so cómairliḡeasair easoirra uil o'a nḡeom féim ínr an móir-muirí amuirí ari tuirar, mairí so éuasair an fearca lánaima, aḡ naḡ o'a nḡeom féim so éuasair-ran.

12. Iompuríḡo annrín ari éasorb a lánime veirle, 7 réiríoe ḡaoḡ lé real íaríotuarí ínr an móir-muirí amuirí iao.

13. Fá éeann cḡi lá, so ḡab tarite móir mianac iao, ari éasoi naḡairí feusasair é o'fulang.

14. Ba h-annrín ba cḡuaḡ lé Cíoríot iao, 7 so beirí go íruḡ ío-blarca mairí leamínaḡ iao, 7 íaríḡḡeairí oe iao. So beiríoe aḡcuḡao 7 buiréasairí so o'ia, 7 aubiríaoair: “Fáḡamuir ari n-íomiríam fá o'ia, 7

tabiríamuir ari (maríoe) íamíia írteac ínr ari g-cupiac.” Aḡur so leirḡasairí o'a n-íomiríam, 7 éuḡasairí a (maríoe) íamíia írteac ínr a g-cupiac; 7 ari éeacḡ i o-tíri i n-íomirí oírb, ír ann aubairte an írle:—

Sneaḡur 7 Mac Riaḡla

So muinirí Cólum Cille, etc.

15. Cuipiteair go h-íomirí eile annrín iao, 7 so bí clorí ariḡeo cḡi a lárí, 7 corra éiríe ínnirí, 7 ba írtaíll móirí o'airíḡeo an corra ínr, 7 so bí briaḡáim míoia aḡ léimíḡ ínr aḡarí an corraí ínr. Ba mío íoná colḡeac írteann ḡac briaḡáim oíob, 7 íaríḡḡeairí iao-ran oíob.

16. O'íomiríaoair go h-íomirí eile annrín: 7 ḡairíoeíḡ íomíoa íompa ínr an íomirí ínr, 7 cinn cat oirra. Aon ḡairíoeac ḡaeḡealac ínnirí, 7 téirí ré ari an írtaḡ, 7 so cuipirí írtaíle íompa, 7 aubairte leo:—“o'feairíab na nḡaeḡeal sam-ra,”\* ari ré “éamíḡ írteann cupiaḡ oínn íonn (annrío), 7 ní mairíeann oíob aḡ mipe amíán. So cuipíao cum báirí iao leirí na h-eacḡíannraib atá aḡ aḡirteab na h-ínrle ío.” Aḡur so beirí ré bíao oírb írteac ínr an g-cupiac, 7 íáḡbairí beannacḡ 7 beiríoe beannacḡ.

17. Séiríoe an ḡaoḡ annrín iao go h-íomirí i íaríab cḡíann móirí, 7 eunlaíe áluinn ari. So bí eun móirí ari a báirí, 7 ceann oíri 7 cleiríoe ariḡeo ari; 7 ínniríoe ré íceul corraíḡ an oíamíam oírb, 7 ínniríoe ḡeíneamíam Cíoríot ó ínniríe oíḡ, 7 a báirte 7 a eiríḡe; 7 ínniríoe íceul lse an bḡirteamínnur, 7 ba h-annrín so ḡabairíoe an eunlaíe uile aḡ tuaríḡam a o-taob lé n-a íeacḡánaib, go ílíorí na bḡaona íola ari a o-taobraib, ari eazla cómairíao an bḡirteamínnur. Ba *comairín* 7 ba *creutáir* an íuill ínr. Aḡur so beirí an t-eun uíulle so uíullíe an éíomínn ínr so na cléiríeacraib, 7 meuo cḡíomínn oamíí móirí an uíulle ínr. Aḡur aubairte an t-eun leirí na cléiríeacraib an uíulle ínr so éabairte leo, 7 a cuipirí ari

\* “Dúine o'feairíab na nḡaeḡeal mipe.”

altóirí Colum-Cille. 1 g-Ceanannur atá ré moru.

18. Ba binn ceol na n-eun rin ag gabáil fálm 7 éantioréad ag molaó an Tighearna, óir ba h-eunlaí mluige Neimhe iao, 7 ní éirionaró coirp ná uille an éirionn rin.

19. O'fágabair ríán 7 beannaíct ag na h-eunlaib 'na óiaró rin, 7 iomparó go tíri uaeábairis 1 iarb óaoime 7 cinn con, 7 rionnfaó marí eallac oirra. Tis cléiríeac éuca ar an mair, oo riéirí aite óé, ag fóiríon oirra, marí oo bíodair 1 n-gábaó tpié beit gan biaó, 7 oo beirí dóib iarp, 7 ríon, 7 cpiúineacé.

20. Iomparó annrin go ríangabair tíri 1 iarb óaoime 7 cinn muc oirra, 7 oo bí meitíle móirá óioó ag buain an aribairí 1 lári an t-ráiríaró.

21. Oo gababair arí annrin, in a g-cuiríac; 7 gabair a ralmia, 7 gairóir óia, go ríangabair tíri 1 iarb oirra o'fearíab na n-gaeóeal, 7 oo gababair mná na h-inpe slandán dóib gan moill, 7 ba binn leir na cléiríeacáib é.

"Gabaró tuillead," arí an cléiríeac, "ro slandán na h-éiríeann."

"Téiríarí, a cléiríeacá, arí na mná, "go tíg Ríg na h-inpe, óir beirí fáilte 7 ruaimínear óaoib ann."

22. Téiríarí na mná 7 na cléiríeacá irteacé, 7 cuirí an Rí fáilte moirí na cléiríeacáib, 7 leigir a ríeí ann. Agus ríaríaríarí ré óioó: "Cia h-iao buirí muirí, \* a cléiríeacá?"

"O'fearíab éiríeann oúinn," arí na cléiríeacá, "7 oo muirí Colum-Cille."

"Cionnir atáirí 1 n-éiríonn," arí ré, "7 cá méirí mac oo mairíab óomíaríll atá beo?" arí an Rí. Fieagíarí an cléiríeacá: "Tíurí mac atá beo aige, 7 oo éirí ríacá mac óomíaríll lé fearíab Ríor, 7 oo cuiríeacá fearíca lánamína óioó arí an b-fairíeacá oo báirí an éiríomí rin."

"Ir ríorí óaoib, a cléiríeacá, an ríeul rin. Ir meirí oo mairíab mac ríeul Téaríaríac

7 ir rinne oo cuiríeacá arí an b-fairíeacá; agus ir oúinn ir mairí, óir beiríomí ríonn (annirí) go t-í an Meaóeacá, óir ir mairí atámuirí gan peacá, gan olcar, gan coirí. Mairí an mairí 1 b-fuiríomí, óir ir inntí atá éirí 7 énoe, 7 ir uaríal an teagóirí 7 b-fuirí éirí."

23. Agus oo ríeul ré fáilte moirí moirí na cléiríeacáib, 7 aribairí: "Atá óá loe mairí an tíri rí—loe uiríe 7 loe teineacé, 7 oo éiríeacáirí arí éiríonn farí ó muna m-biaó mairíeacá 7 ríaríeacá ag gairíeacá."

"Oo ba mairí linn énoe o'fearíeacá," arí na cléiríeacá. "Atá ré in ionao uairíeacá éum a o-éiríeacáirí uirí 7 ló an Meaóeacá."

24. Iomparó annrin óir tíri rin, go ríababair arí éonn-gáirí na maría lé farí, go t-cáiríeacá ríaríeacá moirí ó óia dóib (óir oo bíodair cuiríeacá), go bfeacabair mairí moirí áirí, 7 ba h-aoríomí 7 ba naomíeacá a iarb inntí.

25. Ba mairí an Rí oo bí mairí an mairí, 7 ba naomíeacá, 7 ba ríurí; 7 ba moirí a ríurí, 7 ba h-uaríal teagóirí an Ríeul rin—óir oo bí ceirí oiríarí arí an tíg rin, 7 altóirí ag gac oiríarí, 7 ríeacáirí ag gac altóirí ag íoóabairí éiríeacáirí éiríeacáirí.

26. Oo éiríeacáirí na cléiríeacá irteacé 7 oo beanniríeacáirí gac aon óioó o'á éiríeacá; 7 oo éiríeacáirí uiríeacá 'na óiaró rin—an ríuríeacá moirí rin, ríurí mairí 7 fearí—7 oo gíacabairí coirí éiríeacá ag an éiríeacáirí.

27. Ríomíeacáirí ríon dóib annrin, 7 aribairí an Rí leirí na cléiríeacáirí: "Abíarí," arí ré, "lé fearíab éiríeacáirí go b-fuiríeacáirí moirí lé teacé oirra. Tíeacáirí allmairíeacáirí éirí mairí, 7 áiríeacáirí leacé na h-inpe, 7 cuiríeacáirí ríoríeacáirí ló. Agus ir eacá oo beirí oirra an óioóabairí rin, a méirí oo beiríeacáirí fáilíeacá 1 o-Tíomna óé, 7 in a teagáiríeacáirí."

Mí 7 bliaóam beiríeacáirí arí fairíeacá, 7 moiríeacáirí uiríeacáirí ríán, 7 inntíeacáirí buiríeacáirí uiríeacáirí o'fearíeacáirí éiríeacáirí."

\* "Cia arí óioó ríeacáirí"—an ríeacáiríeacáirí.

## NOTES.

The *tompañ* is taken from the Yellow Book of Lecan, now in the R.I.A. Library, which was composed A.D. 1416, by Gilla Iosa Mor MacFíris. The *tompañ* differs from the *longear*, the former being a voluntary expedition, undertaken from curiosity or the spirit of adventure; the latter was a compulsory exile in punishment for some offence.

The numbers refer to the sections and lines.

- § 1. The historical characters belong to the seventh century, A.D. *Domnall mac Aodá* died A.D. 639, and was succeeded by *Conall Coal* and *Ceallac* (sons of *mael Coba*), who reigned until A.D. 656. *Tír chonaill*, Tirconell, the present Donegal. *Fir Rois*, the men of Ross, a district, according to Donovan, about Carrick-mac-ross, embracing the adjacent parts of Louth and Meath.
- § 2. 2. A law regulating the colours which could be worn by the various classes in Ireland, was enacted by King Eochaid Eurgadhach (Four Masters, at the year A.M. 3644). One of its provisions was—*aen oacá i n-euroaigib mozáo*, one colour in the dress of bondmen.
- § 8. 2. *Mac Bhaigla*, now Magreely, Greely.
- § 11. 3. *Oul i n-oileirpe* in the original.
4. *Lonamh* would now be said.
- § 17. 12. This phrase in various modified forms, common 7 *cnecha*, common 7 *cnechair*, "communion and creature," is not infrequently met with, meaning something very precious.
- § 18. 3. The Plain of Heaven, *maéaire na b-plaítear*.

Throughout the tale attention has been paid to the correct use of the present tense termination, the usual colloquial ending in *-ann* being not used except where demanded. See 6, 2; 8, 2; 12, 2; 17, 1, 4, 5, 7, etc.

## VOCABULARY.

No word given in vocabulary to Atkinson's "Three Shafts" is here set down.

*ainmpe, gen., -peacé*, proper name of a man.

*alcuig, v.*, praise.

*anpo, mas.*, hardship.

*aod, gen., -a*, lough,

*aor ós*, the young.

*bápp, oo b.*, on account of.

*bain oe*, take from, formerly *bean*, infin. *buam*.

*bóinn*, the Boyne.

*buaóán*, a salmon.

*cló*: *cuir i g-cló*, print.

*ceannannur*, Kells (Co. Meath).

*clóir, cláo*, a rampart.

*comairleig*, decide.

*comérom*, *pron. corpm*, level.

*corpa, gen., -paó*, a weir.

*camicea*, a chant.

*colpéacé*, a two-year-old calf.

*Domnall*, Donal, proper name.

*eallacé*, cattle.

*éin*, one, form of *aen*.

*Enoch*, *éile*, Enoch, Elias.

*euroacé*, clothes.

*eumlaicé*, *collective noun*, birds.

*pipeann*, male.

*fípuan*, just, holy.

*požancaróe*, a servant.

*fupeann*, *fem.* crew.

*gab*, take, has many meanings; *as gabáil fálm*, singing; *oo gabavar air*, they went off.

*gaircebeacé*, hero.

*gaedéal, -laé*, Gael, Gaelic.

*inbear*, bay.

*inir*, island.

*iompañ*, *verb*, row; *iompañ*, voyage, rowing.

*leamnacé*, new milk.

*Láircephibinn*, manuscript.

*leig réit óiob*, lay weariness aside.

*longear* and *iompañ*, see notes.

*maroe páma*, an oar.

*meadóacán, infin.* of *meadóig*, weigh; the weighing, judgment.

*manacé*, longing.

*móir-móir, go m.*, especially.

*Muirne Ois*, Virgin Mary.

*oileirpe*, pilgrimage.

*péipe*, a pair.

*pañ*, an oar.

*reacé*, reach, now *reacé* or *reoir*.

*Rois, gen. Rois*, Ross, name of district.

*Sálm*, a psalm.

*searce, gen. -ceao*, sixty.

*seile*, spittle.

*seolceipeacé*, sailing.

*traporuair*, north-west.

*rianán*, a peculiar sort of musical composition.

*rlán*, a farewell; *r. leac*, adieu.

*rluicé leabair*, a copy of a book.

*Sneadóig, gen. -ra*, a proper name.

*riall*, a piece.

*Teamair, gen. -raé*, Tara.

*conn-žair*, wave-roar, roaring-sea.

## ANECDOTA FROM IRISH MSS.

## II.

*Széil mignaó ano ro roir Maeloróan.*

R.I.A., D. 4, 2, fo. 50b, 1 (A.D. 1300).

*Ceipbaló mac Tímpain ahláirí oipome*  
*inmízi, co po léicerep ahláirí a cépacé i pa-*  
*maó na faipmge, co fúairi gilla oib tur-*  
*éapiré mignaó irin tráig 'na faipmaó .i. mui-*  
*lan glar ejuino móir, ocup žan oipmair faip*  
*irui, acé 'na ceipile coméjuino. Beipó in*  
*gilla lair hé ocup cuipó ari uacéari na cépacé*  
*ocup tenoaró žat éairui co ejuaró. Ir ann*  
*acéualacari in žut móir irin tráig céena,*  
*ocup ir eó ro acbeip: Maeloróan! Mael-*  
*oróan! Ro fípežair in ceipile móir irin*  
*maó a paib, ari bélaib na cépacé, ocup ir eó*  
*irbeip ó žut móir eile .i. Uapímaróe!*  
*Uapímaróe! Ir ann irin oipui po éairmang*  
*in céarig co paib oipui oari air, ocup po*  
*inmarig in žac po bóir éairui réin, ocup oóé-*  
*aró 'na pite oo oipui oari air coipuce in maó*



ara tucad, ocu' rocu'aró fan fairsige. Conró ann acéualatar luét in baile gáir móir i'rin fairsige .i. munteir Maelorósin ac fáilte fíur. Conad ingad móir la cáé in fceél rin.

## TRANSLATION.

Ceiball, the son of Timpan . . . made a sitting, and they left the . . . of his basket by the sea. Then, on the strand near it, a gillie of them found a wonderful thing cast ashore by the sea, viz., a large, round, green *muirlan*, without any opening on it, but as an all-round ball of yarn. The gillie takes it with him, and puts it on the top of the basket, and fastens a withe hard across it. Then they heard a loud voice on the same strand, and what it said was : Maelosdan ! Maelosdan ! The large ball answered in the place where it was on the top of the basket, and this is what it said, with the same loud voice : Uarcraidhe ! Uarcraidhe ! And then it dragged the basket so that it was head over heels, and it broke the withe that was on it to pieces, and went in its course head over heels unto the place from which it was taken, and went under sea. Whereupon the folk of the place heard a loud shout in the sea, viz., the people of Maelosdan welcoming him. And this story is thought very wonderful by all.

## NOTES.

Line 1. *aplár* is obscure to me ; *imprí* is an early example of the modern Munster pronunciation of *impríce*. So *comairge* for *comairce*.

Line 2. *cepaé*, genitive of *ceip*, anglicized *kish*. The dative and accusative are *cepaig* ; see line 14.

Line 3. *tupéaríste*, *something cast ashore ; a find, treasure* ; the latter meaning the word has in L.Br. 138b, 39 : *if maíe in tupéarí fíl ocu' oia m-beé á fír ocu'*. Hence the adjective *tupéaríste rich* : *páncamap tír toiréig tupéaríste*, L.Br. 122b, 24.

Line 4. What *muirlan* may be I know not.

Line 14. *oia* or *oiaiu* is an old-Irish particle = Lat. *autem, igitur*. In Middle-Irish MSS., it is often found shortened into *oia*, which shows that it was accented on the second syllable.

## III.

THE MOTHERS' LAMENT AT THE  
SLAUGHTER OF THE INNOCENTS.

Leabair b'heac, p. 141 a.

I' ann rin atbeir ariol ben oc tairiamg a maic ara huét oon fceóloénmaro :

Cro iman-belíge mo mac g'rádaé f'ium ?

.i. Toirao mo b'íóno.

Mé mo éurim,

Mó éic moir-ib.

Mó b'íú moir-imoréur,

M'inne mo f'úis,

Mó éiríe mo f'ár.

Mó beá mo b'é,

Mó bá' á b'ieé áiamm.

Mó neit mo é'ráis,

M'inoirce mo f'óét,

Mó f'úle mo baí.

I' ann rin atbeir ariol ben :

Mó mac beir áiam,

Mí mé rogní int oícc.

Maib oiaiu mé f'ém,

Má maib mo mac.

Mó éicé cen loimm,

Mó f'úle co f'lué,

Mó láma for éuét,

Mó éoirpán cen nít.

Mó ééle cen mac,

Mé f'ém cen nite.

Mó beá i' f'iu bá',

Ué m'oenmac, á 'Dé.

M'óite cen láaé,

Mó galair cen gein,

Cen o'igail co b'iaé.

Mó éicé 'na tairé,

Mó éiríe mo érom.

I' ann rin atbeir ariol ben :

Oen f'íre oia maibao,

Soéaríe maibéái.

Móroin búaleí,

Na haíreíeá gontáí,

Na maíreíeá maibéái.

I'f'epin mo línirib,

Nem mo súnríib,

Fola f'íreín mo soiréiríbar cen émaro

I' ann rin atbeir ariol ben :

Tair éucam, á é'íre,

Beir m' annain coláaé

Maib oen i' mo mac.

Ué, á Maíre móir,

Máéair maic vé !

Cro rogní cen mac ?

Thiet' mac-rú no marbtha  
 Mo éonn ír mo éiall.  
 Doimgne hen boet' om  
 I n-víaro mo maic.  
 Mo émuo ír coep éró  
 A haitle m áirí t'ruáig  
 Ónóú co tí b'iaé.

## TRANSLATION.

Then, as she plucked her son from her  
 breast for the executioner, one of the  
 women said :

"Why do you tear from me my dar-  
 ling son,  
 The fruit of my womb ?  
 It was I who bore him, he drank my  
 breast.  
 My womb carried him about, he sucked  
 my vitals.  
 He filled my heart :  
 He was my life, 'tis death to have him  
 taken from me.  
 My strength has ebbed,  
 My voice is stopped,  
 My eyes are blinded."

Then another woman said :

"It is my son you take from me.  
 I did not do the evil,  
 But kill me—me: don't kill my son !  
 My breasts are sapless, my eyes are  
 wet,  
 My hands shake,  
 My poor body totters.  
 My husband has no son,  
 And I no strength ;  
 My life is worth—death.  
 Oh, my one son, my God !  
 His foster-father has lost his hire.  
 My birthless sicknesses with no requi-  
 tal until Doom.  
 My breasts are silent,  
 My heart is wrung."

Then said another woman :

"Ye are seeking to kill one; ye are  
 killing many.  
 Infants ye slay, fathers ye wound ; you  
 kill the mothers.  
 Hell with your deed is full, heaven  
 shut.  
 Ye have spilt the blood of guiltless  
 innocents."

And yet another woman said :

"O Christ, come to me !  
 With my son take my soul quickly :  
 O great Mary, Mother of the Son of  
 God,  
 What shall I do without my son ?  
 For Thy Son, my spirit and my sense  
 are killed.  
 I am become a crazy woman for my  
 son.  
 After the piteous slaughter  
 My heart's a clot of blood  
 From this day  
 Till Doom comes."

## NOTES.

- Line 2. *peóloénmaro* lit. *fleshmaker*. Cf. na *peóloén-*  
*maro* ocup na bápaireó, Stowe MS. 992, fo. 62a, 2.  
 Line 6. *po-r-ib*, *po-r-imorcuip*, past tenses with infixed  
 pronoun of the 3rd person sing. masc.  
 Line 25. *pém=pém*, to rhyme with *céli*. Cf. *mo ben-ra*  
*péme*, LL. 276b, 15. i n-*oigail* a *atap péme*,  
 LL. 19a, 4. *na-pa-ra-rú péme*, LL. 297a, 45.  
 Line 26. *mo beáa ír rú báp lit. my life is worth (equal*  
*to (like) death)*. Cf. *naé pacup-ra píam ocup naé*  
*cécla a píu ar uairu ocup ambénaib tháí I never*  
*saw or heard its like for cold and storms*. Rev. Celt.  
 xi. p. 129.  
 Line 28. *m'oiri* (*m'oiri* MS.) *cen lúac*, lit. *my foster-*  
*father without wages*.  
 Line 53. *cóep f. a clod, lump*, would now be spelt *caob*  
 or *caoir*. *doimgne* *óí éóep c'ruó* *he made two*  
*lumps of clay*, LBr. m *éóep éyó ocup fóla pobóí*  
*por a émuo, írrí porcéarpar*, LL. 173a.

## CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the following  
 corrections:—In No. 37 of this *Journal*, p. 69a, l. 4. in-  
 stead of *máin* read *mám* = Lat. *mamma*. ib. p. 69b,  
 l. 4: *caé maó* a *n-gabmaro*, translate: *every place into*  
*which we come*. ib. l. 17: *voéuoupa pa ceampais*,  
 transl.: *they went throughout Tara*. ib. *caé aen ar a*  
*m-beireadó*, transl.: *every one whom she overlook*.

KUNO MEYER.

Sgeul ar nÓra ní mac dotha  
 agus na sídeógaib.

Ar níu mapí o'innhúg Séamur O'Muighéir ar  
 Eanácl Cuain i g-conrae na Sallúme é.

(Contributed by Mr. C. P. BUSHE as a fair specimen of  
 West Connaught Irish).

Lá c'ruadó r'neacáa vo bí baintreabac  
 boet' na comuróe ag Cairleán an Eacaeio  
 i b'pogur vo énoc m'eağa i g-conrae na

Galilime, a m-b'ainm ví Níóí' Ní Mac Aodá. Do bí sí an-boét. Búó í a ceipio bean-éungantaét.

Do bí sí amuic ag cuimniugáó cuál aig iasparó temeaó vo na malmaigib. Do éuala sí toparinn capúin taobh fíarí ví. O'feuc sí ari a cúlaibh agus vo éonnaic sí gairgíreac beag gleurta faoi n-a éapóig óeipis, a bhuirte leatáin agus a naparúin, agus é ag bualaó leatáin ari iasparinn vo bí ari a glúinib. Do éummiú sí go tapa gurib é an ghréasarbó leirpíeacán vo bí ann, agus vo éuala sí i n-imteacé a raozáil vá bpeiceá é gan vo fúile a éógbaíl vé, go o-tiubháó ré ruar a éairge óuit, acé vá leigteá ar éamhaic é, go n-imteógaó ré agus nac bpeiceá ariúit é.

Do épall sí ari, agus o'éipis ré vo léim, agus vo leig ré píopa leatáin tuicim uaró ari an talam. Dubhairt ré léiti: "Tóis é rin." 'Ní ann vo éiom ríre ar go bpiac leir-jean! Do éois sí an leatáin agus 'nuair a o'feuc sí uairi, ní ruib ré le peiceáil i n-aic ari bit. Búó mói a bpión. 'Sé a dubhairt sí: "Cáil mé mo fíaróibheap, acé ní' leairt ari; i' góine cabairi Dé 'há an voipur."

Do éum sí an éual ari a muin, agus o'iompiúis sí ari ari a baile; annrinn vo éonnaic sí maiceac ag cuall uipúit ari éapall bán; vo beannuig ré ví, agus vo labairi ré léiti: "Bhuil eolur agat ari bean o'ari b'ainm ví Níóí' Ní Mac Aodá, 'réipio a tá annici bean-éunganta?"

"I' maic maí éarla, a gpió; mipe an bean a tá tú loig." "Má' tú an bean, reo, buail ruar ari mo éulaibh."

Do éul ré an capall i n-agaró rtaigie; vo éait Níóia an éual o'a muin; vo buail sí ruar ari an rtaigie; ari rin vo éuaró sí vo léim ari a éulaibh ari an g-capall; vo éiomáin ré leir éom meari agus vo bí in' an g-capall a óéanam; dubhairt ré go ruib buala baimpiógan fínn-beairia go h-an-sona 'nuair a o'fágáib ré an bhuiginn—an maiceac vo bí ann, búó uirne ve na óaoinib

maite é—vo éiomáin ré arteaé éipio píóipie faoa uopíea éipio an g-enoc. Do bain geite mói Níóia 'nuair a bí sí ag uul éipio an m-bealaé rin. Níoi b'faoa ví go b'faca sí ari a comairi an t-áitugáó nac b'faca sí agus ari fíoil sí go b'peiceaó sí coróe a leiríoe. Tugaó ruar ag voipur mói na bhuigie i; vo leigteó anuair ve'n éapall í. Do bí ag an voipur iompi uápeus ban-comhóeacéa. Do éum gac bean acab céao míle fáilte iomí Níóí' Ní Mac Aodá i n-a h-ainm agus i n-a f'loinne. "Go maipio ríbh r'lán," a dubhairt Níóia, "Cia an éaoi a b'pauir ríbh m'ainm-ra amac?" "Ná bac leir rin, a Níóia," a dubhairt bean acab. Tugaó Níóia ruar an rtaigie go reomia na baimpióga; 'nuair a o'fágabaoir Níóia annrinn vo r'capaoir ó ééile. Bí go maic agus ní ruib go h-olc. Níoi b'faoa vo bí Níóia i'pici no go ruib leant míc beipíe. Do bí éacá mói in' an g-éupie ari rin a éloirveáil.

Do iunne Níóia a ruib le óéanam aici. Do gleur sí an leant, agus vo éus sí arteaé vo'n baimpiógan in' an leabará é. Do éaimic bean uapal óg arteaé; dubhairt an baimpiógan léiti Níóia a éabairt amac agus iuo eicint fágáil píeró ví le caiteam. Do ruairi Níóia íte agus ól, nac b'pauir sí a leiríoe ruam iomíe, ná 'na óiaig ó o'fágáib sí Cairleán an éacáoio.

Do bí Níóia in' an m-buiginn ari feao míopa, agus vo fíoil sí go ruib sí i' na fláiteapáib, agus ní ruib a píop aici cia an éaoi a b'fágáó sí áit éom bpeág agus éom taitneamíac leir an áit rin, acé i n-imteacé na míopa rin vo bí na malmaigie boéta faoi an-fóg mói no gurí píll sí oipíe.

Éom luac a' bí an baimpiógan go maic agus 'na ruiróeam, vo éuaró sí réim agus a cuio ban-comhóeacéa amac lá. Do bí omai an taobh i'pici ve'n voipur. Do éum an baimpiógan ari túr a meup in' an omai, agus vo leag sí ari a píll óeip í, agus vo iunne gac bean eile acab maí an g-éaoia. Do gpióir maí rin i g-comhnuiré ari fágáil

na bhuighe dóib, go m-berdeas rias dó-  
feiceáilte le rúilb uinne beó. 'Nuair a  
o'méirgeas ar amac dubhairt Nórpa léiri réim,  
"Ní corraite daorb ná d'áirí," agus ro  
junne ríre mar junne riasar. Go góir  
'na d'iaig rín o'ioe an banníogán Nórpa,  
agus dubhairt rí léiri nac g-conneóas rí  
níor foire o'n m-baile i. O'farruig an  
banníogán oí an rias bó aic; "Ní, a  
griáo," dubhairt Nórpa. "Seo veic b-púit  
tuir agus ceannuig bó," dubhairt an bann-  
íogán. B'i na ba rasi 'fan am rín, a'f  
dubhairt rí léiri beata a ceannaect ari  
a m-berdeas aic i n-diaig an bó a ceannaect.  
O'fásar Nórpa rlan agus beannaect ag an  
m-banníogán. Oo éuaró rí ag aonac an  
toirlaig m'óir, agus ro ceannuig rí bó.  
Oo b'i rí ag uil amac ari an aonac, agus ro  
connaic rí o'pauis ban buó b'eadascta ro  
connaic rí ariau, agus an banníogán  
iompu amac ag teact aic éirí an aonac.  
Oo g'eit Nórpa agus ro éurí rí céao mile  
ráilte iomh an m-banníogán, agus o'farr-  
uig rí oí, cia an éaoi an rias an leanb.  
"Tá ré go m'íair," a dubhairt an banní-  
ogán, "aet cia leir a b'aca tú mé?" "Con-  
naic mé leir an t-rúil reo tú," ari'a Nórpa,  
a' leagan meir ari a rúil o'ir. Oo éurí an  
banníogán réroeois rasi n-a rúil, agus a  
dubhairt rí léiri, "ní feiciró tú ari'te  
éoróe mé."

O'fúil Nórpa a baile rasi b'ón; ní mar  
rín ro rasi rí ari maron a o'fúilreao rí.  
Tus rí bó a baile léite, agus má tus, buó  
raoi an bó uirí-rí i, oá réirí ro éall rí  
a rúil o'ar léiri.

Réir buó é ari'ioe o'fan i n-a lamab i  
n-diaig an bó a ceannaect ro éuaró rí go  
tuam agus ro ceannuig rí beata ari. Oo  
mar rí a b'ao ari leat-rúil, aet ní faca rí  
ariam uinne eile ro na raoinib maite go  
b'uarí rí bá.

## NOTES.

Ar réir mar o'mnig=ro réir mar o'mnig.  
Ar a eúarib, behind her. Oo na malraigib, for the  
children.

Cual, a fagot, gen. cuale; this word is fem. in Con-  
naught. Also meup, a finger, is fem. in Connaught.  
Cumnuig=cumnuig. Conneóas=conneóas.  
Ar go b'at leir-rean! away with him for ever!—he  
vanished.

'Séir a tá anri (innri), bean énganta, who is a  
midwife=a tá 'na bean énganta.

Rinn-bhearra, King of the Fairies.

An bhuigín, The Fairy Palace. Feicéal=feicir.  
Seite, fear, terror. Oo g'eit rí, she started or was sur-  
prised.

Ar a comair=ór a comair; so, also, ar a cionn for ór  
a cionn, &c.

Ireó=aric. Amuc=amug. Ari'te=arir. Eicne  
=eign, some.

Pláitearib, spoken as if pláirir.

Réir buó é ari'ioe, whatever money. See vol. iii., p. 24.

B'fásar=b'fásar. b'eadascta=b'eadas.

O'fásar=b'fás.

Ceannaect=ceannaect. acab=aca.

Ar leat-rúil, blind of one eye.

Beata, provisions.

Uinne beo=uinne bí.

Carleán an eacaeir. Castle Hackett.

## Luan a' t-sléibe.

Luan a' t-sléibe, luan a' leir-ríog,  
a' luan a m-beróirí elie rasi b'ón,  
Tuirí an t-aerí anuar 'na éoarib,  
Laffarí an r'péir 'r beró an m'uirí ro  
roas;

Ari a' r'péir r'péir ro élog m'ie Oé  
Beró gac r'péirí ro b-rúil marib beo,  
Raéarí gac aon anri a' éolan raonra  
'S a' t-anam glégeal ari énoc na n-roerí.

Éirí r'uar, a b'eadas, ir r'uar éú  
'S roan r'péirí éuarí 'r tú 'na éall  
'S g'uir m'ie a luao tú Mac Oé go  
h-uairbeac

'S gan r'uar agao le r'péirí ro éionn;  
Tiofarí an uairí a m-beróirí buairí  
Forcaileogarí uairéanna 'r r'péirí cill,  
Beró gac anam r'péirí, boet anri a' éolan  
uairbeac,

'S ro a gl'uarbeac go Slia na m-beann.

Tiofarí an t-aon-mac ann a' ceair a  
óéanao,

'S ann rín a beróar a' cunur r'uarí,  
'hna r'péirí ari beirre ór cionn r'iol  
aóim,

Ari g-coirte ro léigear 'r ari n-aéarí ari  
r'uar;



Leabair faoi feula aige a mheas a n-  
-tormair

O chruinnigh an chéadúir go t-éirigh ré fan  
uair,

'S gur b' é dubhairt h-éarso, o' amhóein  
an easceair,

Na leigheas aon neac dar éiontuigh uair.

Cia b' é a cuimheas a dóctur ar Rí an  
Domhnaigh

'S gur Muir a h-óige a gúideas i n-am,

Cúl a tabairt do na monnairde móra

'S gan cur na cómharran a éirí le riant;

A éiríde a dóirde don aicéig ré-ghlan

'S gan faillige an uirneige deanaí ar  
luar no ar mair,

Luét a n-veora aig na h-airiunn domhnaigh  
ir aoirin oirín rin lá Séirí Síogáin.

Tiocfaid an mairgeas deas, bairiannair,  
mair

Cruppair a h-éirdeas 'S gur rleasair a  
glán

"A mair, na mé féin a o' oir do éas deas

'S na éas do na rleas do mair tú oir;

Na éas do na mair do mair do oir do éas-  
na éas,

Na éas do na mair a mair do éas do,

'Sa mair, na mair mé 'r mé faoi gair.

O' iomair mé o' don-mair trí mair ann m'  
aon-briann,

A' an oirde déigheas gan bean mo cuairt,  
gan teas mo léir-fairionna i g-Cairt  
beolam

Aé mairfáir caol, cumair a' n-airt éirín;  
Síubair mé 'n méir do faoi briann go léir  
leas

A rleasigh h-éarso 'r mé lag gan luét,  
A mairfáir oirín, tá 'n rleasigh deanta  
'S tabairt leas a' méir aca do b-fair do  
óir.

This Poem, on the Day of Judgment, is written in  
Philadelphia from the dictation of Celia Ferry, a native of  
Gweedore, Co. Donegal, Ireland.

## NOTES.

As a general rule a preposition followed by the article  
an does not cause eclipsis of the initial consonant of  
nouns in the spoken language of Ulster; but aspiration  
always takes place, as éoc ré a éoca air an balla;  
féar ri air an éas; o' éir ri leir an féar; tá bainne  
aig an gabair; beir éasac air an fáirce.

Another peculiarity I notice in the Ulster Irish is that  
the personal pronoun does not come after the demonstra-  
tive pronoun, as rin a' éaint a b-fair a bfair uirín; rin  
a' focal a tá fair; reo an bean a tá deas; rúo a'  
féar a tá fáir.

In Connaught we say, rin í an obair a cuir air a'  
m-bóir mé; rin é 'n féar a cuair de léim éar a'  
g-clóir; o' mair ré leir a' b-fair; reo é 'n éann  
a' o' fáir 'ra n-gleann; rúo í an bean a póras leir a'  
b-póir; tá éas uile éine na éolair le uair.  
But in Ulster they say, rin an obair a cuir air a' bóir  
mé; rin a' féar a cuair de léim éar a' éolair; o'  
mair ré leir an fair; reo a' éann a' o' fáir 'ra  
gleann; rúo a' bean a póras leir a' póir; tá éas  
aon uile éine na éolair le uair. They also say, chá  
'n fáir mé mair é (I never saw him); tá mair mé  
cainc oir (I was not speaking of you).

J. J. LYONS,

905 Gray-street,

Philadelphia, U.S.

## DONEGAL IRISH (Continued).

J. C. WARD.

In Donegal, the contraction for ann mo, in my, is not  
ann, as in Munster, but mo, the ann being omitted, as  
"tá mé mo éolair 'r na éolair mé," I am asleep, and  
don't wake me, the name of a well-known Irish air. In  
the same way the contraction for ann oo, in thy, is not  
oo, as in the south, but oo, as will be seen from the fol-  
lowing:—Prince Charles Stuart visited Glencolmkill, and  
was conducted to a man named M'Ginley, who was be-  
lieved to be proficient in the English language. When it  
was time for the Prince to retire for the night, his host,  
above referred to conveyed the request to him as fol-  
lows:—"Bed, bed, a éine uair, éolair mé sleep  
oir;" i.e.—"Bed, bed, nobleman, I fixed a sleep for  
you." The Prince having taken the hint, his host boasted  
of his acquaintance to those who remained, as follows:—"Tá tú oo luir 'noir agur m'le oirde beir a'  
Min-na-éolair agur cuimheas do rleas tú;" "you are  
lying now, and there is not as much English in Meena-  
croish as would put you up."

The eoé, oc, in the future tense of verbs whose im-  
perative ends in uir, or r, is very distinctly pronounced  
by Irish speakers here. It has exactly the same sound as  
ough in the word lough. With regard to the f of the  
future tense and conditional mood, it is very seldom pro-  
nounced, but neither is it silent. It has the sound given  
to f in féin, in Connacht and Ulster, viz., that of é or h.  
Thus, buairfáir, I would strike, is pronounced buair-  
éinn. It would appear that é, which was anciently used  
in many verbs instead of f, is still sounded.

I give the following story as an example of the Irish  
spoken in Donegal. It is a great pity that an attempt is



Ádt le teadt túb na h-oróde, a úéanann  
me éiád,  
Iméigro uaim de ppeab, am' fágáil san  
rúát.

## III.

Seapan an glar i láir íróig ír mí-áú,  
Aduir fóir íré ír túirge a léigíreann mo  
cneáú ;

Tá bhríð ínn, uair n-óóig, ní mhoré óam iád,  
Suir "cuirle mo éioróde" an tóat glar go  
briát.

## PAORUIS O LAOGBAIRE.

## THE FOUR WINDS.

8 Waterloo-avenue,

North Strand Road,

February, 1891.

To the Editor, *Gaelic Journal*.

DEAR SIR,—In No. 30 of the *Gaelic Journal*, in a piece (nímté na n-uaoinead maite no na riabharóe air O'maégaína agur air a buacáil) contributed by Mr. O'Brien, there appeared a verse about the Four Winds (see Vol. III., p. 85), of which another version, sent by Mr. O'Leary, of Castletownbere, was published in the last number of the Journal. I find that I obtained a long time ago what seems to me a much better one than either from Mr. Bryan Hanrahan (brián O h-annraéáin), a native of Athea, on the borders of the counties of Limerick and Kerry. I give it here just as I heard it :—

an gaoit a n-uairó, bíonn ír fuair agur bameann ír  
uair ar éaoirib,  
an gaoit a n-uair, bíonn ír tair agur cuipeann ír iad  
air fiolcáib,  
an gaoit anoir, bíonn ír tpeir agur cuipeann ír feile  
air uaoirib,  
an gaoit anoir, bíonn ír rial agur cuipeann ír iarf  
cum tpeir.

The above, it will be seen, differs from Mr. O'Brien's and Mr. O'Leary's in the lines about the north and east winds, and in having cum tpeir for i lioncáib in the west wind line. My reasons for thinking it a much better version are (1) The assonances are perfect, thus, a n-uairó assonates with fuair and uair ; a n-uair with tair and iad ; anoir with tpeir and feile ; anoir with rial and iarf ; and this is not altogether the case with the other versions. (2) Two obsolete words occur in the line about the east wind, viz., tpeir and feile, which I think show that this version has received less corruption than any other, for it is the usual practice when words in verses preserved orally become obsolete to substitute for them other words that are still in use. Mr. Hanrahan, though a good Irish speaker and scholar, did not know the meanings of tpeir and feile, and he repeated the line to me in the first instance to know if I could explain

it for him. I only attempted to explain tpeir, saying that it appeared to me to be the positive of the comparative and superlative form tpeire (níor tpeire, stronger, ír tpeire, strongest), which is usually assigned to either tpeun or láir in grammars, although there are regular comparative and superlative forms, tpeíne and láirne, formed respectively from each of these. Since then I have found that tpeir, strong, occurs in Dr. Keating's tpi bíor-gaoite an bháir (see Index, p. 447, of Dr. Atkinson's edition, where he also gives tpeire as the comparative), and this may be the same word as tpeir : cf. with tpeir and tpeir, peairg and peirg, which both mean "dry, barren ;" peairg is the form in use in West Galway, as caora peairg, a dry sheep ; but peirg in the east of the county, as bean peirg, a barren woman, ír peairg uol i g-ceirt 'ná uol peirg, it is better to be asked in marriage than to have no children (lit. to go dry or barren.)

The word peile is very obscure. I only met one person who knew it, a Meathman named Brian Shaffery, whose name figures in the last number of the Journal. I repeated the line to him, and he *unhesitatingly* translated it thus :—"The east wind is cold (tpeir), and it puts frost (peile) on people." When questioned further he said that he had often heard both tpeir and peile used in these senses in his district (Moynalty), but it is rather strange that he asserted at the same time that he never heard any verse about the winds repeated in County Meath. Can any reader of the *Gaelic Journal* say if his translation is correct ? There is a good deal of variation in the east wind line in different districts, probably because other words have taken the place of tpeir and peile. The following was given me by Mr. M'Glynn, of Tuam :—

an gaoit anoir céiréann go rímoir, agur bameann ír  
geir ar caoirib.

The south wind line, according to a native of East Galway, was as follows :—

an gaoit ó uair, bíonn ír tair, agur cuipeann ír leair  
ar éaoirib.

Why ó uair (to the south) for a n-uair (from the south) ? leair he translated by "fat," although it commonly means welfare, prosperity.

In conclusion, I give a Connacht version taken down by Mr. C. P. Bushe from the dictation of a man named Holian, a native of Cong :—

an gaoit a u-uairó, bíonn ír fuair agur bameann ír  
uair ar caoirib,  
an gaoit a n-uair, bíonn ír tair agur cuipeann ír mair'  
ar fiolcáib,  
an gaoit anoir, bíonn ír geir agur cuipeann ír geir i  
g-caoirib,  
an gaoit anoir, bíonn ír beir agur cuipeann ír iarf in  
tpeir.

The reciter had also the following variants :—for beir, píor, and for in tpeir, i lioncáib. It will be noticed that the above, except in the east wind line, agrees very closely with Mr. Hanrahan's, but some new words occur in it, viz., mair', geir and beir. mair' is for maire, beauty, but "increase" or "growth" would rather seem to be the meaning here ; cuipeann ír geir i g-caoirib is curious when contrasted with Mr. M'Glynn's bameann ír geir ar caoirib ; beir, Mr. Bushe informs me, was explained by Holian as "goodness of any kind," but as the construction of the sentence shows that it is an adjective and not a noun, it probably has the same meaning as rial of the Munster version. a n-uairó in the latter is peculiar, probably u-uairó of a u-uairó was regarded as the root and then eclipsed again. Keating does not

eccl pse at al', but uses a tuaró, which shows that a is for ar, from (see Index, *ṭpí b'p'p'-ḡa'ṭe an bháir* under ar). Can anyone say why a now eclipses the cardinal points? In in in tpe is the Connacht form of cum (pronounced cum in Munster), and should never be spelt ann, as the pronunciation is "in" and not "an." I have written caoirib for caoréab in all cases, because the latter, though given in grammars, does not represent the pronunciation.

Yours faithfully,

J. H. LLOYD.

N.B.—Since the above was written I have received from Mr. Bushe the following additional variants. They were given him by a Mayo lady who knows a good many such sayings. North wind line as follows:—

ḡa'ṭ an tuaró, bíonn rí p'p'ar ḡur cuipéann rí p'ca'ṭ ar ba ḡa'la oaoimeadó.

East wind line—

ḡa'ṭ anoir, bíonn rí t'p'ar ḡur cuipéann rí ḡeip i ḡ-caoirib.

Is an tuaró (pron. in hooi) the genitive case="of the north?" *ar ba ḡa'la oaoimeadó* (pron. er dha whóly dheeni) was translated "on people's shoulders" (qy., two shoulders). *t'p'ar*=dry. Holian also used this word. *t'p'ar*, dry, occurs in Mr. O'Leary's version, and it is possible that *t'p'ar* may also have this sense, as the Highland Society's dictionary has the following word, "*t'p'ear*, s.f. great drought or very dry weather. Provin., and with *t'p'ar* and *t'p'ear* we might compare for the termination *táib'ear* and *táin'ear*, which both mean "backgammon."

I have since found that both O'Brien's and O'Reilly's dictionaries have a word *palc* which, if not identical with *peile*, is at least closely related to it. "*palc*, sterility, *frost*; adj., barren, sterile, *frost*, sterility proceeding from drought, ex. *oimeann móy ḡur palc o'ḡuip'ar fan ḡeipéadó ro*, great rains and, hard *frost* this winter. *Annals Tig.*"—O'Brien. The above quotations seem to show that Shaffery's translation is fairly correct. The following words which are found both in O'Reilly's and O'Brien's dicts., and in that of the Highland Society may also be connected in some way with *peile*, viz., *pealcáro*, *austere*, deceitful, knavish, *harsh*, *unpleasant*, *pealcáro*-*eadó*, *sharpness*, sourness, knavery.

The following notes and couplet have been received from Mr. J. C. Ward, of Killybegs, Co. Donegal:—

#### FIRST VERSION.

*ṭa'p*, damp, humid.

*ṭa'c*, luck, prosperity.

*ṭp'ar*, probably from *t'p'ar*, treachery; every one is acquainted with the treacherous nature of an east wind, especially to such as have not good lungs.

*peile*. I think you are right about this word. I had an idea that some word like *peile* should mean a tombstone.

#### SECOND VERSION.

*t'p'ar*, *t'p'ar*, dry; *ap'ain t'p'ar* (*t'p'ar*, this word is pronounced, being frequently used) *p'í rín*, *ap'ain ḡan an'ain*; *map an ḡ-cáona*, *le b'p'ac'ain t'p'ar*. This is the only one of the words in common use here.

*ḡeip i ḡ-caoirib*. The allusion here is to the east wind being dry, and that puts fat on sheep. The wet winter is bad for sheep.

ḡa'ṭ p'aoilḡe m'p'ar caoirib  
ḡa'ṭ m'há'p'a m'p'ar oaoime.

J. C. W.

Another friend has kindly supplied me with the following information:—

In Connacht *ó óear* or *ó n-óear*=from the south; this is strange, as *ó óear* in Munster=to the south.

*ṭp'ar*=dry; probably used in particular of the cold dryness of the east wind; cf. Shaffery's translation "cold."

*maip*=damp, moisture; a word in frequent use in Connacht. If this be the proper explanation the spelling *maip* is incorrect.

*beip*; perhaps a derivative from the verb *beipim*, bear, bring forth.

In a version repeated to him by a Corkman, another obsolete word, *p'p'ear*, took the place of *ṭa'p*. The reciter could not explain it. Can it be connected with the following words, viz., *p'p'ar*, fluent, "b'p'ear, clean, pure, great, mighty, grand, prosperous, *p'p'ar*, ready, active, free, liberal, *p'p'ar*, a shower, *p'p'arac*, showery, fruitful."—O'Reilly? For the comparison with *b'p'ear* compare *poc* and *boc*, a he-goat, *buck*, *p'p'aróos* and *b'p'aróos*, a pannier, *p'p'ar* and English *brass* from which it is a loanword, Mid. Irish *ḡibé* (O. Irish *cipé*) and the modern colloquial forms, *pé*, *pép* *buó é*, O. Irish *biar* and the modern *p'p'ar*, a *beast*, a worm, and for the comparison with *p'p'ar*, &c., *p'p'ear* and *p'p'ear*, a root, *p'p'ibin* and *p'p'ibin*, a lapwing, *p'p'ib* and *p'p'ip*, Philip, *p'p'ar* and English *flour*, *flower*, from which it is derived. *p'p'ear* would thus have much the same meaning as *ṭa'p*, viz., wet, moist, mild, or as *p'p'ar*, viz., generous, liberal, bountiful.

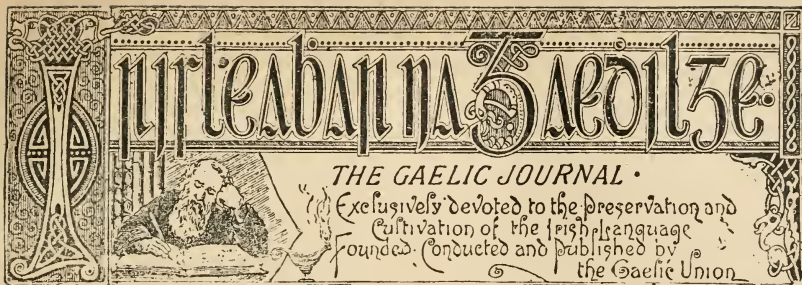
He also suggests that a *n-óear*, a *n-óear* should be spelt *i n-óear*, *i n-óear*, and would explain them "in the north," "in the south."

The line given below is a variant taken from a Kerry version:—

an ḡa'ṭ a n-óear, bíonn rí óear ḡur cuipéann rí b'p'ic i líon'earb.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





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DUBLIN, SEPTEMBER, 1891.

[PRICE SEVENPENCE.

### RETIREMENT OF THE EDITOR OF THE GAELIC JOURNAL.

Readers of this Journal, and not only these, but all interested in the fate of the National language of Ireland, will learn with deep regret that the veteran Editor of the Journal feels compelled to withdraw from further active participation in the Gaelic movement. Mr. Fleming has finally decided to relinquish the editorship after the publication of the next issue.

For some time past his delicate state of health, and the increasing infirmities of years, have made him feel unequal to the constant strain which the direction of the Journal, in addition to his own work, entailed upon him. An entire rest is needed after his long life of hard work, and, sad to say, not a little trouble and care. Surely we may hope that he who has so earnestly, and for so long, laboured for the advancement of the old language and literature of Ireland, may be enabled to spend his last years (many and happy may they be !) in content and comfort. In other countries such labour as his would be deemed worthy of honourable and substantial recognition, but John Fleming possesses no reward for his labours but the recollection of work well done for sake of a noble cause.

The retirement of the moving spirit from the editorship of the *Gaelic Journal*, the only Gaelic organ in Ireland, is a loss which we shall feel more and more every day. Other and less competent hands must take over the direction of this Journal, and plead, with no uncertain voice, the strict claims of the National tongue upon the Irish people. If there were a hundred of the stamp of John Fleming, as zealous and as constantly energetic in promoting the Gaelic movement, there would be no fear for the result.

Real workers in Gaelic, either students who endeavoured to cultivate the language, acquire a mastery of it, and show forth its hidden powers, or others who endeavoured to spread amongst their friends an interest in the great Gaelic literature and the fate of the old tongue, were very rare indeed a few years ago ; and, if they have largely increased of late, this increase must be attributed to the exertions of a few, and notably of Mr. Fleming. In spite of discouragement, open and hidden, the movement in favour of the old tongue has progressed, and is now progressing in a way surprising to those who can recall the contempt with which Irish was treated twenty years ago ; and bearing this in mind, it is not too much to hope, and to promise to Mr. Fleming, that even in his own days that movement, largely promoted and fostered by him, will succeed in bringing about the realization of that constant

dream of his—to have the old language of Erin taught in all the Irish schools, gladly learned by Irish children, and encouraged and respected by the Irish people, the scattered *Clann na nGaele*, all the world over.

In wishing John Fleming farewell—but we will not here borrow the words of the stranger ; we will say to him from our hearts, *flán a' r' beannaichte*, and each of us will add *go raogáilighrú Dia éú !*

e. o's.

### TO THE COUNCIL OF THE GAELIC UNION.

MY DEAR FRIENDS,

In a few weeks nine years will have elapsed since a circular was issued announcing that the *Gaelic Journal* would appear in the following November. The names appended to this circular were those of the Reverend Maxwell H. Close, Father John E. Nolan, David Comyn, Michael Cusack, and John Morrin. My name did not appear on the circular. I knew there were neither readers nor writers in the country to support an Irish periodical. How much these subscribers to the prospectus have done to keep the Journal afloat you know quite well ; at any rate this is not a time to dilate upon the subject. When I saw that the Journal would be issued, and that it would inevitably die after a few months if depending on its staff, I at once became a contributor to its pages, in order to delay as long as possible the ridicule that its failure would bring on the Irish Language movement ; and now, after its nine years' existence, I hand it over to you with a clean record, and a very good prospect of its living and flourishing for many years to come.

Some weeks since, on going into the

country on my holidays, and finding that I was gaining no ground—the weather, I believe, was against me—I asked my friend and fellow-labourer, the Reverend E. O'Growney, to write the matter below for the Journal, and to give notice of my retirement from the ranks of the Gaelic Union, as well as from the Editorship of the Journal, as soon as its fortieth number had been printed. I retain its nominal Editorship until then, in order to give you time to take measures for its future management. You labour under the greatest disadvantage in living so far apart; and you must lay down some plan by which you will be able to take counsel together, *and record your votes* on every point of importance connected with the Journal. For the present I would suggest that you give your proxies to the Very Rev. Peter Casey, P.P., of Dungarvan. Father Casey had to speak out with no uncertain voice on the question of the payment of Results Fees for the teaching of Irish in Convent Schools, and it may be necessary for him to speak out hereafter.

I stated in the thirty-sixth number of the Journal that I had got the sum of £4 2s. 6d. to meet its current expenses. The £4 were given me by the Rev. James Keegan, and the 2s. 6d. by S. J. Barrett. *Ṗṑṑṑṑṑṑ* and J. J. Fleming have since paid me 5s. each for the same purpose, and Mr. James Grace, Lisnamrock, N.S., 2s. 6d.

The list below will show the subscriptions and donations to the Journal that I have received since the last list had been published—about £21; for all these sums Father O'Growney has given receipts, and in the next number he will give an alphabetical list of our subscribers, and of the payments made by them since the Journal came under my sole care.

I now appeal to all lovers of the Irish tongue to come to the rescue of our only Irish periodical, and I feel certain that my appeal will be responded to. An Editor who will do the business of Secretary and supply matter enough to the Journal is absolutely necessary. He will get help, effectual help, from the contributors, but he must be always prepared to depend on

himself. To earn my bread I am bound to work in the Royal Irish Academy from ten to four o'clock every day, and this is as much work as I am now able to do.

As a parting gift, I would ask the Council of the Gaelic Union to give, *for me*, to the Rev. E. D. Cleaver, one-fourth of the stock of *Gaelic Journals* on hands, which he will distribute to such teachers and pupils of National Schools as he thinks most deserving of them. I would also *suggest* that another fourth of the Journals be placed at the disposal of the Pastor of Dungarvan, to be given by him to Irish-teaching Convent Schools, and such other Irish-teaching Schools as he thinks best. The remaining moiety of the Journals will be sufficient for all your purposes.

It only remains for me to beg and beseech the Council to allow no untruthful or dishonest person to have anything to do with the management of the *Gaelic Journal*.

JOHN FLEMING.

P.S.—Since the Journal was thrown upon my hands, in March of last year, this is the sixth number published; and the subscriptions that have passed through my hands amount to about £40, of which the natives of the Diocese of Waterford, at home and abroad, contributed between a fifth and a sixth. J. F.

#### TO SUBSCRIBERS.

The following amounts have been received since our last publication of names, in No. 37 :—  
Rev. E. D. Cleaver, £2 11s., to send the Journal to several teachers.

Mr. J. M. Tierney, £1 6s. 9d., applied as requested.

Mr. P. H. Barrett, £1 4s. 6d., for self and Mr. E. O'Reilly (whose address was not given).

M. A. O'Byrne, New York, 5 dollars, applied as requested.

Captain Norris, New York, 3 dollars, applied as requested.

One Pound each from Fr. Casey, Dungarvan; Fr. Power, Cobar; Joseph Cronien, New York.

Ten Shillings and Sixpence from Fr. Quealy, Killrossney.

Ten Shillings each from Captain Delahoyde, James Brennan, Esq.; James Lynch, Belfast; the Poet, *Ṗṑṑṑṑṑṑ*; the Lord Abbot, Mount Melleray; Fr. Maurus, Daniel O'Brien, Esq.; Fr. Rice, Ladysbridge; Stephen T. Barrett, Mr. David Fitzgerald, Mr. C. P. Bushe, Rev. T. M. O'Reilly, Sydney; T. B. O'Connor, Kerry, do.; Mr. John Lynch, Cahir; Mr. P. J. Broderick, do.; Mr. Michael Fitzgerald, Castlemartyr.

Seven Shillings and Sixpence each from T. H. Lloyd and J. J. Fleming.

Five Shillings each from Mr. Charles Gavin, Fr. Mulcahy, for self and Mr. E. Mulcahy, R. MacCarthy, Allentown; Wm. Morrissey, Clonmel.

One Dollar from Philo-Celtic Society of Philadelphia.

Three Shillings from J. W. O'Malley, Boston.

Three Shillings and Sixpence from J. J. MacEuhill, for Mr. J. J. Hughes.

Two Shillings and Sixpence from Messrs. John Dunne, St. David's; Patrick Mulvey, New York; Michael Sheridan, Navan; John Downes, Sligo; D. Duggan, Spiddal; John Slattery, Limerick; Rev. M. Conolly, New Ross.

The above list represents the amounts acknowledged to the senders by Rev. E. O'Growney, who would ask subscribers to write their full address on each communication, and to write clearly. He will also be glad, on receipt of post card, to correct any irregularities in the delivery of the Journal, or to see that any back numbers wished for are sent. Subscriptions or literary communications sent to him will be acknowledged in due course.

Ballynacargy, Westmeath,

August 13th, 1891.

### COUNCIL OF GAELIC UNION.

(Continued.)

The Rev. Edmund Hogan, S.J., Dublin.

J. M. Tierney, San Juan, Argentine Republic.

Dr. Gumbleton Daunt, Brazil.

M. A. O'Byrne, New York.

Rev. John M. O'Reilly, Sydney, N.S.W.

J. B. O'Connor-Kerry, Sydney.

### THE LATE BISHOP OF WATERFORD.

By the death, so sudden and sad in its circumstances, of the late Dr. Egan, Bishop of Waterford, the cause of the National Language has lost a firm and constant supporter. Equally distinguished as a scholar and as an ecclesiastic, Dr. Egan lent his influence to every attempt to raise the national tongue to its due position. It is remarkable that Dr. Egan's two predecessors were also warm lovers of the old Gaelic, and encouraged its use among their people.

### DO'N LÉIGTEOIR.

Má'í taitneamhac leat pean-rcéul  
 Gaéilge, ar n-a mheácht ar m'ó ágharóe  
 áiríonn, ag ro duit lomraí m'haele  
 Óim, atá ar na rceiltas ir ágharóe 7 ir  
 áilne o'a o'áimic anuas ó'n t-Seanaimhí  
 éugann.

e. O'G.

### 10MRAH CURAIG M'HAELE ÓIM ANISO.

§ 1. Trí bliáda 7 reáct míora ir ead do  
 bí ré ar reáctián ar an muir móir.

§ 2. Do bí fear m'ó-éiríamhail do Eogana-  
 áct Monuigha. Eoganaáct na n-áimh—  
 áilíoll faobair Caeta a áimh. Tríén-fear  
 é, 7 laóe-tigearna a éiríe 7 a áimhíe

péin . . . . Do éuaró mí Eoganaáct ar  
 crieá<sup>1</sup> 1 5-cuic 7 1 5-cúigeaó eile, 7 áilíoll  
 faobair Caeta 1 n-aoncaró leir. . . . Do  
 éuaró an mí o'a éirí péin áirí, tarí éirí crieá  
 do o'éanam óó 7 gaila do b'iré leir; 7  
 áilíoll 'na foéair.

§ 3. Foirne tarí éirí teáct o'a éirí péin  
 o'áilíoll, do mairbair crieádoóirí do  
 laigíre é. Lóiríro Dub-éluann ór a  
 éionn.

§ 4. Rug bean áilíolla mac o'a  
 éirí rín, 7 eus rí áim arí. Mael  
 Óim é. Rugaó an mac 'na óiaró rín ór  
 íríol o'a ban-éairíro, do bairmíogán an  
 iug, 7 do h-oileáó léite-rí é, 7 áubairíe  
 rí go m-ba h-i péin a m'áirí. Marí rín,  
 o'oil an aon banairíe eiríean agur eirí  
 mac an iug in aen éliabán, 7 arí aen éic,  
 7 arí aon éilín.

§ 5. Álamn, go veimín, a o'ealb-pan;  
 7 atá áimur arí má bí 1 5-coláimn ríam  
 aen-neáct óim h-álamn leir. O'fár ré  
 áimrín go mairb 'na óg-laóe, go mairb ré  
 oiríeamhac o'áimairb gairíceá. Ba móir,  
 an eiríe rín, a ríubácar, a m'acnar agur a  
 éleairídeáct. Do ríáimug ré gac aen-neáct  
 iní gac élitíe do g'nóir, roirí caríeáó  
 liaíróreáó, 7 iug, 7 léimnig, 7 cóim-íu<sup>2</sup>  
 eáct. Ba leir, go o'eairíeá, buaró gac  
 élitíe o'óib-pan.

§ 6. Lá áimán, do gáb foimíao áimair éirí  
 do gairíreáct leir, gairí 'ubairíe<sup>3</sup> ré go  
 ríóeá, fearígeáct:—"Curra," arí ré, "nac  
 fearac o'aen-neáct cía arí o'óib éú, nac  
 fearac o'aen-neáct o'áirí n'ó do m'áirí,  
 do beir ag ríáimugá oiríamín iní gac aon  
 élitíe, má'í arí eirí, má'í arí muir, má'í  
 arí ríeáil brómíro ag comóiríe leat!"

§ 7. Do bí Mael Óim 'na foirí, óirí  
 do ríoirí ré go o-tí rín go m-ba m'ac do'n  
 iug é, 7 do'n bairmíogán, o'a áimíe.  
 áubairíe ré áimrín lé n-a áimíe:—"Ní  
 íoríro 7 ní ólfaó go n-áimrín oam m'áirí  
 7 mo m'áirí," arí ré. "Áct," arí rí, "cao

<sup>1</sup> Do o'éanam crieá.

<sup>2</sup> ríáiríe

<sup>3</sup> go n-ubairíe n'ó gairí ubairíe.

fé bhuilip aḡ fíafíuige faoi rin? ná leig oo bhuadriab na n-óglaoé n-óiomu-  
raé goilleamain oir. Meiré oo mátaip,”  
arí, “ní mó fearic a (ḡ-cosa) mac lé  
saomib na calmian ioná oo fearic-ra liom-  
ra.” “Oo b'éioirí rin,” arí seiréan, aét  
tabairí óam fíof m'átaip 7 mo mátaip féin.”

§ 8. Oo éuaró a múime leir, 'na óiaró rin,  
ḡur fás 1. Láim a mátaip é; ḡur aḡairí fé aip  
a mátaip annirin a átaip o'nnirint óó.  
“Baóé,” arí, “an nro átaip aḡ<sup>4</sup> iaiuaró,  
óip, sa m-b'eol ouit o'átaip, nioib féáip  
óuit, 7 nioib féáip leat é, óip ir faoa ó  
o'eus fé.”<sup>5</sup> “Ir féáip liom fíof beir aḡam  
aip, arí éaoi arí bit,” arí fé.

§ 9. Aoubairí fí a átaip leir<sup>6</sup> annirin  
ḡo fíunneac. “Ailíoll faobairí Caeta  
o'átaip,” arí, “o'eoḡanaaét Monuppa.”  
Oo éuaró fé 'na óiaró rin o'a átaipóa 7  
o'a éipí féin, 7, a cómaltaoé leir (7 ba  
h-óglaoé ionmume iao fíro). Aḡur oo  
bí fáilte aḡ a múintipí óó, 7 oo éunneaoarí  
meirnéac móirann.

§ 10. Aimirí éirín 'na óiaró rin, oo bí  
ioinn óglaoé 1 ierlic éille Óuib-éluana, aḡ  
caiteam cloé (nir). Oo bí cor ílalee  
Óúim 'na fearam arí foḡaiaé na h-eaḡ-  
laire, 7 ir éairipí oo bí fé aḡ caiteam na  
cloíe. Fearí ním-éangḡaé éirín oo  
múintipí na éille, b'pene a ainm—au-  
bairí seiréan lé ílalee Óúim:—“ba féáip  
óuit oioḡaltaḡ oo uéanam n'o'n fearí oo  
loirceao fonn (annro) ioná beir aḡ  
caiteam cloé éarí a énámarb loma loirceé!”  
“Cia rin?” arí ílalee Óúim. “Ailíoll,” arí  
fé, “o'átaip féin.” “Cia oo máip<sup>9</sup> é?” arí  
ílalee Óúim. Aoubairí b'pene—“eieac-  
aoóipíoo oo lairip,” arí fé, “7 oo míllea-  
oarí arí an m-ball ro é.” Oo leig fé an  
éloc uaró annirin 7 oo éuní a b'iaé uime 7  
oo éuní a éulaíé ḡairceao aip, 7 ba b'pó-  
nac oo bí fé óe.

§ 11. Aḡur oo loirḡ fé an t-eolap<sup>10</sup> ḡo  
lairip, 7 aoubairí an luét eolup leir,  
nac b-fuigheao fé oul aét arí muip. Oo  
éuaró fé annirin ḡo Coricompuaó aḡ iaiuaró  
oiréa 7 beannáéta arí óiairó oo bí ann,  
ḡo o-toiripḡeao fé aḡ uéanaó báro. (Nuca  
ainm an oiauo, 7 ir uaró anniripḡeairí  
b'peneann Nuca.1. Cairiaḡ Nuca.) Aou-  
bairí seiréan leir an lá a o-toiróeao fé  
an báro, 7 meuo na foirne oo iaeao mnti, 1.  
ieaét b-fipí oueḡ; aḡur aoubairí leir ḡan  
uime ní ba mó nó ní ba luḡa ioná rin<sup>11</sup> oo  
óul mnti; aḡur aoubairí leir an lá a  
ieaéo fé arí muip.

§ 12. Annirin oo iuḡne ílalee Óúim báro  
eip-éioineac,<sup>12</sup> 7 oo bí an oieam, oo bí lé  
oul 'na foéairí, ieró. Oo bí ḡearmán, 7  
Óuirán fíle, oipia.

§ 13. Oo éuaró fé arí muip annirin, an  
lá arí 'ubairí an oiaoi leir ímteacé.

§ 14. Ílari oo éuaróarí beaḡán ó éipí, earí  
éip an t-erol oo éóḡbáil oóib, ip annirin  
éangḡaoarí a éipui cómalta. 1. éipui mac a  
oioe 7 a múime, oo'n éuan 'n a noiaró, 7  
o'fóḡiaoarí aip teacé éuca arí ḡ-cúl aipí  
'n a ḡ-comne, ḡo o-téiróipí leo. “Fíllíó  
a baile; óip o'a o-téiróipí arí ḡ-cúl féin,”  
arí ílalee Óúim, “ní iaeáiró<sup>13</sup> liom-ra aét  
a b-fuil aḡainn annro.” “Raḡmuro-ne<sup>14</sup>  
ao' óiaró m'arí an muip, ḡo m-báiróearí rinm,  
muna o-taḡairí-je éuḡainn.” Oo éunneaoarí  
iao féin a o-éipui m'arí an muip, 7 rináimuro  
1 b-fao ó éipí. Ó oo éonnaipí ílalee Óúim  
an nro rin, o'ioimpurḡ fé éuca, 'n a ḡ-comne,  
éun nac m-báiróci iao, 7 éus ip-teac m'arí an  
ḡ-eupiaé iao.

§ 15. Oo b'ioarí an lá rin, ḡo eipáénóna,  
aḡ ioipiam, 7 an oiróe 'n a óiaró rin ḡo  
meaóon-oiróe, ḡo b-fuaraoarí o'a m'arí beaḡa  
ílaola, 7 o'a óúim ionnta; ḡo ḡ-cualaaoarí  
amaé arí na oúinaib fuaim 7 foḡairí na  
meirce, aḡur na míleao aḡ maoróeam [a

<sup>4</sup> Aoubairí ḡo fíunneac “an nro átaí t'ú (oo)  
iaipuaró.” <sup>5</sup> ó oo calleao é. <sup>6</sup> o'nnirí. . . óó.  
<sup>7</sup> fear-balla, oo leirceao 1 leir. <sup>8</sup> cóiméionól.  
<sup>9</sup> máipbuiḡ, máipb.

<sup>10</sup> o'iaipí fé an bealaé. <sup>11</sup> faoi nó éairip rin.  
<sup>12</sup> 1. cupac uéanaó oo flataib 7 eipiceann bó fínce  
oipia arí an t-aob amurḡ.  
<sup>13</sup> 14 iaeáiró, iaeáimuro 1 ḡ-comnaéairb.



ngníom]. Águs ba h-é ro aubhairt fear aca lé fear eile:—"Congbuidh uaim," arís, "is éinne meise ioná tuisi, óir is meise do mairb áilíoll faobairi Caia, 7 do loipe Dub-cluam air; 7 ní iugnead olc sam o'a dhúinn, go o-tí ro, lé n-a muinntir; 7 ní deáruair-pe a fámáil rin do gníom." "Buair 1 lámhaib an nro ro!" arí Seaimán, 7 arí Duairín ríle; "is oipead éug Dia rin 7 do gáib [rúir] arí m-báirín móimáinn. Téiróir 7 eipeadair an o'a dhúinn ro, ó o'foilligh Dia arí náimhe ionnta."

16. Maí ro bíodair arí na bhuairíab rin, éainic gaoth móir oirra, go iabodair 7a n-ioncúir éair muir an oirde rin go maroin. Águs arí maroin féin, ní fácaodair tír ioná talaí, 7 níorib eol oirib cá iabodair. Is annrin aubhairt Mael Úinn:—"Leigro do'n bas beir 'n a comhruide,<sup>15</sup> 7 an taob is áil lé Dia a eabairt, tugair lib é." Do éualladair annrin amad in arí muir móir neamh-fóiriceannais, 7 aubhairt Mael Úinn lé n-a comhruide:—"Is ríib-pe éug ro oirraínn, ag buir o-ceilgean féin in arí an g-cuic, éair bhréirín an oirdeoiria 7 an oirdeoiria aubhairt linn gan o'fuirinn do oíl in arí an g-cuic aet a iabid agáinn inntir iomhaib-pe." Ní iabid fíreagria aca-ran, aet beir 'n a roir lé réal.

§ 17. Tí lú 7 tí h-oróde oirib, 7 ní fúairidair tír ioná talaí. Annrin, maroin an eipear lae, do éualladair rogar uata 1 n-oirdeoiria. "Gáir éinne lé tír í ro!" arí Seaimán. An tan éainic an rolar oirib annrin, do iugneadair arí an tír. Maí ro bíodair ag caiteam cian<sup>16</sup> ag feúain cia aca do iabaid 1 o-tí, is annrin éainic ríata móir do feangánaib, 7 gaoth feangán oirib éom móir lé fearuic, arí an o-éiríag éuca arí an muir. Ba mian leo iao féin 7 a roirdeac o'ite, 7 teiróir maí rin. Tí lú eile 7 tí h-oróde oirib, 7 ní fácaodair tír ioná talaí.

18. Maroin an eipear lae do éualladair

rogar tuinne lé éirí, 7 do éonnacodair, lé rolar an lae, in arí móir áir, 7 *forseamna* 'n a timceall 'maguairt. Ba h-irle gaoth roirdeamán oirib ioná an ceann ba góirle oó. Águs line do éiannaib 'n a timceall, 7 móirín o'eunair móir arí na ciannaic rin. Águs ro éomairígeadair<sup>17</sup> lé éirle ag feúain cia oirib do iabaid ag cuairtead na h-inre, 7 ag feúain an iabodair na h-éin ceannra. "Is meise iabair," arí Mael Úinn. Do éuair Mael Úinn annrin, 7 do éuairtead in in arí, 7 ní fúair aen-nro o'ole inntir; 7 o'iteadair a ríat do na h-eunair, 7 éugadair éinele oirib ipead in a g-cuic leo.

§ 19. Tí lú 7 tí h-oróde oirib arí muir 'n a oirdeoiria rin. Maroin an eipear lae o'airteadair in arí móir eile. Samhac a talaí. Maí éangadair go éiríag na h-inre, do éonnacodair annruide in arí an in arí maí (beirdeac) ead. Cora con air, 7 ingne gáirra gáirra, 7 ba móir an fáilte do bí aige oirib: do bí pé ag léimnig 'n a bhráid-nuir, óir ba mian leir iao féin 7 a roirdeac o'ite. "Ní bhráid aet pé iomáinn," arí Mael Úinn, "éualladair arí g-cúil ó'n in arí." Do gíroir an nro rin; 7 maí o'airtead in aen-nro iao ag teirdeac, do éuair pé arí an éiríag, 7 do gáib ag toairle na éiríag lé n-a ingnib gáirra 7 ag caiteam uirdeoir leo,<sup>18</sup> 7 níor fáirleodair-ran go n-eulócaroir uair.

§ 20. O'iomradair 1 bhráid annrin, 7 do éiróir in arí móir ieró uata. Do éairteadair éomna, 7 do éuir oirde-éiann arí Seaimán oíl ag feúain arí an in arí. "Racáimur aiaon," arí Duairín ríle, "ionnur go otagair-pe liom-ra, uair eile, in in arí bí éuipair an cian oim." Do éuadair aiaon arí an in arí. Móir a meir 7 leirdeac, 7 do éonnacodair fáirde móir fára, 7 loirga áirdeir-móir ead uirra; meir reoil lunge 1 loirg éirde gaoth eic. Águs éonnacodair annrin, fóir, blaoríga éom móir, 7 éuic móir o'fíreag (na n-euair) o'fíag

<sup>15</sup> arí a fúairde. <sup>16</sup> ag ciancúir, ag oíl éom éomnidead.

<sup>17</sup> éugadair comairle.

<sup>18</sup> 7 a g-cuic leo.

raoine iomrú<sup>19</sup> 'n a nriaró. Ba h-eagal leo an mór 'oo éinnacacabari; 7 'oo glaotha-abari a muintirí éuca o'fheicirín na neiteasó 'oo éinnacacabari, 7 'oo éuabari uile go rian, veiréibheac, (irteac) in a g-cupiac. 'Oo éinnallaabari beagán ó éirí, go b-facabari r'luaš móirí arí an muirí ag uil ro'n muir, 7 'oo éurpeabari-ran a n-eic ag iut le céile tairí éirí teacó go faréce na h-impe sóib. Luaité ioná an gaoč gac eac, 7 ba móirí a ngleo 7 a ngáirí 7 a bpošairí, go g-cuala Mael Úáin bémeanna na n-eac-larš aca 7 gac a n'oeirpeasó gac rúine sóib:— "Tabairí leat an t-eac glar!" "Tiomáin leat an capall donn éall!" "Tabairí leat an capall bán!" "Sé m'eac-ra ir luaité!" "M'eac-ra ir fedaíirí léim!" Mairí 'oo éualabari na bhuacra rín, o'mitirgeabari leo arí a noiceall, óirí ba veairí leo go mba r'luaš 'oo óeainnaib 'oo éinnacacabari.

§ 21. Seacéimáin iomláin sóib, 'n a óiaró rín, aig iomráin in ocpair 7 i o-tairic, go bfuairabari muirí móirí áirí, 7 teacó móirí inntí arí éiríag na mairí, 7 voirar arí an tíg (ag uil amač) i mačairie na h-impe, 7 voirar eile (ag uil irteac) in an muirí, 7 comla éloice arí an voirar rín. 'Oo bí poll tpiró an voirar rín, tpiró a o-teilgroirí tonnta na mairí na bhuadán irteac i láirí an tige rín. 'Oo éuabari arteac in an teac rín, 7 ní fuaabari aen-neac ann. 'Oo éinnacacabari annrín leabaró cumoaceta 'oo éeannrari (fearí) an tige réim, 7 leabaró 'oo gac tpiuirí o'a muintirí, 7 biaó 'oo gac tpiuirí arí ašaró gac learpá, 7 riteac gloine 7 veig-leann ann, arí ašaró gac learpá, 7 copán gloine arí gac riteac. 'Oo éairteabari an biaó 7 an leann annrín, 7 éugabari buróeacár 7 alcušaró 'oo Óia, o'fóirí oiríe in a ngorica.

§ 22. Muairí éuabari ó'n muir rín, 'oo bíoabari real móirí (camall fada) aig iomráin gan biaó, go h-ocriac, go bfuairabari muirí 7 aill móirí 'n a timceall arí gac taob, 7 coill éaol fada inntí, 7 ba móirí a farce 7 a

caoile. 'Oo glac Mael Úáin r'lat 'n a lámh, 'nuairí éáimic ré ro'n coill rín, ag gabáil éairirí oó. Tpirí lá 7 tpirí h-oróce 'oo bí an t-r'lat 'n a lámh 7 an cupiac pá feol lé taob na h-aile, 7 arí an tpear ló fuairí Mael Úáin tpirí h-ubla 'n a g-cnar arí iunn na r'laite. Óa fíero oróce 'oo éotung gac uball sóib iao.

§ 23. Fuaabari muirí eile annrín, 7 r'conna 'oo élocaib 'n a timceall. Mairí 'oo éuabari 'n a goiríe, o'eirug annríte móirí 7 iutíó ré éairic timceall na h-impe. Oairí lé Mael Úáin, ba luaité ioná an gaoč é, 7 'oo éuaró ré arí áirí na h-impe 'n a óiaró rín, 7 'oo "óirug ré coirp"<sup>20</sup> annrín, ioóon, áceann ríor 7 a óora fuar, 7 ir ámlaró 'oo bí ré—ag uil timceall 'n a éprioceann, .i., an feoil 7 na cnáma aig iompóšaró, acé an cpioceann arí an taob amuirš gan coirpíre. Nó, am eile, an cpioceann arí an taob amuirš aig iompóšaró arí nóirí muilinn, 7 na cnáma 7 an feoil 'n a g-comuiríre. Muairí 'oo bí ré mairí rín lé fada, o'eirug 'n a f'earáin áirí, 7 iutíó timceall na h-impe 'magaairic, mairí 'oo iugne ré arí o-túr. 'Oo éuaró ro'n ionao ceurona áirí, 7 an uairí ro an leat o'a éprioceann 'oo bí ríor, ir ead 'oo bí gan coirpíre, 7 an leat eile 'oo bí fuar aig im-iutí 'magaairic arí nóirí cloice muilinn. Ba h-é rín 'oo éleacé ré ag uil timceall na h-impe. 'Oo éeic Mael Úáin 7 a muintirí arí a lám-oíceall, 7 o'airug an t-annríte ag teicead iao, 7 'oo éuaró arí an tpiag go m-beirpead oiríe, 7 'oo gab 'g a g-cuirpíre,<sup>21</sup> 7 caicró 7 teilgró cloca an éuam 'n a nriaró. 'Oo éuaró cloč sóib irteac in an g-cupiac guirí éoll rí r'giac Mael Úáin 7 go noeacáiró i noiríun-loirš (eile) an éurairš.

§ 24. Míoirí éian sóib annrín go bfuairabari muirí áirí eile, 7 i aoirínn, 7 móirínn o'annríteib móirí inntí copáimail lé h-eacáib. 'Oo bainríoir gneim artaobairí a céile, 7 éugabari leo an cpioceann 7 an

<sup>19</sup> Clear é ro 'oo éleacacabari na laoirí móirí fad ó.

<sup>21</sup> ag caicéimí leo.

<sup>20</sup> An iomao, nó móirínn, 'oo óaomib.

<sup>24</sup>  $\Delta_{15}$  1 te.

1 g-ceol'taib na g-croic,  
1r mó-beag mo ghean.

## V.

Mó coileán san baor,  
Mó gheaván a b'ar!  
Mé 'm donán dá éir  
Ag gearrán mo cáir.

## VI.

A b'púctac níorí boirib,  
A g'núraet níorí gairib,  
Níorí éuatac a coriann  
Ba g'iuirgac (geannac) a dealb.

## VII.

Níorí éúcal a colg  
1 rúgmao na realg;  
Ba lúthma a loirg  
1 lúbaib na leairg.

## VIII.

Mó coileán níorí bog,  
1r toimbávac a éiríoc;  
Gé'ir g'ioabanta a glóir,  
Níorí oíogbáil a g'níom.

## IX.

1r fuarvac go moe  
Do g'luairvac amaé,  
Go ruatvac a corir  
Ní fuarvac a cab.

## X.

Do b uallac a cori  
Ag r'guabac na r'gar,  
Ag ruatvac na lon  
A b'ruacair a neao.

## XI.

A éurim lé lúic  
1r m'íre mo ruac;  
Do b f'urvac 'óul  
Dá o-tuicvac lé cat.

## XII.

Lé buile, go moe  
Do ruacvac amaé,  
G'ur lingeac 'ran loe  
Míorí r'illeac irvac.

## XIII.

1 n-voirib an Roir,  
Ná 1 g-Cuimín na g-croic,  
Ní iméiginn am' coir  
San O'ruimín lé m' air.

## XIV.

1 g-Catair na g-cloic,  
Ór leacán na leact,  
1 b-fairvac mo éon  
Do éairinn mo feal.

## XV.

'Tan lúginn air mo leir,  
Do r'ineac lé m' air,  
A ólaorigte do m' deir  
Do éioirinn lé m' boir.

## XVI.

Ba éairvac a éiríoc,  
Gé'ir éanarvac a neair;  
Ba neam-élaorvac a éirvac  
Ag carvac lé cat.

## XVII.

Ní éaobac an coric,  
Do éirvac an éairic,  
Ní r'ianac an b'ioic  
Do éairvac an t-airic

## XVIII.

Ní éluicvac an míol,  
Do éirvac an t-uac;  
Ní lingeac cori linn.  
Do éuicvac 'ran luic.

## XIX.

Do r'leamnuic an lúic  
'Na ó'ianvac irvac,  
Ba g'eanvac (geannac) a r'muc  
1 o-teannvac ag an g-cat.

## XX.

1r éiac liom a éirvac,  
A éliac agur 'airt,  
Ag ruacair an éuic  
Dá r'iallac lé h-airic.



## NOTES.

Coimítead = Coimisead, strange.

gnúirí = gnúirí.

X. 4 = ar bhuadairb.

cluitéim = hunt.

clup, attack, injure.

aipc now means the lizard; aipc pléibe in Donegal.

The above very interesting poem was composed by one Geoffry O'Donohoe, a Kerry bard. We owe this copy to the kindness of Father Rice, P.P., of Lady's-bridge, County Cork, who obtained it from another priest, a thorough Irish scholar.

### oútcáir breá ag an paorais.

## I.

Coir na léamhainne mar a ghnáthúigean ba,  
caoilúg, agus gáimha,  
Cairíde bogá uadairi agus móir eirí de  
léamhainne;  
Óir tioram 'na ríadha, agus feuir glar go  
glúimib,  
Agus céol binn bheá ag éanaib gac aon  
marom oiméda.

## II.

Níl caoia marom oiméda gancúpla 'c  
a'léimni;  
Níl bó marom raimhíar gantamhain le n-a  
taob deir;  
Níl neac óg ná reanna gan foghlaim agus  
beirí ari;  
Níl aball-goir\* gan úblair, ná cáiréan  
gan caoia.

## III.

Bídeann an nóimín deir, óirída ann, agus an  
meadair cum daitte,  
Miceoirí go h-áirí ann, ag fáir ari na  
cuanairb  
Bídeann na bhaig ann dá g-cuirí n-óirí a  
o-tómar an peacair,  
Ar dá n-abair na leóimhín úo eirí an glóirí  
óirí na plaitir.

## IV.

Bídeann na laoirí bheá biaóda ann, a  
g-cion biaóda ag na gáimhain,  
Agus na ríoirí na dáirí ríon ag na ríad-  
capail gailloa;  
Tairíai(n)g na h-lairíam ar na ríadúirí  
o'n lon(g)oun,  
Agus céol binn, bheá g-ríaca eirí oia oim  
gan canntal.

\* pr. owl-órd.

## V.

Bídeann gailloa agus gáimhain ann, bídeann  
oia ann 'ra mairí  
Ar na dá abairí deirí ann ag deanaí na  
cáirí,  
Bídeann na h-ainrí n-a n-oiaí ann 'r 'r  
bheá iad a gáirí,  
Agus ríoirí o' oia cum an té ríallann  
cum a fáirí ann.

## VI.

'S iomída nio bheá deirí ari an o-tao-  
beirí oim-éana.  
An comín mairí éadairí, ag léimni 'ra  
n-gáimhain.  
Úbla cúmarí a n-gáimhainí, mairí a gáimhain-  
gáimhain ríad meadair,  
Agus ríadúirí oia na o-taoí ag ríadail ann  
gac maríann.

## VII.

Ir iomída cian bheá deirí, oiaí o  
cúimí ari an o-taoí úo,  
Fuirídeirí ríad oirídeirí ag fáir ríadail le  
n-a céile  
An éadairí bairí cianí ann, céol ríadail  
agus naorí;  
Agus ríadail mo cúntar ari oútcáirí bheá  
an paorais.

### PAORUIS O LAOIRÍ

This song was very popular in West Munster about thirty years ago. I more than once heard my father to repeat it with some slight variations from the version given by Mr. O'Leary, of which the following is the most important:—

Bídeann mairí n-a n-oiaí ann agus ir  
oun-bheá é a gáirí,  
Bídeann ríoirí o' oia ann o'n té  
ríallíad cum a fáirí.

P. O'BRIEN.

### 'Sa mhúirín oílis!

(Translated into Irish by Eirionnach.)

## I.

Ba úbadairí na lá úo o' ríadairí leim' ríadairí,  
'Sa mhúirín oílis Eirínn ois!



Lá co n-aoibí dó. Comhár ceir oc laeáib ocup oc cléirib de rin, ar bá hingsaó veinna co pollur a comaróeet in iúg lán-éiribí.

Bá head ro tria ní oia éababó .i. roáil bió ocup lenna ceá féile arptail in eáe aróeill i n-Orruáig, ocup atpam Dé eáeá tige i n-Orruáige ar rin a éeiriune timéill, ocup tri peillege ceá tige .i. peillec deámaróe ocup peillec mínienn ocup peillec tuipitín eiric, ocup beir fá bheir ocup fá ráiróim órin amac.

Co n-veinuat na cléirib triódenur rin oia co fáillirígea doib cró imar' lenuat na veinna hé. Conuáinnice anáel Dé a rir doéum céile Dé do éenél fáacá .i. húa Capaill a fionneó, ocup atbeir: "I mairé a n-veinuatáir," ar ré, "in trioracó. Ocup nónbuio do éleir hui Congeoró íat," ar ré, "ocup ír é reo in trieréet táncatari i n-éiunn a huppin, ocup ó náir' féorac ní don iúg ina beáiró ír aipe acat aima éec ag a deirceó. Ocup déntari oirpenn ambáirac ocup uirce coirpneá ocup oiréarí ar in úair ocup ar in peillec uile hé ocup ar maí na cille, ocup tieparó úair na veinna." Ocup veirónaó amlaró, ocup táncatari eliar hui Congeoró i peéarib én eúlóub rin aeoir eirpibíar, ocup níri' lám-íat loige roppan taláim coirpneá. Ocup atbeiratarí: "Ní peémaró, ní peémaró," ar ríat, "in trioracó ocup in coirpneá, úair jo beirir-ni a n-veiró a éuip iric íaeáel, ar íá a ainm [i nim] ocup ní euingium-ne ní ví." Ocup jo iméiréetarí rin.

I annir jo bú in eoirpán Finn húa Cingá ocup Mac Rinnac hua Conóráim ann, comó íat na eoirpána rin jo meab-íaríre in vóan ocup in aipiróúó ó éleir hui Congeoró. Comó hí rin ealaóna jo íoáim doib órin amac ocup do eoirpánarib aile na héipenn oá rin anall íor.—Finn.

## TRANSLATION.

A hosting was made by Donchadh, son of Fland, son of Maelsechland, for the pur-

pose of making a wall and ditch around Seirkieran, at the request of his wife, Sadhbh, daughter of Donchadh the Stout, king of Ossory. For she felt great envy and jealousy that a wall and ditch should be around every high church in Ireland, and her own church, Seir, without ditch, without wall. So the men of Meath came with her to the Hill of Donchadh to the east of Seir, and were making the ditch around the church every day. Then came the body of her father to the church to be buried, being carried on a waggon. And he was buried forthwith. When the night darkened, there came nine shaggy jet-black crossáns and were on the grave, singing together, as has been the custom of crossáns ever since. Whiter than snow were their eyes and their teeth, and blacker than coal every other limb of theirs. Thus they came and had a song with them for him; and every man that saw them, it gave him a sickness of a day and night. And this is that song:

"The people of great Donchadh, son of Cellach, a proud meeting,  
Sweet bands a-shouting are we before hosts.

"Hosts a-hunting, full plains, houses of drinking,  
Fair young women, generous princes, great nobles.

"The shout of his bands and of his troops, quarterage of a good host,  
Ranks of skirmishers in the summer-sun goblets, ale-shouts.

"Harps and pipes in harmony, poets with stories,  
With splendid gift they used to come to the gracious King of Raighne.

"... thy gift, oh son of the King of Raighne of graces,  
Where are the horns, or where is the mirth, that was at thy father's?

"It was profitable for the man whom all amused,  
Delightful the course on which he was in the fair world.

"He baptized a baptism on his soul while he was heard,

Great his reward after going into the other world—we are his people.”

That band was singing that song on the grave from evening until morning, and every man that saw them, it made him sick for a day and night. Hence a problem arose with laymen and clerics, for it was wonderful that demons plainly should be attending on the full-pious king.

The following now is something of his piety:—He used to distribute food and drink in every high church of Ossory on every apostle's festival, and to feed the poor in every house in Ossory for the sake of his body-troops, and three baskets from every house, a basket of tithes, and a basket of broken meat, and a basket of waxen tablets. And he was under judgment and under confession from that onward.

So the clerics fasted three days on God, that it might be revealed to them wherefore the demons pursued him. And an angel of God came in a vision to a Culdee of the race of Fiachu—O'Capaill was his name—and said: “Good is what ye have done,” he said, “the fasting. And they are nine of the band of O'Conghedh,” he said; “and this is the third time that they have come into Ireland out of Hell, and as they were powerless against the king in his life, therefore are they pursuing him after his death. And let an offering be made to-morrow, and holy water, and let it be sprinkled on the grave, and on the whole church-yard and the plain of the church, and the demons will go from you.” And it was done so, and the band of O'Conghedh went soaring into the air in the shape of black-backed birds, and dared not settle on the consecrated ground. And they said: “’Twas not bad, ’twas not bad,” said they, “the fasting and the consecrating; for we were after his body in the world, since his soul is in Heaven, and we can do no harm to her.” And they departed.

Then there were the crossán Find O'Ćinga and Mac Rinntach O'Conodhran, and those crossáns remembered the song and the music of the band of O'Conghedh. So this is the art that has served them ever since, and the other crossáns of Ireland from that henceforward.

## NOTES.

- Line 15. *croíprán*, scurra, O'Don. Suppl., a mimic, jester, buffoon, or scoffer; a lewd, ribaldrous rhymist; W. *croesan*, Peter O'Connell. “They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems [cf. *croípráde*, a kind of versification, O. R.] against those who had incurred Church censure, or were for any other cause obnoxious.” Todd, *Irish Nennius*, p. 182.
- Line 15. *cuibuib*, *cuib* seems to mean *id.* cf. *báthir* (viz., their eyes) *uubrothir cuib*, L.L. p. 252b, 20.
- Line 16. *úas*, f., *grave*; *mo éorp úas* i n-úas cona cloíe *cuíaro éain*, *my virgin body in a grave with its hard, fair stone*, L.U. p. 119b. *no clárteo úas uo fíorb*, a *grave was dug for Verb*, L.L. p. 258b, 24.
- Line 16. *clíapáigeēt*, *singing in chorus*, O'R. *copnapáigeēt éinn* 1p *clíapáigeēt*, Egerton, 1782, fo. 33b, 1. *oc clíapáigeēt ocup oc cannapáigeēt* 7 *oc adomlaio* *Óé*, L.Br. 121a, 22; from *clíap*, f. *band*, *train*.
- Line 23. Every line in this *ódan* consists of twelve syllables, with pauses (*caesuræ*) after the fourth and eighth syllables. Besides the final assonance which is dissyllabic, two words in every second line rhyme with one another (as *binne*—*rimne*, *pláit*—*maírt*, *íurte*—*cúitile*, *cúipn*—*múipn*, &c.), and there is also alliteration in every line.
- Line 31. *íurte skirmisher*. See O'R. *timpaigir a ríóig* 7 a *íurte* 7 a *caéa* *mon caépas imacúairt*, L.Br. 124a.
- Line 32. *fabail* seems the gen. of *fabail*, borrowed from Lat. *fabula*. Or is it for *aróblí*?
- Line 26. *sonop*?
- Line 33. *alléap*, *the other world*, the opposite of *centap*, *this world*.
- Line 45. *ceíteipn timéill*. *ceíteipn* f., a *band of troops*, was borrowed by the English as *kerna*. *timéill* is the gen. of *timéill*. Cf. *íur* name, *íur éal-man*, *rlúas timéill*, L.L. 357, *name*.
- Line 46. *peillec*, f., a *basket made of untanned hide*. It glosses *spurtula* in the Irish glosses, ed. Stokes. The word is borrowed from Lat. *pellicium*. Our passage is quoted in O'Don. Suppl. s.v.
- Line 48. *mípeinn* is the gen. plur. of *míp*.
- Line 49. *cupe* is evidently borrowed from the Low-Latin, *ceriacum* = *cera*, which is in Ducange.
- Line 45. *aléap* *Óé* lit. *feeding God*. Cf. the mod. phrases, *óallán* *Óé*, *boetán* *Óé*. What is given to the poor is considered as given to God. Cf. the following quatrain in *leabap bpeac*, p. 93, *marg. sup.*
- ma beé áige lat ic' laimo,*  
*mádo concela praimo aipe,*  
*ní hé int áige bír cen ní,*  
*acé mao ípu mac maípe.*
- If thou hast a guest in thy house,  
And if thou hidest a meal from him,  
It is not the guest that is without anything,  
But Jesus, the Son of Mary.
- For this use of *aléap*, cf. also the Four Masters, A.D. 1022, p. 800, l. 20. KUNO MEYER.

ADDITIONAL NOTES to Comhád roip an báp agur an Cláirínéac, *Gaelic Journal*, No. 37.

Line 3. *ap* an *g-copp*, interpreted by Shaffery “on edge.” In Galway a brick on its “edge” (narrow side) is said to be *ap* an *g-copp*; on its broad side, *ap* an *leacán*. Shaffery understands by *ap* an *g-copp*,



"on edge," the state into which the edges of the joints and knuckles of the hands get when cramped by rheumatism or any other cause, so as to make them stick out and be sharp (a' r' iao gearr). Here, as cnána is used, it refers also to the elbows, shoulders, &c.

Line 4. *maib ba éanaróe e*, "as thin as it was." *Éanaróe* here is the superlative of *éanaró* (éána in Munster), thin, and *ba* is the past tense of *is*, as *maib is éanaróe e* would mean "as thin as it is." This construction is still used in many places. The following, which occurs in *Ordo Chlomme tuimís*, O'Flanagan's edition, p. 32, is a fairly good instance of it, viz., *tabairt u'pheangur i (rleabó) maib is caeiga éuapair i n-éirinn*, give it to Fergus as soon as (lit. as it is soonest) he shall arrive in Erin. It is curious that only a few lines before this the other construction with *éoin* and the positive, followed by *asur*, occurs, viz., *tabairt bhuacair éoinra coim luac a' éuapair tú, élanm tuimíeac oo éur go h-éamain*. In English even, "I did it as best I could" is sometimes used for "I did it as well as I could."

Line 5. *ar an gearr*, "on edge." *Gearr* gen. *gérpe* s.f., edge, is given in. Armstrong's Gaelic (Scotch) Dictionary. If it be the noun *gearr*, the phrase would be *ar an gearr*—perhaps it is *ar a gearr*, on her sharpness (fascial), or *ar a*, *gearr*, on their serrated edge.

Line 6. *euspaíhalca* (pron. egzofultha), wonderful, terrible, extraordinary=*euspaíhal*.

Line 8. *dóbalca* (pron. ofultha), awful, fearful, terrible.

Line 11. *Óubairt ré le mo beul*, he said to my face.

Line 13. This line is really composed of two lines. The following note was made on it in *Gaelic Journal*, No. 37, viz., "There appear to be some words wanting after *faoi éum* to complete the line of the quatrain ending *ó ainmriopair*." These words have since been obtained from the reciter. They do not, however, come in after *faoi éum*, but after *oream*, and are as follows, viz., *rin pean-lúteap cam*. This is the way the lines should read and be divided:—

*ná an o-caéuiz' tú leir an oream rin, pean-lúteap cam,*  
*faoi coigear faoi éum ó ainmriopair?*

*o-caéuiz* was pronounced as if written *o-caéuiz*, i.e. the *o* was slender, and Mr. J. C. Ward has suggested that it should be an *n*-*o-caéaró* *tú*, but the want of the eclipsing *n* is against this.

Lines 14 and 15. *Siap* here is an instance of the vernacular use of an adverb of direction with *tá*. *Cuir fíor an leabap*. *Tá ré fíor*, i.e. *tá ré cuirte fíor*. *Cá b-fuil an leabap?* *Tá ré fíor*, i.e. it is below, whereas *tá ré fíor* means it is down, i.e., I have put it down. Similarly the above phrase means, "I greatly fear in truth that he is miles round (past) behind (backwards) with the old-spirit." *So b-fuil ré fíap* would mean that he was behind in a state of rest, without reference to his having gone behind (backwards). *Siap* is the adv. of direction, *fíap* of position.

Line 18. *ainmim*. This should have been spelt *ainmíim*. In the Northern Irish all long terminations are pronounced short, hence *ainmíim* = *ainim*, *ainmígeann* = *ennan*, *cpuimígeann* = *crinny'an*, &c. In Armagh *ainmíim* has a fuller sound than in Meath, being pronounced edy'vim. *O'an t-foagal* pron. *o'an taeál*; *gan éiall* should be *gan ééil*.

Line 25. *So gearceamun* should be *go gearceip mu. on*. In Meath, Armagh, and neighbouring counties *rimn* is not used at all, but *murone* (pron. *muinne*), and contracted form *muron'* (pron. *muinn*), are the forms in use.

Line 26. *le pó* explained by reciter, "in good twist." Here is a sentence that he used in which *pó* also occurs: "*bí pó óclac ainneo agáinn*"—"we had great sport here." *Ró*, prosperity, is given in O'Donovan's Grammar as the word from which *ainpó*, misery, is derived. See also Connellan's Irish Primer, p. 43.

Line 28. *leiz uat an boza*. *Leiz* here should be *leaz*, as the word was pronounced *ly'eg*. In the Northern Irish *leiz*, let, is pronounced *ly'ig*; but *leaz*, knock down, lay down, *ly'eg*, as *ea* before *g* has the sound of *e* in met, as *ceasgan*, *reasal*, *esla*, &c. *leaz ó* is also the phrase that is used in Connaught, as in the riddle, *no leazgar uaim i ar bápp an élaóa*, &c.

Line 33. *Maib b'anam liom*, that I am not accustomed to, lit. as would be seldom with me. *Maib* here seems almost to have the force of the relative pronoun; cf. the vulgar English, "I am the man as did it," where "as" is used instead of "who."

Also the poem should have been divided into five verses, each containing eight lines.

STAIR ÉADOMHINN UÍ ÉLEINIZ OO  
RÉIR SEÁGAIN UÍ NEACÉAIN.

*Ác an tan a o'fás an éoil, oo éapla  
peari oo ran g-conairi, ásur epioceann maip  
leir ari amun, ásur o'fiarpuiz óe cpeao  
é fáe a óeicthir, no an luar anála rin oo  
bí ann.*

*O'áitpí Éadomhinn oo ó úo go rinne maip  
oo éualabair éeana, focál aip focál, éoin  
roctupre rin gup éuis an t-óglac cpeao ba  
riocairi oamháa óo; ásur óá méao oo éunp  
báeao na h-aon-bó, aipab a epioceann aip  
a mun aip, níopi féao gan a beic a iuebaó  
a épiote a gairpoe faoi iimpliúeac an  
uine.*

*An amagao fúm-ra acá tú, aip Éadomhinn?  
Apeao, go veiminn, aip é-pean, ásur ní h-  
iongnac óam é; ásur biaró tú féim ag  
magao rút féim an uairi a éuispíu cionnur  
a o'eipuz óuit. Cápíoeap Cpíopte oam-ra an  
peari rin aip a b-fuil tú a eaint; ásur ip í  
fuil na bó aip aipab an epioceann ío, an  
fuil oo bí aip ríjan ásur aip láma an Kill-  
man ío oo bí an gáipíu-borac a innpin  
uuit: Cillmana an baile ma m-bíóim-pe, aip  
ré. An borac gáipíu, mac oo mo cápíoeap  
Cpíopte é; ásur acá glap béapla aip: ní  
ré acé le mí aip ríoil.*

*Aip fíab. aip Éadomhinn, níopi éunp aon uine  
muam a leiríoe oo ponc oearpópíueacóa oim-  
ra, ásur oo éunp ré oim. Ásur aip a íon*

rin féin, tabair mi beannaíocht dóib an uair a éiríear tú iao. Carraig na baoinne air a déile agus ní carraig na cnoic. Fearfaíde go b-íreicinn fóir iao. 'Do éiríearair beannacht le déile agus a tóglaí a fíor-gháiríde: gíreáid buí deacair gáiríde buam ar éadómonn.

'Do fíubail poime, má buí fada no gáiríde an lá; agus le tuíom na h-oróice do míamig go gíad-íde mór in a maib mórlán tígíeáid, agus ídeá no do áiríde air éil gac don tígíe dóib. 'Díairíde éadómonn fóirídeáid ag an g-céad fóiríde a b-táimig éiríde; áit do fíairíde eiríde. 'Díorídeáid éadómonn cá h-ann do bí air fíairíde an tígíe. 'Do munníde 'Díorídeáid, air an fíairíde aríde, é féin, 'fa beann, 'fa éilann, 'fa munníde. Maíreáid, 'Díorídeáid ag Dá maíreáid-íde, air éadómonn.

#### LITERAL TRANSLATION.

In the Preface to his little work, Father Hayden recommends the "student to endeavour to understand each section of his text by the help of a translation and glossary; then he should endeavour to put the English into Irish in writing, and the degree in which it does so will serve to gauge his own progress in the tongue he is learning." I agree with Father Hayden. To become master of any language one must work hard, and after some plan, and the plan recommended above is the best one. This piece of O'Cleary's adventures is short; let the learner do with it as Father Hayden recommends, but let him especially master the idiomatic forms of expression in it. When satisfied with himself on this piece, there are three or four other extracts from the tale of O'Cleary in former numbers of the Journal in which he can exercise himself.—E. G. J.

After leaving the wood, O'Cleary fell in with a man on the way, who had the skin of a cow on his back, and who asked him what was the cause of his hurry and of that shortness of breath that affected him.

Edmond told him, word for word, from beginning to end, as you have already heard, what was the cause and occasion of them, and so plainly, that the other could not help breaking his heart with laughter at the simplicity of the man, though much he felt at the drowning of his only cow, the hide of which was then on his back.

"Is it laughing at me you are?" asked Edmond. "Indeed it is," said the other,

"and no wonder for me; and you will laugh at yourself when you understand how [this adventure] happened to you. A gossip of mine is that man of whom you are speaking—the Killman mentioned to you by the little fellow—and the blood on his knife and hands was the blood of the cow on which this skin was. Killmanagh is the town in which I reside; and the little fellow is the son of my gossip; and there is an English lock upon him. He has been at school but one month."

"By the dear," said Edmond, "nobody ever put me into such a logical strait as he has done. But, nevertheless, give them my greetings when you see them. The people meet, but the hills do not. It may happen that I shall see them hereafter." They bade each other farewell; the man was continually laughing, but it was hard to make Edmond laugh (literally to take a laugh out of Edmond).

He went on his way [regardless] whether the day was long or short, and at nightfall he arrived at a large hamlet-village, where there were a great many houses, and a stack or two of corn behind every house of them. He (Edmond) asked admittance at the first door he came to, but he got a refusal. He then inquired the name of the man of the house. "Himself, his wife, his children and his relations are of the Duffley people," said the man within. "Well, then," said Edmond, "may God have no welcome for you!"

#### VOCABULARY AND NOTES.

Ṫápla, met; literally, happened; do Ṫápla fear oo, a man met (happened) to him. See Joyce's Gr., p. 120, idiom 10. Instead of oo, air is mostly used. Conair, a way; leir, with him; airge is mostly used for leir; luair, quickness anála, of breath; luair anála, shortness of breath; luair should be luair; or if rin be omitted, the reading will be: "was it shortness of breath was in him?" instead of ann, in him, air, on him, is generally said; ábail air luairgeáid luair anála' air, "his limbs a-rocking and shortness of breath on him."—Midnight Court.

uo, a beginning; roéugre, easily understood; pócáir, occasion; uáina, material of which anything is made; móg-uáina, the heir-apparent to a kingdom.

'Do éirí-air, afflicted him; literally, put upon him. In this passage the prep. air is written twice; the air underlined is that which is joined to éirí. Míorídeáid [ré], he was not able (to refrain from laughing); á' ag peubáid áiríde, breaking his heart; á' gáiríde, laughing; faoi, at (literally under) fímlídeáit an uime; the

simplicity of the man. *pa*, or *paoi*, "is used after words denoting mockery." So in *par III. Maḡad fúm-pa*, *mocking me, making game of me* (*fúm-pa=paoi mé*) *do'émis tuic* *happened to you*. *Δ*, here, is another form of *oo*, the sign of the inf. mood—but it is superfluous, as the *o'* after it is that sign. *caipdear epioir*, a gossip; *Δ'caim*, better, *as epacé*, speaking of; *ḡeapn-buad*, a boy in Connaught, as *ḡeapn-éarle* is a girl in Munster. *ḡlar béarla*, an English lock. *Ap ḡsol=as ḡsol=le ḡsol*, at school.

*Ap fiad*, by the deer, *fiad* being used to denote the sacred name without profanity; *acá apor as fiad*, is a similar expression, "deer, or deer knows;" *oap bpiḡ an ḡabair* is for *oap bpiḡ an leabair*. This is extended to *oap bpiḡ abruil de ḡabair i maóearl*, "by all the goats in Mothil." This Anglicized expression I heard in Carrick-on-Suir more than sixty years ago. But *ḡabair* is a horse as well as a goat. In Mothil there was a celebrated religious establishment, founded by *bpoḡán Scríbne*, Brogan, the Scribe. St. Patrick had a nephew called *bpoḡán Scríbne*, who was in all probability the founder of this establishment; and in the thousand years from its foundation to its suppression the library therein must have grown to such dimensions as to have formed a good, substantial material to found an oath upon.

*Δ leiréve*, a mistake for *leiréu* (in Munster *leiréu*), such, the like; *leiréu oo* (*oe*)*ḡpoc* *oeapróipeacá*, such a point of disputation (literally the like of a point of disputation). *Δleiréu rin ve amadán oume*, the like of him of a fool of a man, *i.e.*, a foolish man such as he. Similarly above; a point of argument such as this no one ever fixed upon me. *Ap apón rin féim*, for all that; *cabair no beannacá ooir*, give them my respects; *carcar na o.ap ac. agur ní c*, na cnoic, the people meet (literally, *are turned on one another*), but not the hills. See Joyce's gr. p. 120, idiom 10. *peapwote*, it may happen, neut. pass. of defect. v. *peapwam*, I can, I am able—*oob* *féorir* would be better.

*Ráim*, arrived at; *ḡráḡ*, a small manor, or a village; *apba*, gen. of *apbar*, corn; *Δ o-cáimḡ cuḡe=éum Δ o-cáimḡ*, to which he came; *ooicéall*, the contrary to a welcome. O'Clery plays upon the word, of which no English expression can convey an adequate meaning: a feeling of aversion and unwelcome for a person, and a fear that he may require something from us, or that he may be in our way.

## DONEGAL IRISH.

J. C. WARD.

## iasḡaine dheas bheut-ach-seannairḡh.

(Continued.)

*O'farr* *pí ap Dhoimnall* *Δ beir ais riubal éapc go m-beiréad am ptaoa ann agur go o-ciocpá ad maḡiricir é féim anuap noime rin go b-peiréad pé cao é map éuad an obair ann (=éum) coḡuḡ. Dheaprad pé burdeacá map mór ouic nuap Δ éúpóir pé go b-puil o'obair *Laé epioé-nuḡḡe* *agao acé na cabair árho air áip cuipróir pé epuad go leóp oir go fóil. Thapla map ouabair an bean óḡ. Thaimc an maḡiricir i o-crás luirde na ḡnéine agur o'farrapḡ de Dhoimnall riab an boifeac capuḡḡe agur an leiréḡim air pḡail. "Cá" *apra Dhoimnall agur fin pé éuḡe an leiréḡim. "Maic éú"* *apir an maḡiricir "ir tú an buacáil ir***

*peárr* *Δ fuair me le ptaoa agur ir o'óḡḡe liom go n-oeanapúir tú cúir."*

*Lá ap n-a bárac bí Dhoimnall'nna fúirde go luacé, acé buó luacé 'ná rin o'epuḡ an maḡiricir. "Cao é m'obair i noiu"? *apra Dhoimnall. "Cá maire"* *apir an maḡiricir "cann ḡlomeac (glass) Δ ac fíor in rin Δ b-puil neao air Δ bárr agur ceirpe ub mnet; cairéir tú óul fuar go bárr an épaimn agur na h-uirdeacá éabair anuap ḡan aon éeann acá bupéad. Ma m'leann tú nó ma ḡpóileann tú an épaimn agur muna riab (b-puil) na h-uirdeacá agao oam báimpró me an ceann oíot anoct."**

*O'micéḡ Dhoimnall anpóir (to) an áit ann Δ riab an épaimn acé nuap Δ éuḡ pé iapráir Δ óul óá éómair (near) éoirḡ an épaimn ais bupéad agur ais ḡpóileann. Ir ioma iapráir Δ éuḡ pé oieapriacé Δ óeanad fuar air an épaimn acé m riab ḡar oo ann; bupéad curo ve na ḡeapáir leir Δ ḡ-cóimnucé agur b'eḡim oo ptaoa *pá* *úeipéad agur fúirde riop epáúce go leóp. Nuap Δ puḡne pé ḡḡicirpe (rest) o'péuc pé leir an neao Δ épeacá apir acé mior epuḡ leir, agur bí pé ais riubal éapc pá an épaimn, nuap Δ éaimc an bean óḡ le na óinneap.**

*O'farr pí air fúirde riop agur go b-peuréad peirpe an o-ciocpá léite na h-uirdeacá Δ pḡail. Inoiaḡ Δ óinneap éuḡ pí cuad oo Dhoimnall agur ouabair leir go ḡ-cairéad pé ceirpe ceapriamná Δ óeanad ói agur Δ ḡ-cup éapc pá an épaimn agur go n-eipéacá leir na h-uirdeacá Δ éabair anuap. "B'féarr liom an ceann Δ éailéad 'ná rin Δ óeanad" *apir eirpean. "Chó n'íl ḡar Δ ḡ-came"* *apir eirpe, "cairéir tú an puo Δ oepum leac Δ óeanad nó muna n-oeanapir ní éḡ liom-pá ná leac-pa na h-uirdeacá pḡail agur baimpéar an ceann oíot-pa anoct'agur ní éuḡ mipe ó'n baile éú le oo báir Δ éapriacḡ oir; map rin ve, oean map iapriam oir. So buaeal ioc-pláimce agur cumil oam é nuap Δ éiocpáir tú anuap agur beiró mipe co'rlán, pallam agur bupéar apiam" *ḡrú ḡur mór Δ éuad pé, anáḡaró éóla Dhoimnall Δ leiró rin ve o'poc-buile (ill-usage) Δ éabairc upri, ḡlac pé Δ cómairle agur o'epuḡ leir Δ óul fuar apir an épaimn. Nuap Δ éaimc pé anuap cumil pé an ioc-pláimce oo'n mnaoi óḡ agur pear pí fuar co' maic agur bí apiam. Chup pí cuncap air na h-uirdeacá agur ní b-fuair pí ann acé epuap agur o'fiorpuḡ pí ve Dhoimnall cao é o'epuḡ oo'n éeann eile nó ap bupir pé. Ouabair pé ḡur bupir. Ruḡ pí air an cuad agur ḡeapir pí an leabair beas úi féim agur puḡne pí ub óe. "Bí ais riubal éapc go o-ci an epáénóna" *apir "agur ciocpáir m'áeapir éuḡao agur nuap Δ éúpóir pé go b-puil na h-uirdeacá agao oo, beapráir pé burdeacáir mór ouic acé bí air o'páeil (=páeil) noime nó cuipróir pé ḡeup oir go fóil." Thaimc an maḡiricir agur éuḡ Dhoimnall na h-uirdeacá oo. "ir tú an buacáil ir peárr Δ bí agam apiam" *apir pé.*****

An epioimá *Lá bí an maḡiricir 'nna fúirde riobh Dhoimnall, map buó ḡnácé, agur nuap Δ o'farrapḡ pé, "cao é cá le oeanad agam moiu"? éupbean an maḡiricir árhoan bán oo agur ouabair leir go ḡ-*

cairfeadh ré cairleán agus cúirt a d'eanadh ann, le  
bealaíge móra agus ballaíde, abúill (úball-ghor)  
agus gárróda a m-beirthead an uile cineál crann agus  
luis annsa. 'Ar fáil arís an n-gárróda uime uairil  
agus muna m-beir fín veanta agha roimh an oirde  
bainne mhe an ceann oirde," ar ré.

Thug Doimínal leir a curóir agus éiríodh air an  
árasán bán agus 'oibhíodh é cuairt agus éinne leir,  
aé ir mó beirthead rígníobda agh ceairc i n-taob claoirde  
lá ghréine 'nád bí glanta amach aige nuair a éinne  
ingean a mairíodh le n-a óinneair éirge. 'Oiríodh rí  
air ríobd ríod agus a óinneair a d'eanadh agus go b-  
reirthead reirthead é éirthead leir a d'eanadh. Thairpang  
rí ceirclín de fínád ríoda ar a póca agus éiríodh rí  
éirthead fad agus leatad an cairleán leir agus ní  
luisde bí fín veanta 'nád 'oibhíodh ríod cairleán b'leas  
álunn a bí mair go leór agh ríod éirthead. Mar a g-  
ceairthead leir an abúill agus leir an uile puróir aríodh  
a h-éirthead a beirthead veanta, leas rí an fínád ríoda éirthead  
air agus 'oibhíodh ré ríod ríod, éirthead-níodh, air óiríodh  
nád ríod leir no ríod (fault) le fíodh oirthead agh  
aon nead fíodh an fíodh.

(Lé beirthead leanta).

### THE DAISY.

From the Irish of "PADRAIC" [G. J.,  
No 35, p. 40].

By MICHAEL CAVANAGH.

The reader will easily recognise the ring  
of Shawn Gow's anvil, and the din of the  
Fair of Windgap.

Don't talk of the "Rose"—blushing bright  
in green bowers,

Don't talk of the "Lily"—so soft, white,  
and tall;

Don't talk of the "Primrose"—pale queen  
of field-flowers;

I'd rather one dear little "Daisy" than  
all.

Oh! give me the daisy!

I love the mild daisy.

I'd rather have one little daisy than all.

But yet, on the rose I would cast no reflection—

Its beautiful blush doth resemble, 'tis  
clear,

The bright bloom of health and the brilliant  
complexion

Kind Nature has given the cheeks of my  
dear.

But mine be the daisy,  
I dote on the daisy,  
No flower like the daisy blooms fresh  
through the year.

Again, I'm not blind to the lily's pure  
brightness,

In splendour revealed, the clear  
spring above;

It brings to my mind, in its softness and  
whiteness,

The gracefully-shaped snowy neck of my  
love.

But, I love the daisy,

I worship the daisy—

No flower like the daisy my nature can  
move.

The sweet-scented primrose—of flowers the  
most early

That bloom in the spring-time—I like  
to behold;

Its' yellow leaves shine like those locks I  
prize dearly,

Which grace my love's forehead—a  
crown of pale gold.

But I'll sing the daisy,

I'll still praise the daisy;

With all my tongue's power its' claims  
I'll uphold.

When I see the daisy, that shy wayside  
pearl,

Smile kindly and sweetly as I'm passing  
by,

I see not the beauty superb of my girl,

But think on her true heart and love-  
beaming eye.

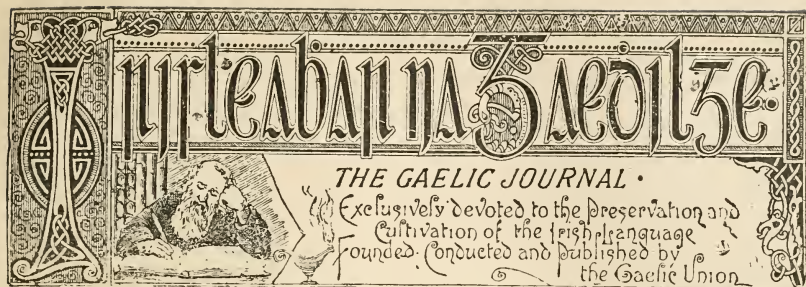
Oh! blessed be the daisy—

The dear Irish daisy!

That "gem of my country" I'll bless  
till I die!

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### TO OUR READERS.

All future communications intended for the Editor of the *Gaelic Journal* are to be addressed to the Rev. Eugene O'Growney, Celtic Professor, Maynooth College, in whose hands the direction of the *Journal* now is. Father O'Growney will also receive and acknowledge subscriptions to the *Journal*, or to the Gaelic Union.

### TO THE IRISH PRESS.

The very existence of this *Journal* is known only to a comparatively small number of students of the national language. This fact has much limited, and, it may be said with truth, has nullified the influence which would naturally be exercised by the only periodical in Ireland devoted to the interests of the Irish language. Many people who would gladly promote the circulation of the *Journal* do not know with whom to communicate (Father O'Growney, Maynooth, Co. Kildare), or the amount of the annual subscription (2s. 6d., 60 cents.) The Irish Press, at home and abroad, has, of late years, shown much sympathy with the movement in favour of the old tongue; it could help that movement practically by making these facts known, when noticing the current issue of the *Journal*.

### THE IRISH MEMBERS OF PARLIAMENT.

It has often been alleged that many prominent Irish M.P.'s were altogether hostile

to the language movement. Having gone to some trouble to ascertain the facts, we are happy to say that the contrary is the case, and that those whose names were so freely mentioned are warm sympathizers with the movement, and are prepared to further it whenever a suitable opportunity presents itself.

### ANECDOTA FROM IRISH MSS.

#### V

The well-known habit of Irish scribes of entering on the margins of their MSS. short notes of personal or momentary interest, has frequently furnished us with most valuable information as to the time, place and circumstances in which these MSS. were written, or given us glimpses of details of life at an Irish monastery. Side by side with such entries in prose we often find little snatches of verse. These may be looked upon either as extempore compositions of the scribes themselves, or as reminiscences of popular rhymes, which must have been current in large numbers. Of the former kind is the famous quatrain found in the margin of one of the old Irish MSS. of the Continent, that of Priscian, at St. Gall.

Is áceir in gáir innoct,  
Fúfuarna fúirge fúnoíolt;  
Is ágor peim mór móm  
Dóno laeémar lann oá loélino.

Bitter is the wind to-night,  
The white-haired ocean rages :

I do not fear the passage of the clear  
sea

By the fierce warriors from Norway.

From this quatrain we learn that the MS. was written in Ireland somewhere on the coast, at a time when the piratical descents of the Norse were so frequent that they might be expected any night.

The following quatrains I have chosen at random from among hundreds. They are all written in the metre called *mannagheacht*, which consists of four lines of seven syllables each. In the more elaborate of them there is both alliteration and internal assonance.

## 1.

Leabhar bheac, p. 6, marg. inf.

Ar ghlao sé, ná dóer e'annain  
Do éirí eillam étarbais!  
Ná ceil cipe, ná ceil cpaó,  
Bpice 'na rin in rógéal.

For the love of God, do not enslave thy  
soul

For the sake of profitless gear!  
Hide not coffers, hide not self;  
Life is more brittle than they.

For the second ceil the MS. has cīl.  
cpaó, for cpaó, to rhyme with rógéal.

## 2.

ib., p. 40, marg. sup.

Ní maru glúin son ghenelac  
Cáimig umum su hódam.  
Se mipe atáim nempeapac  
In lum péin in lá amápac.

Not a link remains from among the  
generations

That went before me up to Adam.  
As for me, I am ignorant  
Whether the morrow is mine.

Should we read *jemum* for *umum*?

## 3.

ib., p. 41, marg. sup.

Do bí mipe gan beir ann,  
Sarí sam am gan beir aipir:  
Ueimín lium so tucrea in báp,  
Ní ueimín lium ca tpiac típ.

Time was when I was not;  
Soon again shall time be when I shall  
be no more.

Well I know that Death will come,  
Only I know not at what hour he will  
come.

típ is the 3rd sing. of the *s*-future of *tiem*,  
*I come*.

## 4.

ib., p. 152, marg. inf.

Ir eallbac, ir oítuicir,  
Ir cenoad cin céill,  
Ar aipfeiseó don-úaire  
Sij-aicpeb i péin.

It is blindness, it is folly,  
It is buying without sense,  
For the delight of one hour  
Ever to dwell in pain.

## 5.

ib., p. 172, marg. inf. Harl. 5280, fo. 46b.

In ba maroen, in ba fuin,  
In ba fori típ nó fori muir,  
Aét no fepari pacá o'éc,  
Móip in bét! ní fepari eun.

Whether it shall be morning, or whe-  
ther it shall be night,

Whether it shall be by land or by sea,  
Save that I know that I shall go to  
death,

Great is the trouble! I know not when.

Instead of *pacá*, Harl. puts the Lat. *ibá*.

## 6.

ib., p. 227, marg. sup.

bóet da cad òuine ari òoman  
 Anao ic a aomolao,  
 Ocup naé anao int én  
 'r can anam anò d'aeir.

What fools are the men on this earth,  
 To cease from praising Him,  
 When the bird does not cease,  
 And it without soul . . .

d'aeir for ac a éir in *its height*?

## 7.

ib., p. 36, marg. sup.

Aé, a lunn, i' buròe òuit  
 Càit 'ra muine a fuil do net.  
 A òit'hebaig naé clìno clocc,  
 A' bino bocc rìcamail t'fèc.

Ah, blackbird, thou givest thanks  
 Wheresoever in the brake thy nest  
 may be.

O hermit, that hearest no bell  
 Sweet, soft, peaceful is thy note.

Clìno, the enclitic form of the present,  
 after naé, for cluinninn; it rhymes with bino.  
 Òit'hebaé. So Ieuan Ddu, in the song *Yr  
 Eos*, addresses the nightingale as the  
 "hermit bird."

## 8.

Harl. 5280, fo. 46b, marg. inf.

Fada la neé marì atú,  
 Can fèir cumainn aét a cú,  
 San gilla aét a láma,  
 San cúad aét a cúaríana.

'Tis weary for one to be as I am,  
 Without a friend except his dog,  
 Without a servant except his hands,  
 Without a cup except his brogues.

KUNO MEYER.

## CUIREAD.

Tá'n gèalaé a'g r'capaó a g'lóirne  
 A'ir f'airrigh, r'liab a'g'ur r'li'ge,  
 'S a m'áirne, a m'áirne, an cóir é  
 B'eit óunta marì táirì an'ur a'g'g?  
 O, éirig, a m'áirne m'í Cuirínín,  
 Tá'n r'ean-élos a'g' f'ua'gairt an  
 naoi;  
 O, éirig óo' éirina, a m'uirínín,  
 'S'ur tarì liom, a r'óirín mo éiròe.

Tá na r'eulta i m-bó'ga móir n'eime  
 A'g' r'm'ig'eadó r'íor o'p'iainn an'òet,  
 'S má táim-r'e f'aoi g'ruam no f'aoi ò'uirbe,  
 m'í liom-r'a aét leat-r'a an loét.  
 O, éirig, a m'áirne m'í Cuirínín,  
 A' r'f'euc a'ir g'lan-r'eultaib na h-  
 oròe',  
 O, éirig óo' éirina, a m'uirínín,  
 'S'ur tarì liom, a r'óirín mo éiròe.

M'arì f'eó'raib tá'n o'p'úco a'ir an t'alaim,  
 I' r'f'lué a'tá f'eup a'g'ur blaé;  
 Aét i' r'c'ium, i' r'c'inn, 'S'ur i' r'f'olaim  
 Tá m' éiròe-r'e san r'f'luéadó do g'ráó.  
 O, éirig, a m'áirne m'í Cuirínín,  
 m'í l' f'eó' a'ir an t'alaim ná f'aoi  
 C'om' dea'irad leo' f'ú'irib, a m'uirínín,—  
 O, tarì liom, a r'óirín mo éiròe.

Tá a'oirneap a'ir ná'óirí go h-uile,  
 Tá g'áirneap a' r'g'heann a'ir g'ac t'aoib,  
 Tá b'ionntanair n'eime 'g'a r'leasó,  
 'S'ur tarì marì r'elá'duròe a'g' r'noim.  
 O, éirig, a m'áirne m'í Cuirínín,  
 m'í ó'p'uirgeann o'ia no'n t'li'ge  
 S'ior-r'f'ao'ar do C'p'oiruirge, a  
 m'uirínín,—  
 O, tarì liom, a r'óirín mo éiròe.

Tá ó'irge an baile i g'c'umnuig'adó,  
 Tá'n r'oléir a'g' r'ennm go binn;  
 Tá u'eiréad le f'oirg'roe g'ac òuine,  
 'S' iao f'ao-uair a'g' f'anamunt linn.

O, éirigh, a Mháire Ní Chúimín,  
Ní maibair ag junce le mí;  
Oé! fág do fhean-éimna, a múimín,  
‘Sur tar liom, a ríóirín mo éiríde.

Mo mallaét gac lá a’r gac oróde  
Do’n fear junn an éuro túina mói,  
Go maib ré gan ruamínear a coróde,  
‘S gac veamán ‘ran voimán ari a tíor.  
O, éirigh, a Mháire Ní Chúimín,  
Ní’l vneac do éadom-éiríde maí bí;  
O, éirigh do’ túina, a múimín,  
‘Sur tar liom, a ríóirín mo éiríde.

Tá’n géalac ag foillruigac go lonnmaí,  
Tá peulta na h-oróde foillléir,  
A’r peólarú tú plán ear an g-connlaí,  
Má’r tjom leat an vóico ari an b-veir.  
O, éirigh, a Mháire Ní Chúimín,  
Bí ríócaríeac; éirí le mo gúirde,  
Oé! fág do fhean-éimna, a múimín,  
‘Sur tar liom, a ríóirín mo éiríde!  
“ Páoríac.”

## COIS NA FAIRRGE.

### I.

Fearógail fúar geur  
Na gaoite géiríe fuairíe;  
Síor-féiríeac tíro an ríréir,  
Oé! liom féin ír uaigneac.

### II.

Áirí-éiríann na vtonn,  
A’r íao go tíom ag bualaí;  
An gáirb-gáirí adóbeul, áirí,  
Lé mo éiríde eiríóte, b’uaigneac.

### III.

Na faoileám ag pilleacó ran ríréir,  
Ag geur-rígearógail ear na cuantair;  
Sgearóg agur rííóic na n-eun  
Lé mo éiríde féin, Oé, b’uaigneac.

### IV.

Suít na gaoite ír na taoiríe  
Ag ríóir-éiríde lé coíacó cumáctac;  
Muir, tír, ríréir, a’r féiríeac na gaoite,  
Oé, uile go léir ír uaigneac.

An éirídeín éiríde

## ON THE IRISH INFINITIVE.

### I.

The English phrase, “It is right to love God,” is rendered in Irish “Ír cóir Dia do ghráduíac.” It has been usual to consider here that Dia is an accusative governed by do ghráduíac. To bear out this view, it has been found necessary in this and similar locutions to invest the word ghráduíac, or other word similarly placed, with the character of a verb, and with the power of governing an accusative, a character and a power that such words do not possess in any other construction. To question this view, and to endeavour to throw a little light on the true principle of the Irish construction under consideration, is the object of this present paper. On two grounds the argument is based—a thorough analysis of the locution it-elf, and an examination of the usage of Irish writers.

It has long been matter of dispute which is the more correct construction of the Irish phrase, signifying “in order to marry a man,” cum fear do pórac, or cum ír do pórac; that is, whether the word translating “man” should be (fear) governed in the accusative by do pórac or (ír) governed in the genitive by cum. The decision of this point, it may be remarked by the way, will be involved in the decision of the question now raised.

The word ghráduíac and such words are in Irish grammars usually termed *infinitives*; ghráduíac is called the *infinitive* of ghráduíam, “I love.” For convenience, this term is here adopted.

It is well-known to students of Irish that *infinitives* are, at least in accident, substantives. They have a full declension, plural number as well as singular. They may belong to any of the five modern declensions. They take the definite article. They govern the genitive or are qualified by possessive adjectives, as other substantives are. They freely undergo the government of substantives and prepositions. Moreover, the same word which in one context means an act or contains the idea of a verb, may in another context designate a concrete object free from the verb idea altogether. Thus, ríóir means “the act of ceasing” or “a paddock;” cóir, “the act of putting” or “a condition;” &c.; veamán, “the act of making” or “appearance;” or “make;” rann, “the act of dividing” or “a share or verse;” mear, “to opine” or “an opinion.”

In the locution, Dia do ghráduíac, the *infin.* ghráduíac is in accident undoubtedly a substantive, and is in the dative case governed by the preposition do. This is evident, when we take a parallel example, where the *infin.* shows a dative form distinct from the nominative, as in *litir* do cup:—“to send a letter,” where cup is the old dative of cor, or an bócar do gabáil=“to take the road,” where gabáil is the dative of gabáil=“act of taking.” Do is the preposition used in Irish to express the most indefinite relations between one thing and another. It may generally be rendered best in English by “to” or



"for." Thus, on the face of it, the words, *Ṑa oo ḡṑáduḡáa* are to be rendered literally, "God for loving," or "God to love." The common view, then, is that the words signifying "for loving" or "to love" take the word *Ṑa* before them as an accusative. My view is that the words signifying "for loving" or "to love" are qualificative of *Ṑa*, and that the government or case of *Ṑa* depends on the context. I have stated the case in the same order as it arose in my mind and impressed itself on me originally. Once it was firmly grasped that *ḡṑáduḡáa* and other infinitives are substantives, "liable," as Dr. Atkinson says, "to all the incidents of an ordinary noun," it was very hard to realize how in one locution only they should become verbs and govern the accusative, and it became still harder, when it was considered that the invariable order of verb and object is altogether transposed in this single construction. Finally, it was recognised that all the "exceptional legislation" required to explain and justify the usual view of the construction was quite unnecessary; that it is easy to explain the locution grammatically without considering *ḡṑáduḡáa* as a verb, or *Ṑa* as its object. The use of prepositions to form adjective-phrases is very common in Irish; and the construction in which the virtual object has the idea of the governing verb linked to it in an adjectival form, has its counterpart in the English phrase, "kettles to mend," and in the Latin, "causá rei faciendæ." These last I give only as illustrations of how the Irish locution may, without doing violence to sense or grammar, be analyzed. I base no argument on the analogy. The Irish idiom differs very much from the English or Latin, as anyone who attempts a word-for-word translation from Irish into either will realize; and, therefore, the practice of drawing analogies, or founding the terms and rules of Irish grammar on supposed analogies with Latin or English, is a very unsafe one.

To make the view I suggest clear, I shall analyze the phrase, *1ṑ cṑṑ Ṑa oo ḡṑáduḡáa*, in accordance with my theory. *Ṑa* I consider the nominative of the sentence, and the grammatical subject; *oo ḡṑáduḡáa* is an extension of the subject, and is an adjective locution qualifying *Ṑa*; *cṑṑ* is, of course, the predicate. Logically, *Ṑa-oo-ḡṑáduḡáa* is the subject; and the three words must be taken together to complete the idea of the subject.

The contrary view makes the prepositional phrase, *oo ḡṑáduḡáa*, the grammatical subject and the nominative of the sentence, and *Ṑa* an extension of the subject. As in my view, the three words, *Ṑa-oo-ḡṑáduḡáa*, taken together are, of course, the logical subject, but their relation to each other is differently considered.

My objections to this method of treatment for grammatical reasons, and without reference to usage, are as follows:—

(a) The *infin.* is a substantive, and cannot normally take an accus.

(b) The *infin.* is not a mood or part of the verb: 1<sup>o</sup>, because it is commonly used in a far wider sense; 2<sup>o</sup>, because it has no fixed form. Windisch gives at least 16 ways in which infinitives are formed, and his list is certainly not exhaustive. It is nothing to show that certain forms prevail, as *áa, uḡáa, áa, ála, e, t, m*, &c. The same may be said of *verb-substantives* in most languages, as *tia, tio, tus, mentum, men*, &c., in Latin; whereas the *infinitive mood* is confined to a few forms or a single form, and is indeclinable. In Irish, "*infinitives*" are declined, and forms without any distinctive endings are abundant.

(c) There is no visible reason why a substantive under the government of a preposition (*oo*) should be

capable of a regimen of which otherwise it is never capable.

(d) In all other contexts, the accusative does not precede, but follows its governing verb.

(e) If *ḡṑáduḡáa* be the grammatical nominative, the *prep. oo* is altogether meaningless and redundant.

The view that I suggest obviates every one of these objections, of which anyone must raise a grammatical difficulty, and all taken together must form a very strong argument. I believe the contrary view to be due to a false analogy with constructions in other languages; false, because the idioms and the parts of speech employed are quite dissimilar, and because incomplete; for completeness is everything in an analogy.

To my view it may be objected that *Ṑa* is naturally the object of the action implied by *ḡṑáduḡáa*. That is so, but it does not follow that *Ṑa* should be accusative. In regard to the passive voice, [as *ḡṑáduḡáear Ṑa* = "God is loved,"] the same might be said; *Ṑa* is the recipient of the action implied by *ḡṑáduḡáear*, and is yet nominative. So in the English, "kettles to mend," and in the Latin, "causá Dei amandi," the substantives that represent the recipients of the action of the verbs are not therefore governed by the verbs.

I will meet another objection, namely, that in the sentence quoted, the logical subject is not *Ṑa*, but *Ṑa oo ḡṑáduḡáa*, and that accordingly *Ṑa* is not properly the nominative. "Every schoolboy" knows how to distinguish between the nominative of a sentence and the logical subject, and almost every sentence in which the subject is not a single unqualified term exemplifies the distinction. Take the sentence, "The man who hesitates is lost;" where "man" is the nominative, but "the man who hesitates" is the subject.

But this construction in Irish is not confined to such phrases as *Ṑa oo ḡṑáduḡáa*, where the substantive might seem to be governed by the *infin.* It is also found where the relation between substantive and *infin.* corresponds to the relation between *noun* and verb, as in *buó maíe liom éú oo beíe go maíe*, "I should like you to be well." How is *éú* here to be parsed? The received way—I suppose I may call it so—would be to consider *éú* as accusative before the *infin. oo beíe*. This is, to my thinking, borrowed from Latin and Greek, as the parsing of *Ṑa oo ḡṑáduḡáa* was borrowed from English. As in the former instance, I would parse *éú* as *noun*, to *buó*, just as if the sentence broke off after *éú*.

It may here be noted that the rule commonly laid down for these constructions—that "a substantive cannot stand as subject to a transitive *infin.*, unless the *infin.* is followed by a dependent genitive, or preceded by a pronominal object"—is not borne out by usage. Take the phrase given by Zeuss, 'is béa leó-som in daim do thuarcain,' where the substantive 'daim' stands in nominative relation to the undoubtedly "transitive" *infin. 'thuarcain'*, without pronoun before or genitive after the *infin.* The rule given would bring us to the absurdity of regarding 'daim' as in accusative relation to 'thuarcain,' "it is customary with them to thresh the oxen!" The amount of truth contained in the rule is simply this, that it is rare to find a transitive verb without an object expressed.

I cannot escape the conclusion that, as I have suggested, the received method of treating these idioms has originated in an analogy—an incomplete and mistaken analogy—with the idioms of other languages. It may be assumed that every writer on Irish grammar has approached the subject, having previously primed himself with the principles of Latin or English grammar. Hence, naturally *áubairt ré páirtis oo éacá* has suggested 'dixit Patricium venisse,' and the *oo* of *oo éacá* has raised a



AN O-TEANGA MAR A LABARTAR I.

(Lé páoipais O'laogaire.)

I.

Annran uibhir reo de'n iurleabairi y' mian liom beagán de'n teanga marí atá sí labairte fós i m'béairí do chúiríor. Cúiríor (cúiríor) a' déanam, c'p'roim ná fuil r'íge níor f'adairí ná b'lar beag de caint r'geulúirí f'adairí do chúiríor q' b'irí geómairí, o'iríeac marí a leirí pé ar' a beul binn é.

Míceál T'arós Óis (O'Murcáda) b' ainm do'n f'earí airí a b'fuil mé ag labairt: f'earí íríol ba é, ac't f'aríol pé f'ém náirí mairí muam' ouine níor t'p'íne ná é; oemínigim oib, a léig'eoirí, náirí labairí pé poim de'n f'iríunne go lá a b'airí, iurí a t'airíbeán-fao go f'ollurí annran r'geulíro.

Bí coimúirí m'icíl le h-airí m'iorígarí, agurí do r'euibí r'e cúro de bun an énuic airí éuma go r'uibí f'earí bó nú a' o' aige. Do' o'airíuibí r'é f'ém go m'irí f'urí o'ém r'é na páiríceanna coim' méit go b'f'aríac' r'p'atúirí ionnta gan íao a' chúirí m'ao' c'oirí. O'f'arí-f'uibí ouine éiríge o'e, uairí, cionnurí bí na r'p'atúirí nuaí. "M'eoíao r'an ouit," airí e-ran, "bíorí am' f'uirí annr' an t'aríarí\* anoe lé h-airí ceann (cinn) de r'na h-iomairíuibí, agurí éualao' (éualarí) an ceol y' binne do éarí ab'p'anúirí muam'. Lé t'earí na f'p'íne, y' am'la bí na cnapáim a' t'p'ioirí, y' a' caint y' a' g'leo marí reo:—

"D'p'ioirí am'ac' o'p'í ! mo éarí, mo éurí !  
D'p'ioirí am'ac' a'f' ná bí am' b'p'ugao' !"

Soirí liom go o'í an t'is a'is íaríarí p'áine agurí r'g'atós. Mí r'uibí an p'án r'a' t'alairí i g-cearí agam, nuairí reo aníorí f'ac' aon cnap'aríe coim' móirí le do ceann. Cuaíarí a bairí go r'ig'leáirí,†—ní b'p'iríeac' uib' o'p'eoilín pé mo c'ora—do n'ígearí mo r'p'atúirí, agurí do chúiríarí airí an o'ceime íao. Do f'uiríeac' airí an r'uiríarí agurí do o'earígarí mo p'íopa. Mí r'uibí r'ead go leirí

tairíge agam nuairí reo na r'p'atúirí ag r'uibí. O'garí íao airí mo r'p'og'íarí,\* agurí i g-cionn t'alairí do chúiríarí airí an m'óirí íao ! Molaí go oeo le O'ia chúirí c'ugam íao ; bíao an bíao b'p'ead ; níorí r'earí-r'a a leiríeoirí muam', pé m' éiríun' éf' agurí ní íoríao go lá na leac, leirí. Mí h-é r'ín f'ém, ac' bíorí ag f'adairí liom, gan f'iorí aca go r'abairí airí t'í na c'uiríarí do luirí o'p'ia."

Uairí eile o'érí t'ead' o' f'aríana o'o, o'f'aríaríuibí f'earí r'uaríac' o'e a b'p'ag'ac' r'é f'ém aon n'ro le o'eanam' ann. O'f'euí Míceál airí o' mullac' t'alairí.† Bí an f'earí eile f'ém am' ceurína le h-airí na t'eime o'á t'irígeac' f'ém, c'ia go r'uibí an f'p'uan ag f'ollao' na g-c'p'ann le t'earí. Do r'p'roc' cuilí r'a' t'p'íorí é, ac' t'ugao' b'arí o'o a' chúirí o'p'ie le n-a r'p'roac'." "An o'ab'al," airí Míceál, o'a m'beríeac' lairí agat, c'p'roim go g-coimeáorí na cuileanna o' r'na hamanna b'ag'íim a' bíonn airí c'p'eoac' i o'irígeití na f'aríana."

\* At my ease.

† At any rate, pé aca in West Connaught.

‡ So often omitted, o' o'ub' o'ub', from dark till dark.

## 10MRAIM M'AELE O'UIN.

(Continued.)

### II.

§ 26. An tan do éiríeac'arí<sup>(25)</sup> na h-ubla r'ín o'p'ia, 7 ba móirí a n-o'c'p'arí 7 a o-tarí, 7 an tan do b'iríeac'arí a m-beula 7 a r'p'íona lán do b'p'euntarí na marí, do éiríorí m'p' náirí ba móirí, 7 o'ín m'ntí, 7 balla f'eal áirí 'na éimíeall r'ín am'ail a'f' o'á m'ba arí aol o'iríge do r'ig'neac' é, nó am'ail a'f' o'á m'ba aon éloc' éairíe é. Móirí a' áiríe o'ín m'p' —beag nac' p'áiníge r'é neult' n'ime. F'orígaríle do bí an o'ín. T'ig'ite r'neac'aríla f'leígeala' 'na éimíeall. Marí do éuaríarí ír'ead' m'p'an t'ead' ba m'ó o'íob, ní f'ac'aríarí aen-neac' ann ac't cat beag do bí arí u'p'láirí an t'ig'e, ag cluiríe<sup>(26)</sup> arí na ceiríe h-

\* Stap annrín.

† In high spirits.

(25) Mealltararí.

(26) Imríe.

uaidnib cloicé do bí ann. Úrúeasó ré do léim ó ceann go éirle úiob. O'feucó ré lé feal beas ari na fearaib, 7 nioi r'casó ré o'á cluitéce.

§ 27. Connacasaí c'í p'ieasá ari balla an tige, ó uipam go h-uipam 'magcuair. Spieasó ann, ari o'úip, 'so b'ieasónaíab óip 7 aipis, 7 a g-cora m'pan m-balla; 7 p'ieasó 'so muin-toipiaib óip 7 aipis—maí fonnra saibéce (saibaise) gac muin-toipie úiob. An t'ieasó p'ieasó, 'so éloróinib móia, 7 iomóipin óip 7 aipis oipia. Do b'ieasóari leab-éada an tige lán 'so éorleóib gela 7 o'euraóab lonnaíada. Oam b'iaise, maí an gceuna, 7 tinne<sup>(27)</sup> ari uiláir an tige; 7 foitig móia 7 veig-leann meipgeamail ionnta. "An tinnne 'so fágbaó ro?" ari Mael Úim leip an t-cac. O'feucó an cac ari go h-obann, 7 'so gab ag cluitéce aipí.

§ 28. Do éus Mael Úim anipin gup ba óiob 'so fágbaó an p'ioinn: 'so p'ioinne-asóari anipin, 7 o'ólaoari, 7 'so éorlaoari. Do éuriasóari p'igleasó an leanna m'ia potaíab, 7 p'igleasó an b'ó i o'aríor. An tan 'so f'aoileasóari iméasó, asubairt t'ieasó comálta Mael Úim: "An o'ciuipao liom muin-toipie úiob ro?" "Ná tabaí!" ari Mael Úim, "ní gan comueo atá an teasó." Éus ré leip ceann ada, ari a f'on r'ín, go láir na leas; 'so éuaró an cac 'na óuaró 7 'so léim c'íto amail f'aisio éimntíre, 'so óóig é go íaib ré 'na luait-íeasó, 7 'so éuaró an a'ip go íaib ari a uaiténe aipí. Do b'ieus Mael Úim, lé n-a b'iaíeíab, an cac, 7 'so éurí an muin-toipie 'na ionasó ari aip, 7 'so glan an luaitíeasó 'so láir na leas, 7 'so éait ari éuimáir na maia é. Do éuallaoari anipin an g-cupiasó, ag molaó 7 ag alcuíasó an t'igearma.

§ 29. Marom go moó an t'ieasó lae 'na óiaró r'ín, 'so éóroinip eile, 7 p'onnra uiaa t'ari a láir, 'so p'oinn an inip 'na o'á leit; 7 'so éóroin t'ieura móia 'so éaróiaib ionnta, ioóon, t'ieuro 'sub an taob i b'ioir 'so'n

p'onnra, 7 t'ieuro bán an taob éall 'so. Agup connacasaí fearí móir ag o'ealuíasó na g-caoríacó ó éirle. Nuair 'so éaitéasó ré caoria bán t'ari an p'onnra anall gup na caoríeab suba, 'so b'ieasó r'í sub ari an m-ball<sup>(28)</sup>: nuair 'so éuríeasó ré caoria sub t'ari an p'onnra anonn, 'so b'ieasó r'í bán ari an m-ball. Do buail p'annp'asó iasó, ari f'eipin an neit r'ín o'óib. "So an inó ip f'eáipí oinn," ari Mael Úim, "éaitéinip o'á f'iasó ip'casó inip an inip. Má áipuisio o'as, áipócuuro-ne o'á o'óroinip ionnta." Anipin 'so éaitéasóari f'iasó sub ari an taorib i maasóari na caoríeab bána, 7 'so bí r'í bán ari an mball. Anipin 'so éaitéasóari f'iasó loméa, gela, ari an taorib i maasóari na caoríeab suba, 7 'so bí r'í sub ari an mball. "Ní p'earóian an p'ioiniasó r'ín," ari Mael Úim, "ná t'éroinip inip an inip; go o'earíeá, nioip f'eáipí ari noasó f'eim ioná o'as na f'iasó." Oa éuasóari ari g-cúl ó'n inip lé easla móip.

§ 30. An t'ieasó lá 'na óiaró r'ín o'aipis-easóari inip móir leasóan eile, 7 t'ieuro 'so inueabó álunne ionnta. Maíbasó banb beasó úiob. Anipin nioi f'euraasóari a b'ieit leo o'á b'ieit, go o'asgasaí uile 'na éiméall: 'so b'ieiteasóari anipin 7 éusóari leo ip'casó 'na g-cupiasó é. Do éóroin anipin f'iasó móir inip an inip, 7 'so f'aoileasóari teasó o'f'eipin na h-inip ari. Maí 'so éuaró Óuipán f'ile, 7 g'earmán, ag éuall éri an f'iasó, f'uaríasóari abáinn leasóan, náir ba óoinn, p'ómpa. Do éom g'earmán cor a g'ae inip abáinn 7 'so o'óasó ari an mball i, maí 'so loip'asó teme i, 7 ní o'easóasóari nioir ía. Connacasaí anipin, taob éall 'so'n abáinn, o'aima móia maola 'na luise, 7 fearí móir 'na f'uiré 'na g-comáip.<sup>(29)</sup> Do buail g'earmán f'leasó lé f'iasó go f'annp'uiséasó na o'aima. "Cao f'á f'annp'uiséip na laoisó basó?" aipí an t-o'asgairt móir r'ín. "Cá h-áit i b'p'uil máitíe na laoisó ro?" ari g'earmán. "Atáro taob éall 'so'n f'iasó úo." Do

(27) Taob feola.

(28) ari an toipie, gan moill.

(29) b'heasóari.



éuasairi go o-tí n a g-caomhíteasairi<sup>(30)</sup>, 7 inuirtir na pceula dóib. Uimhígeasairi leo annhirin.

§ 31. Míorí éian 'na óiaró rin go bfuairia-sairi inuirtir, 7 muileann móirí ghlánra inuirtir, 7 muileanní glesóad, glánra, gairb ann. Fiairfuirgíro ve, "cia an muileann é ro?" "Cuma rin," arí ré, "an nó náe fíor oib, ní aiténeóéasairi." "Ná h-abairi rin!" arí fiair-fair. "Leat aibairi bui oéiríe," arí ré, "ir anníor meilteairi é. Gac nó máoróéasairi inuirtir muileann ío meilteairi é."

§ 32. Leir rin, nó éiríro na h-uallagí croma ar áiríeas, arí eadairb 7 arí óasomib ag uil éum an muilinn 7 uaró airtí; áet an meiríro ve beiríe uairí, irí fiairí ve beiríe. Uíairífuirgíroasairi áeasairi, "cao irí anníro ve'n muileann ro?" "Muileann *Inbhir treceannann*," arí an muilneoirí. Uí gíairíairí coíairíe cíoíe Cíoríor oíria féim anníro, ó ve éualasairi 7 ve éonnacasairi na neiríe ío uile. Uí éuasairi írtead 'na g-cupac arí teiríeas.

§ 33. Nuairí ve éuasairi anníro ó'n inuirtir an muilinn, fuairíairí inuirtir móirí 7 íruagí móirí ve óasomib inuirtir. Uíe íao, veirí coíro 7 eiríe; *ceann-súilíe* íá n-a g-caomhíteasairi, 7 ní írteasairí ve beirí ag caoi. Uí éurí oíro-éiríanníro arí éuine ve beiríe coíairíe Míael Uíin (7 ve éurí arí) uil arí an inuirtir. Máirí ve éuaró íeiríean gír na óasomib ve bí ag caoi ba éasomhíteas leo<sup>(31)</sup> 'arí an mball é, 7 ve gíab ag caoi leo. Uí eiríeas beirí eile ve'á éabairíe arí arí, 7 ní aitémígeasairi tarí na óasomib eile é, 7 ve éoríuigíroasairi<sup>(32)</sup> féim ag caoi. Ír anníro asubairíe Míael Uíin: "Teiríeas ceatíairí oib," arí ré, "Lé bui n-áiríairb, 7 tugairí líb na ír arí éiríean, 7 ná veairíeas arí an talínean ná arí an aerí, 7 cuiríro bui n-eiríeas íá bui mbearíairb 7 íá bui íríoíairb, 7 ná írúgarí aerí na tír, 7 na cógíbarí bui írúle ve bui bíteairíairb féim." Uí írúgeas airíle arí. Uí éuaró an ceatíairí 7 írúgarí leo

an beiríe eile arí éiríean. Nuairí ve íairí-fuirgíe oíob, eiríro ve éonnacasairi inuirtir tír, asubairíro: "Ní íorí veiríro go veiríro áet gac a bíteairíairí ag a óeasairí ag an veiríean eile, ve írúgeairíairí féim airíle." Uí gígarí go íuac ó'n inuirtir 'na óiaró rin.

§ 34. Tíro, 'na óiaró rin, go h-inuirtir áiríro in a íabasairí ceiríe íconuirtíro ve íomíro 'na ceiríe íannairb í. Sconuirtí éirí, arí oéirí; íconuirtí aríro anníro; an íeairí íconuirtí uíma; 7 an ceatíairíairí íconuirtí ve gíome. Ír inuirtir g-ceatíairíairí íanní; baíruíogíairí inuirtir an íanní eile; gíairíeíro inuirtir an íanní eile; írgeana<sup>(33)</sup> inuirtir an íanní eile. Uí éuaró íngíro 'na g-comne<sup>(34)</sup>, 7 éurí oíro íao, 7 éurí íuac dóib. Uí íairí-luigíroasairí lé éairíe é, 7 ía b'é bíarí ve ba íairíe lé gac aenneas ve gíe-beas íé arí é. Áurí ve íuairí í íao arí íoíteas beas, gírí éolusairí oíob meiríe tír ló 7 tír h-óiríeas. Uí bí an íngíro ag íeairíeas oíria arí íeas na h-áiríro rin. Nuairí ve éuríuigíroasairí an íeairí ló, irí in a g-cupac arí muirí ve bíreasairí: ní íaca-sairí in ason áet an inuirtir ná an íngíro. Uíomíroasairí arí 'na óiaró rin.

§ 35. Fuairíairí inuirtir eile anníro, náirí ba móirí, 7 uíin inuirtir. Uíairí uíairíe arí an ceangal<sup>(35)</sup> uíairíe arí an veiríairí. Uíoíeas gíome arí. Nuairí ve éiríroí íuairí arí an veiríeas, ve éuríroí írío arí g-cúl. Leir rin ve éiríro beas amas arí an uíin 7 íoíteas 'na lóirí: cógíbarí í cláirí gíome oíeas arí an veiríeas 7 líonairí an íoíteas arí an tobairí ve bí íá'n veiríeas 7 ve éuaró aríeas inuirtir uíin arí. "Tíro beas-tíge<sup>(36)</sup> ve Míael Uíin!" arí gíairíairí. "Uí Míael Uíin, an ead?" arí ír; 7 ve uíin ír an veiríairí 'na óiaró. Anníro ve bíreasairí ag bíalí na g-ceangal uíairíe, 7 an lín uíairíe ve bí oíria: 7 an íoíarí ve írúgeairíairí máirí rin ba ceol taríneairíeas tíro-bínn é, ve éurí 'na g-coulíro íao go máiríro arí n-a báiríe.

§ 36. Nuairí ve éuríuigíroasairí, éonnacasairí

(30) Compánacairí. (31) Uí bí máirí éuine oíob féim.

(32) Chíomíroasairí.

(33) Oííneá

(34) n-áiríro.

(35) cuiríeas gíarí.

(36) tígírí.

an bean ceutona aς teac̃t ar an tóin 7 a poiteac̃ 'na lámh, 7 líonaró pá'n g-cláir ceutona é. "Cis bean-cis̃ir oo Mlael-Úinn, éana," ar Seapmáin. "Nac móir an tciim atá aςam ann!" ar í, 7 oo tóin rí an toipar 'na tairó. O'fásair̃ (<sup>37</sup>) an ceol ceutona 'na g-coolaó arĩr iao go lá ar n-a báirac̃.

§ 37. Cipí lá 7 cipí h-oróce tóib ar an g-cuma rin. An ceapmáit lá, oo cipiall an bean éuca. Alúinn go veim̃in éainis rí ann. Bpat geal uip̃u. Páinne óip̃i pá n-a polt. Polt óp̃ra uip̃u. Oá bpióigín aip̃isr ar a corair̃ geal-éopieia. Bpeactar aip̃isr 'na bpat, 7 bpeir̃nóe óip̃i ann; 7 léine pió-euotpiom ríosa lé n-a geal-éneap. "Páilte piómat! a Mlael Úinn," ar í, aςur oo ʒoir̃ rí ar ʒac fear̃ ar leir̃ tóib 'na ann tóileap féin. "Ip̃ pas̃a ip̃ eol 7 ip̃ aic̃ne buĩ tceac̃t anño," ar í. Aςur oo beip̃i ip̃teac̃ iao 1 tceac̃ móir̃ oo bí in aice na map̃a 7 éus a g-cupiac̃ 1 tcĩr. Anñin éonnac̃as̃ar iñr an cis̃ piómpa leabur̃ oo Mlael Úinn féin, 7 leabur̃ oo ʒac tciup̃i o'á m̃untip̃i. Oo beip̃i rí tóib, in aen éip̃, biat̃ cor̃m̃air̃ lé cáipe. Éus rí cur̃ oo ʒac tciup̃i. ʒac blap̃ ba m̃ian lé cáe, ip̃ eac̃ oo ʒeibead̃ aip̃i. Oo piap̃ rí Mlael Úinn 1 leact̃as̃oir̃. Líonaró rí a poiteac̃ pá'n g-cláir ceutona 7 piom̃nóe tóib—lám̃ piot̃is̃ oo ʒac tciup̃i: oo piap̃ rí ʒac tciup̃i oo piéip̃i uaine. O'air̃in rí an tan ba leop̃i leo, 7 oo r̃ʒup̃i rí o'á piap̃i. "Bean oip̃eaim̃nac̃ oo Mlael Úinn an bean r̃o!" ar ʒac fear̃ o'á m̃untip̃i. Oo éuar̃ó rí anñin lé n-a cip̃ 7 le n-a poiteac̃ uac̃a.

§ 38. Aoubair̃e a m̃untip̃i le Mlael Úinn: "An labpiócm̃uro leir̃e o'feuc̃ain an mbéir̃ rí 'na m̃naso aςat?" "Ca'í m̃ip̃-oe tóib," ar r̃eip̃ean, "labair̃e léir̃e?"

§ 39. Cis̃ rí ar n'a báirac̃. Aoubair̃as̃ar léir̃e: an mbéir̃óip̃i a' m̃naso aς Mlael Úinn?" Oo éuar̃ó rí o'á cis̃ anñin, 7 cis̃ ar n'a báirac̃ an tciac̃ ceutona o'á piap̃i.

Ip̃as̃ar oo b̃reac̃as̃ar ar m̃eip̃ʒe 7 r̃átae, aoeip̃ro na b̃pac̃ia ceutona léir̃e. "1 mbáirac̃," ar í, "oo béair̃eip̃i r̃ieaςia tóib o'á t̃as̃oir̃ rin." Oo éuar̃ó rí anñin o'á cis̃, 7 oo éoolas̃ar-ran ar a leab̃t̃ac̃as̃oir̃. Ip̃as̃ar oo tóip̃iʒeac̃as̃ar, ip̃ in a g-cupiac̃ oo b̃reac̃as̃ar, ar éap̃iais̃; 7 ní f̃ac̃as̃ar an iñip̃, ná an tóin, ná an bean, ná an áit 1 piab̃as̃ar, aip̃ir̃.

§ 40. Map̃i oo éuas̃ar ó'n áit rin, oo éualas̃ar in oip̃roac̃as̃ar ʒáip̃i móir̃ 7 ʒlóip̃i map̃i ʒab̃áil f̃alm. An oróce rin 7 an lá ar n-a báirac̃ go nóin tóib aς iom̃piaiñ o'-feuc̃ain cia an ʒáip̃i nó cia an ʒlóip̃i rin oo éualas̃ar. Oo éir̃o iñip̃ áip̃o r̃iab̃óa, lám̃ o'euñas̃oir̃ ouba 7 oonna 7 b̃reaca aς ʒlas̃óac̃ 7 aς labair̃e go h-áip̃o.

§ 41. O'iom̃pias̃ar beaśán ó'n iñip̃ rin, go b̃p̃uap̃as̃ar iñip̃ eile náip̃i ba móir̃. Cip̃oiñ iñip̃o iññti, 7 éin iom̃óa oip̃ia. Aςur éonnac̃as̃ar 'na t̃as̃oir̃ rin, fear̃ iñr an iñip̃, 7 a polt féin oo bí o'euc̃as̃ ar̃i. Anñin o'f̃iap̃ip̃iʒeac̃as̃ar o'e cia'ip̃i b'é féin, 7 cia'ip̃i tóib é. "Oo fear̃as̃oir̃ éip̃eáiñ m̃eip̃e," ar í; "oo éuar̃as̃oir̃ iñ oileip̃e (cip̃iar̃) 1 g-cupiac̃ beaς, 7 oo r̃ʒoile mo éupiac̃ r̃úin map̃i oo éuas̃ar beaśán ó éip̃i. Oo éuas̃ar 1 tcĩr aip̃ir̃, 7 oo éup̃ieap̃ r̃óo o'úip̃i mo éip̃e pá mo éop̃as̃oir̃ 7 oo t̃óʒbar̃ mé féin aip̃i, 7 oo éuas̃ar ar̃i m̃up̃i. Aςur o'f̃ás̃ Oia an r̃óo rin iñr an látar̃i r̃o (<sup>38</sup>), 7 cup̃iur̃ Oia tciot̃is̃ ʒac b̃liac̃áin ar̃i a leir̃eac̃ ar̃i anñas̃ar go o-ti r̃o, 7 cip̃ann ʒac b̃liac̃áin aς pá'r anñ." "Na h-éin oo éir̃óip̃i iñip̃na cip̃anñas̃oir̃," ar í, "anñanna mo éloinne 7 mo m̃untip̃ie iao, ior̃i m̃ñas̃oir̃ 7 fear̃as̃oir̃, atá aς r̃eir̃eaiñ anñp̃úo lé lá an b̃p̃eir̃eaim̃nar̃. Leab̃-bair̃eip̃ean 7 ʒieim̃ éip̃ʒ, 7 uip̃ʒe an tobair̃i éus̃ Oia óam: cis̃ rin éus̃am ʒac lá," ar í, "cip̃é r̃ieap̃tal aip̃ʒeal. Um̃ éip̃átnóna aip̃ir̃, cis̃ leab̃bair̃eip̃ean eile 7 ʒieim̃ éip̃ʒ oo ʒac aen fear̃i tóib r̃úo 7 oo ʒac aon m̃naso. Uip̃ʒe an tobair̃i, map̃i ip̃ leop̃i lé ʒac aenneac̃."

loc. 60. R.R.C. 104

## II.

11 ἔπιπεσεῖσιν αὖτις μοι ἐπαλλε, ἄρ' ἵ  
 ἀνιῆμι μοι ἵμῶν,  
 12 ἵνα ἱσχυθῶμαι καὶ παύσῃ αἰσθῆται αὖτις ἀν  
 ῥαθ  
 13 ὁ αἰσθῆται τοῦ βίου (βίασθαι) νόμιμα τοῖς  
 ἑαυτοῦ λέξασθαι  
 14 ἡ δὲ ἐλάττωσεν μοι ἡμῶν αὖτις ἡμῶν βαίτε  
 ῥαθ.

### III.

Tá mba liomfa poite luimniḡ, aḡur bailte  
 loē riāc,  
 saḡrana aḡur lonoon aḡur bailte  
 bu'at'cliaē,  
 do mo nelli báin a beupfainnne a leat  
 'ḡur a joinn  
 [maḡ fúil 'r ḡo bḡaḡainn lé pópaō mo  
 ḡiáú ḡeal 'r mo mian].

## IV.

Tá cailín i g-contae na Gaillimh  
 A' t'á cailín i g-contae Tíre Eògain,  
 A' t'á cailín beag geal in' an mbaile,  
 Níor veirte ná a braccar go fóill.  
 I' binné i ná an éuaé air na cnamais,  
 I' gile i ná neimha (an eala?) fáoi óis,  
 A' t'á naé aóibinn ó'ó'n t'á geobab lé meallab  
 Cailín deap cruíche na mbó.

## GAELIC OF ANTRIM.

\* *Coimne*, an appointment, or cunge, bonds, in other versions of this song.





first edition was published at the expense of Rev. E. D. Cleaver, and this, too, is brought out by the same well-known *Capa na h-Éideilge*. The present edition is much enlarged by the addition of new matter.

### NEW BOOKS, ETC.

*Irish Phrase Book.* By Rev. Edmund Hogan, S.J.

This collection of idiomatic phrases will be of the greatest possible use to those who are acquiring the language from books and MSS. The pronunciation of Irish is the first great difficulty one meets with, but the many and curious idioms of the Gaelic form the great *dux* of students. In these 144 pages one finds the majority of the idiomatic phrases involving the preposition *ar*. While recognising the value of the matter of this book, one feels bound to note some blemishes in the manner of its arrangement. And first of all, there is a sad want of uniformity of spelling, a thing which very much discourages students of ordinary fortitude of mind, e.g., pp. 36, 37, 60, 68, 98, 13, 131. There are slips in grammar and translation, *ar na pácaib*, p. 19; came to himself, p. 103, read "thought of him-elf;" *ar áiríoe* for *ar a á.*, p. 36; page 80, where *ar na ceirce ceannaib*, etc., should be translated simply, "those four serpents." Again, the book is more dreary than 144 pages in the poetic tongue of the Gael should be. None of the ordinary familiar phrases, greetings, welcomes, sympathetic exclamations of our people, are set down. Father Hogan also invites criticism on his use of the modern Roman character. This matter has been fully discussed, and the result seemed to be that it was open to each to use his own pet letter. Father Hogan would force his own character (which in his compromised form is not so bad) upon us all, and, unfortunately for himself, piles argument upon argument to support his contention. His structure is a house of cards, and topples over or itself. Ten "arguments" are given. Of these, the tenth does not even pretend to be an argument; the first is but a friendly advice; the second would show that Irish ought never to have been printed in Irish type, and is, moreover, in very bad taste; the third, seventh and eighth destroy one another. There remain four others. It is quite clear that anyone who wishes can learn the Irish alphabet in half-an-hour, so that those who cannot master it can be no great acquisition. As to the errors in setting up Irish type, the matter in this Journal is set up without many serious slips. Father Hogan's own book is a proof that even his Hiberno-Roman type does not always prevent mistakes. Italic letters can easily be used with Irish type; at all events, no italics are needed in an elementary book like this. The only solid argument is that taken from the difference in cost of procuring and setting up Irish type—of this I cannot pretend to judge. These remarks are offered to Father Hogan, with all due respect, by one who owes much to his writings and example.

e. o'f.

an *h-aodáil*: Published monthly at 814 Pacific-street, Brooklyn, New York. Yearly Subscription, 60 cents.

This spirited little publication now completes its eighth volume. To no other Gaelic venture has it been given to live so long, and Mr. Logan should be congratulated. Among the items in the current number are three poems by the anonymous writer, *Éabhar Donn*, who bids fair to rival *páorais*, and the *Éabharín*, a Donegal song,

written down by Mr. A. O'Doherty; the usual instalment of O'Curry's Lectures, and contributions from T. D. Norris and J. J. O'Carroll. In all our papers there is a glut of poetry and a dearth of good Gaelic prose.

The *Tuam News* continues to supply a good Gaelic column every week. Mr. J. J. Lyons is working away indefatigably as ever, and is collecting a vast amount of interesting and valuable matter.

The *Irish-American* (Warren-street, New York,) never fails to print its weekly instalment of Gaelic. Like the *Tuam News*, it publishes many of the gems of the old printed collections which are now rare.

The *Clonmel Nationalist* gives some excellent Gaelic reading; an extract is given in this number.

The *Chicago Citizen* has not come under our notice for some time; it continues its Irish column as usual.

The *Irish Echo* of Boston is now suspended, but it is understood that an effort will be made to re-establish it. It was a fine paper, and it was a shame and a pity to let it expire in the centre of literary America.

*Welsh as a Subject for Schools.* Price Sixpence. This is one of the publications of the Society for Utilizing the Welsh Language. It is a very attractive and readable book, but, from an educational standpoint, not at all so well arranged as our elementary books.

*Révue Celtique.* The current number contains two interesting articles: "Loan-words in Irish," by Dr. Kuno Meyer, and the "Second Vision of Adamnan," printed for the first time by Dr. Whitley Stokes.

### IRISH IN NATIONAL SCHOOLS.

There are many teachers here and there through Ireland who can speak and write Irish much better than I can, but who have no certificates to teach it, and can thus have no share in its preservation. In the neighbouring school, under the same manager, the teacher is a splendid Irish scholar; he has a good collection of Irish books for reading in his leisure moments, but he has no certificate. At the bishop's visitations I often stopped beside him, when I had an opportunity, to listen to him catechizing the children in the olden tongue. I said to myself how glad I should be, could I

ever approach to anything like the fluency of my friend.

I determined, if possible, to obtain the necessary certificate to teach Irish. A teacher now-a-days has not much time for himself; and even if he had, self-culture is frequently beyond his powers owing to the high pressure put upon him by the Results examinations—to work up for which leaves little mental or physical energy after a hard day's work in the vitiated atmosphere of, perhaps, a crowded and badly-ventilated school. I must say I received much encouragement from my then manager, the Very Rev. Father Casey, now P.P. and V.G. of Dungarvan. Indeed he was more certain of my success than I was myself. Father Casey is himself an excellent Irish scholar and an eloquent preacher in his native tongue. In 1884 I got the certificate, having studied for twelve months the following programme: First, Second and Third Irish Books; *Toruigheacht Dhiarmuda agus Ghrainne*, Part I. & II.; *Foras Feasa air Eirinn*; *Macghnuimhartha Fhinn*; Joyce's Irish Grammar; and translation of our Fourth Reading Book. The Commissioners of National Education have since then considerably modified this programme, having excluded *Diarmuid and Grainne*, Part II., and *Macghnuimhartha Fhinn*. They (the Commissioners) have also inserted at the top of the pupils' programme a conspicuous note, granting liberty to the teacher to use the vernacular where he sees it necessary. I avail myself largely of this note, as I will show further on, and with marked success, in every lesson I teach, from morning to evening.

I never sat down for one-half-hour together to study the above programme. The walk to and from the school, the half-hour's play among the boys, and a little while now and again by the seashore, was all the time that was given to its study. But this was largely supplemented by what I consider of great importance to the ready acquisition of a sound knowledge of Irish—especially of the many difficult idioms with which the language abounds—namely, frequent conversation with an Irish-speaking person. The modified programme for teachers' cer-

tificates is, in my opinion, not difficult to any teacher, man or woman, who would resolutely set to work to master it.

In October, 1885, I presented my first batch of pupils for Results examination, and I have, without interruption, continued doing so up to the present. The results of these seven years' teaching I will give in a tabulated form further down. I must say I find it harder to prepare the children for the first examination than for either of the other two—second and third year's test. There are several reasons for this into which I will not now enter. The teacher's real hard grinding begins when he finds himself face to face with the children of the first, second and third year's Irish, who receive instruction during the one half-hour. I devote *three half-hours weekly* to teaching it to my pupils—Mondays, Wednesdays and Fridays, from 9 to 9.30 o'clock. This arrangement does not, of course, interfere with the ordinary school-teaching. The children themselves make wonderful efforts to be in time for these lessons. I find several of them in at half-past eight, so anxious are they. I have never heard of any parents objecting to the teaching of Irish to their children, except one, and this was on the ground of delicacy. The English-speaking children are just as glad to join the Irish classes as the Irish-speaking children, and their success at the examinations is as great. There is a little difficulty with these pupils in the beginning, but it soon disappears. Mr. Pilcher, the officer of the coast-guard station here, had three of his children learning Irish. The officer himself was an Englishman, and knew not a word of Irish, and the children passed the full course most successfully. They can now read and write and speak it.

The effects on teaching catechism and explaining lessons to Gaelic-speaking children is really marvellous, where it is done properly. Dr. Fitzgerald, Bishop of Ross, and Dr. Pierce Power, late Bishop of Waterford and Lismore, bore strong testimony to the thoroughness and effectiveness of the instruction in the Irish catechism imparted to the children of this parish, when contrasted with those who were examined by

their lordships in English. This is easily accounted for: the Irish was the first language they heard and spoke—they prayed, and talked, and sang and played in their mother-tongue. The *Irish* Rosary is what is heard here—no other; and would it not be a great mistake, then, if not cruel, to make these little ones learn the catechism in a foreign tongue—foreign to them as the French or German—until they have first acquired a sound knowledge of the Christian Doctrine in the language of their fathers? The little children will commit to memory the English catechism, and reply parrot-like to questions put to them, but that is all. And, speaking here of the catechism, I cannot help saying that the Maynooth catechism was not easy to commit to memory or to understand. His Grace, Dr. Walsh, of Dublin, will, I hope, bring out soon a catechism that will contain everything religiously essential to the Catholic youth of Ireland, and couched in the easiest and simplest language; and then, I trust, some competent Irish scholar will be found to set about giving us an Irish translation of it. About 120 boys from the parish, were confirmed by the late lamented Dr. Egan in May last, and were all instructed in the Irish catechism, except very few. His lordship paid a very high compliment to the Very Rev. Father Foran, P.P., for the manner in which the children of his parish were instructed in their religion. These boys are now—those of them at school—studying the English catechism; thus, they will go upon the world with a sound knowledge of the Christian Doctrine in both languages. In the hands of an Irish-speaking teacher who wishes to make use of it, the Irish is a powerful auxiliary to the elucidation and acquisition of the English tongue to Gaelic-speaking children. I have had many instances of this. Not a half-hour passes but I have to make use of the vernacular for this object. So far as I am concerned, I have found it to be the means of keeping many stupid boys at school till they have reached a fair standard, who would otherwise get a dislike for learning, and remain away from school altogether. The following table shows the results of the pupils'

examinations in Irish in the Ring School:—

	No. Examined	Passed	Failed
1885	20	19	1
1886	32	32	0
1887	29	20	9
1888	20	15	5
1889	18	17	1
1890	20	17	3
1891	20	16	4
	159	136	23

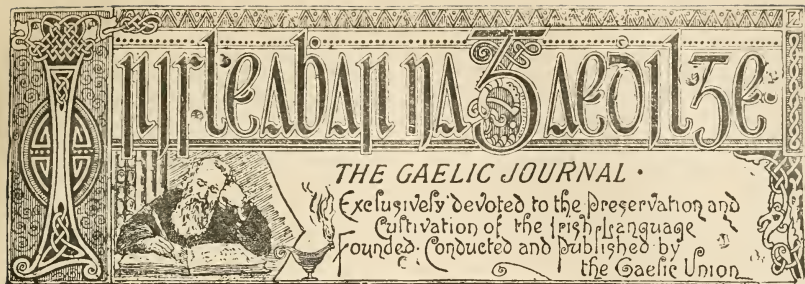
It is to be remembered that these numbers are entirely confined to the 5th and 6th classes which, in rural schools, form but a small proportion of the total number on rolls. This proportion is, I dare say, getting less every year; and were it not for the Irish and another very useful subject, Handicraft, which I teach in the Industrial School here to the above classes, I am sure I should not have half these numbers. The prizes offered by the Rev. E. D. Cleaver are, no doubt, a great inducement to these pupils to continue at school.

The pecuniary results arising from these passes are easily calculated; at 10s. a head the amount is £68. Add to this the amount of the Cleaver prizes to myself, as I received the first prize for the Co. Waterford for the five years ending 1890, and for the sixth time in succession, if I succeed this year (that is 1891, the results of which have not yet been known), £32; total, £100. Special cost of books received as gifts for successes in Irish from the Royal Irish Academy and the Rev. E. D. Cleaver, £3 10s.; making in all, £103 10s.

The Cleaver prizes to the Irish pupils amounted in cash to about £15; in books to about £11; total, £26. The book prizes consisted of the *Imitation of Christ*, Father Conway's *Irish Catechism*, Father Nolan's *Irish Prayer Book*, the *Duanaire*, Dr. Hyde's *Folk-lore Irish Books*, and Father O'Growney's *Iomramh*, &c. The sum of £103 10s., arising in seven years from the







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[PRICE SEVENPENCE.

Letters, literary communications, notes and queries and subscriptions, to be sent to Rev. Eugene O'Growney, Maynooth College, who will acknowledge them.

It seems necessary to state that the Journal is *not* a monthly publication; for the annual subscription of 2s. 6d. the FIVE numbers published annually are sent post free.

### TO THE PRESS.

We have to thank the friends of the Irish language in the Press for their favourable notices of the last issue. The result has been a substantial increase in the number of subscribers, and this was due chiefly to the fact that the Press notices mentioned the amount of the annual subscription, and the person to whom it was to be sent, as given above. We would ask them to do the same in noticing this number.

### IMPORTANT NOTICE.

The following prizes for teachers of Irish Classes in National Schools are offered for 1892, by the Rev. E. D. Cleaver:—Five Pounds for the largest number of *passes* in Irish, and Two Pounds for the teacher holding second place in *each* of the counties of Waterford, Cork, Kerry, Galway, Mayo, Sligo and Donegal. Returns to be made by January next, 1893, to Rev. E. D. Cleaver, Dolgelly, North Wales.

slán, slán go deo!

I.

Śíor ari an g-claṡaṡ tá an long ann dá líonaṡ,  
 á' caṡṡrō rīnn ṡṡaṡaṡ fá ṡeṡeṡaṡ, a  
 ṡṡōṡ!

Tá 'n aṡaṡ mōṡ ṡá ṡeṡeṡaṡ, 'ṡ na ṡeolta  
 ṡá ṡṡaṡeṡaṡ,

á' bēro mé ṡan moill ari an bṡaṡṡe  
 mōṡ.

ṡá mbēroinn-ṡe 'noṡ ṡṡaṡṡe ṡo ṡṡaṡ-  
 ṡainn mo naṡaṡ;

áṡ ṡṡaṡeṡaṡ nō ṡṡaṡaṡ ní ṡeṡeṡ, ṡaṡaṡi!  
 á' ní ṡaṡa ṡo mbēro mé ari eṡaṡ na  
 maṡa

áṡ ṡáṡbáil mo ṡaṡaṡ, mo ṡṡo á' mo ṡṡi'.

Slán, ṡlán ṡo ṡeo lib, a ṡnuic  
 ṡṡaṡa ṡṡeann,

Slán lé mo muintiṡ, á' ṡlán lé  
 mo ṡṡo,

Slán leiṡ na coillṡib 'ṡ lé ceol  
 ṡeaṡ na n-eunaṡ

Slán, ṡlán, mo ṡṡi ṡém, ṡlán leat  
 ṡo ṡeo!

II.

á máṡaṡ, a ṡṡōṡ, tá mo ṡṡoṡe buaṡaṡṡa  
 bṡiōnaṡ,

naṡ ṡṡaṡṡ ṡo máṡ boṡṡ, ṡ'oṡṡe 'ṡ ṡo ló  
 ṡan caṡa, ṡan cumann, ṡan caṡaṡi ṡan  
 cumṡaṡ,

ṡan aṡn buinne aṡaṡn ṡo mo muintiṡ níṡ  
 mó!

áṡ bṡaṡ aṡṡ mo naṡaṡ, ní ṡeṡṡṡe ṡóṡb  
 aṡn mō,

bēro buaṡṡeṡaṡ á' bṡiōn ann ṡo ṡeṡeṡaṡ  
 an ṡṡaṡṡaṡ,

Slán lib ṡo h-iomláṡ á' ṡlán lib a ṡoṡṡe  
 Slán, ṡlán ṡo bṡiáṡ lib, mo ṡṡi á' mo

ṡaṡi!

S. ṡ. C.

## THE WELSH LANGUAGE IN EDUCATION.

From the *Welsh Review*, March, 1892.

It is said that Oliver Goldsmith at one time conceived the brilliant idea of repairing his broken fortunes by becoming a teacher of English in Holland. Unfortunately, he had overlooked the one little fact that there existed no medium through which the minds of master and pupils could have intercourse with each other—they knew no English and he knew no Dutch.

Many who have enjoyed a laugh at Goldsmith's expense have never realized the fact that the absurdity of which he was guilty is being, and has been for a quarter of a century, systematically perpetrated, at the expense of the public purse, and of a nation's intelligence. Substitute "Wales" for Holland, "Welsh" for Dutch, and Board schoolmasters for Oliver Goldsmith, and you have an almost exact facsimile of the poet's Quixotic project—the only essential difference being that while he was wise enough to see its folly and to give up the idea, English educationists, after twenty-five years' experience and failure, are only beginning to open their eyes to the fact that they have undertaken an impossible task.

It may, perhaps, be almost incredible to the ordinary English reader that, roughly speaking, three-fourths of the people of Wales do not use the English language in the ordinary intercourse of every-day life. The tourist will be apt to question this statement. He finds English officials at every railway station and at every post and telegraph-office, as well as English-speaking waiters at the hotels, and never fails to make his wants known at the shops; and forthwith comes to the conclusion that Wales is Anglicised. But I can assure him, from a life-long experience acquired in almost every part of Wales, that he never made a greater mistake. Excepting, perhaps, Radnorshire, there is not one of the thirteen Welsh counties where may not be found large districts in which not a word of English is heard—except on rare occasions—from January to December.

A little more than four years ago I was called upon to give evidence before the Royal Commission on Education, and at that time made careful inquiry into the extent to which the Welsh language was then used as the vehicle of thought in the Principality. I paid particular attention to two directions in which the Welsh character is generally supposed to excel—religion and literature. Taking the four leading denominations of Nonconformists, I found that out of a total of 3,571 chapels there were 2,853 in which the services were conducted exclusively in Welsh. Roughly speaking, this would be about 76 per cent. Welsh and 24 per cent. English. This, however, did not accurately represent the proportion of Welsh to English worshippers amongst the Nonconformists. As a rule, except in large towns, the English chapels are small and ill-attended, the Welsh places of worship, on the other hand, being in comparison spacious and often crowded.

Then, as to literature. I found there were in 1887 no less than seventeen weekly newspapers, ranging in price from a halfpenny to twopence, all published in Welsh. The smallest weekly circulation of any of these was 1,500, while the highest circulation was returned as over 23,000. In addition to these, we have to consider the monthly, bi-monthly and quarterly magazines, one of which alone has attained a circulation of 37,760. To these again must be added the continuous stream of books, ranging from the modest sixpenny pamphlet to the ponderous ten-volumed *Gwyddoniadur*, a Welsh-English Dictionary

is now being published, the first volume of which, consisting of 400 pages quarto, and sold at half-a-guinea, only reaches the end of the first letter of the alphabet. In the production of a single Welsh work an enterprising firm in Wales expended £18,000, and yet the sale has been sufficient to repay the original expenditure and to afford a fair profit on the capital, while, at the time of writing this, a second and enlarged edition of the same work is being rapidly pushed through the press. English and Scottish firms have also reaped a rich harvest in Wales by printing and circulating Welsh standard works, the sales of one of these firms alone—and that not the one which has circulated most Welsh books—exceeding £36,000. The total annual value of Welsh literature of all kinds published is estimated by one of the leading Welsh firms as exceeding £200,000.

And yet, with a native literature so rich, with the mother-tongue so generally spoken, will it be believed that it is only within the past six or seven years that any attempt has been made either to teach the language or to use it as an instrument in education? No bard who figures on the Eisteddfodvodic platform, no contributor to the *Welsh Press*, no pulpit orator who sways the Welsh multitude by his eloquence, has ever enjoyed in any State-aided school any of the facilities for acquiring a knowledge of the literature, the grammatical construction, or even the alphabet, of his native tongue—of the language in which his mother lulled him to rest when a baby at the breast, in which in early manhood he wooed and won his life's helpmeet, and in which, when he dies and goes to his long last rest, the solemn words which consign dust to dust will be uttered over his grave. The only institution in which anything like systematic instruction in the home language of the people has been given is the *Welsh Sunday-School*. Here, by voluntary effort, by means of untrained teachers, for a short hour on the Lord's Day, has been done the work which in England it is regarded to be the duty of the State to perform and to pay for. It is to this voluntary work in the Sunday-school that nine hundred and ninety-nine out of every thousand Welshmen are indebted for the ability the great majority of the people possess to read the Welsh Bible, to learn through the medium of the native Press what is doing in the outside world, and to be an enlightened people instead of a nation of unlettered boors.

But not only have the public elementary schools of the Principality failed in the simple duty of teaching the children to read their mother-tongue, they have ignored this invaluable educational medium, and have, up to a very recent date, not merely discouraged, but actually forbidden its use in the schools. The scheme which Oliver Goldsmith wisely abandoned as soon as he saw its absurdity, has been adopted and enforced by generation after generation of teachers, with the sanction, and indeed at the behest, of the highest educational authority in the land. English teachers, as ignorant of Welsh as Oliver Goldsmith was of Dutch, have been appointed in districts where the children on entering school are as ignorant of English as are those of Holland. Worse, if possible, even than this, native-born teachers have, for the purposes of their profession, assumed in school an ignorance of the language most familiar to them, and have established a systematic code of school law which made the use of a Welsh word by any person within the school boundaries a penal action to be followed by inevitable punishment. Every direction in the studies, every explanation of the lessons, every command of the teachers, each and all were given in a language which to the majority of the pupils was a foreign tongue. The child was compelled

to profess a knowledge he did not possess, and to pretend to know that of which he was ignorant. He could not ask for an explanation of what he did not understand, for he could only express himself in Welsh, and if he employed that language he incurred what he knew to be a recognised penalty. Even if he risked this he would be very little better off, for his teacher either could not if he would, or would not if he could, reply in Welsh, but would make confusion worse confounded by explaining in terms which the child could not understand, that on which he required enlightenment. The child's intellect called for bread, and his educational parent gave him a stone.

And what was the result of this system? The child acquired a certain amount of what was by courtesy styled education. But the education was in many cases the education which might with almost equal benefit have been imparted to a well-trained parrot. The memory was cultivated—if burdening it with a meaningless vocabulary may be called cultivation—but the intellect was systematically dwarfed. The public elementary school system in many parts of Wales was essentially a system of cram. When put to the test Welsh children proved themselves as proficient as their English schoolmates in all mechanical exercises dependent on the memory. But as soon as the inspector left the beaten track, and made a call upon the children's intelligence and thinking powers, they almost always came to grief.

The knowledge of English which the average Welsh child acquires is, as a rule, a knowledge of words and not of ideas. It is, as a natural consequence, largely superficial and lacking in one of the essentials of true knowledge—permanence. It is this which accounts for the fact that though generation after generation of children have passed through the State-aided elementary schools of Wales, the Welsh peasant of to-day seldom takes up an English book or paper, and more seldom still takes an intelligent interest in its contents.

I might pursue in other directions the inquiry into the injury sustained by the child through this absurd policy of ignoring the mother-tongue. For instance, I would be justified in asking to what extent the system is responsible for that lack of self-reliance and that absence of self-assertiveness with which the Welsh people are so often charged. The man who as a child has been taught to doubt his own power, who has been forbidden to express his thoughts through what is practically his only available medium, and who has been laughed at and jeered by schoolmates and teachers when imperfectly expressing his ideas in English, can hardly be said to have gone through a course of training which has taught him to rely upon himself and to assert himself where he would be legitimately entitled to do so. May not that peculiar and discreditable phase of foppishness known as *Dic-Shon Dafyddiaeth*, and which manifests itself in a perpetual worship of everything English, and a ceaseless endeavour to imitate in a milk-and-watery fashion English speech, dress, manners, and customs, be directly traceable to the same cause? And what shall be said of its effect on the finer and more subtle feelings? All the child's home affections, all his religious exercises are connected with the Welsh language; whatever influence the hearth or the chapel, filial or religious devotion, possesses for him, must be directly associated with his native tongue. And yet throughout the entire course of his education he is practically taught to despise the language with which the whole of his more tender associations are bound up. Can such a child be expected to draw the fine distinction between the home or chapel teaching, and the language through which that teaching has been carried on? Is it not to be feared that the scornful neglect of the language may be

transferred to the principles and the duties with which that language has been associated? Even if his nature be strong enough to withstand this, is there not another danger? Will not the very strength which enables him to preserve through all trials and all temptations his affection for his mother-tongue, lead him to resent the palpable injustice which has cast contumely on that language, and imposed disabilities and penalties on those who use it? And what then? What, but the generation of hatred against the adopted child in whose interests, or supposed interests, the native-born with its legitimate claims has been cast adrift? And if hatred of the language, why not of the institutions which favour it, and of the authorities which enforce it?

The very same policy which led to the tabooing of the native language in the schools of Wales has been pursued in reference to the literature and the history of the Principality. The result is, that though a child may have heard of Chaucer, he knows nothing of *Dafydd ab Gwilym*; but he may be familiar with "The Deserted Village," but never have heard of *Castell Dinas Bran* and the fair *Myfanwy*. He will probably be able to repeat the whole list of the English sovereigns from Alfred the Great to Victoria, but the names of *Llewelyn ab Iorwerth* and *Owen Glyndwr* suggest nothing to his mind. The names of Cardinal Wolsey and Archbishop Laud may be familiar, but he knows nothing of *Walter Cradoc*, of *Rowlands*, *Llangeitho*, or of *John Elias*, and the Methodist revival might have taken place in Jupiter or Saturn for all he has been taught to know—or care.

It was in order to protest against and to put an end to this injustice, to put a stop to this waste and sacrifice of a nation's intellectual wealth, that the Society for Utilizing the Welsh Language was formed, just six years ago. The magnitude of the revolution this Society will cause in the educational policy of the Principality may be partly estimated by the following summary of the powers which, at the request of the Society, the Educational Department has now formally placed in the hands of Elementary School Authorities in Wales:

Briefly put, these powers enable them:—

1. To teach Welsh Grammar as a Specific Subject in Standards V., VI., VII.
2. Instead of the present system of English parsing and analysis, to introduce a graduated scheme of translations from Welsh to English in every class in the school.
3. In every Standard and for every subject Bilingual Reading Books may be used, teaching Welsh reading and English reading side by side. Welsh headlines for the writing copy-books, and Welsh songs to Welsh words may be systematically used.
4. The history of Wales may be systematically taught throughout the whole school; and the Geography of Wales specialized throughout the course.
5. Schools taking Welsh as a class subject (see No. 2 above) may also take translation instead of English composition in the higher Standards, thus practically teaching English and Welsh composition together in the easiest and most rational manner.

The same principles will be systematically applied in the case of the new Intermediate Schools which will shortly dot the Principality.

There are other phases of this highly important and interesting question I should have been pleased to dwell upon, but the space at my disposal has already been exceeded.

BERIAH GWYNFE EVANS.

[Every word of this eloquent article can be applied to the position of Irish in Irish schools.—ED.]

riilleas doir ruaid uí doimnaill.

A.D. 1592.

I' líonta anocht atá "Caileán an Uirge,"  
I' lonnhiac gac fuinneós ó éalaín go  
oíon;

Síó fairsing an fion ann, ní' callán ná  
meirge

A' murgailt mac-alla na sean-taobán  
chion.

Tá pláintíre 'ga n-ól ann le taoiriúib  
chleuna

Do éannróit a n-ouéaig tá leo-ran  
aifí;

Aé aifí maroin a mbáiac, le h-éirige na  
shéime,

Béirí murtagi níor mó aifí an leuna úo  
fíor.

Feud, éana tá'n nuairéacé éarí mhoi-leac  
na tíne,

Tá teacéaiuróe líetmairí' a' bualaó na  
rléige,

A'g úiracóe cliém-rpioriaio i anannai'b  
fíora,

'S a'g shíoraó na clióóacósa tá fóir in gac  
chioróe.

Feud, feud! tá na teimte aifí mullaó gac  
rléibe

A'g rreagairt an fóghia clié úubacó a'f  
ceó,

Síó veairg a laiaó, béirí pícróe 'sur cloróine  
níor veirge go luac i g-cogaó níor teó.

Glóir, glóir, a Cíir-Connai'll! le cliémre  
gan cabair,

Suar, ruar gac clann clióósa ó'n b-finn go  
Ror-éogain,

Aifí a'garó, a laocéia, ó málíionn go Samair,  
bíóó luacéghairí anocht a'g cuirí oíbir aifí  
bhíon.

Nac g-cluinctí an gháirí úo a' líonaó na  
rpéiré,

Marí éóiríuig a'g rreubao clié éuinear na  
n-gleann?

Nac g-cluinctí gac-fáilte na n-uoineas a'g  
éiríuig?

"Huipá! tá doó ruacó aifí ór aifí  
g-ceann!"

Níor ríra ná bíoró a'f shuaim in buir  
g-chioróib,

Tá oóéar a' bhuiréacó aifí éiríonn go léir;  
A n-óé bí an t-pean-éuir faoi neultai'b na

h-oróe,

Amáiac béirí vac úir aifí fairsingé r'éirí'.  
Amáiac béirí folur geal shéime a'g ríleasó

Aifí éac-bhac Cíir-Connai'll a' clióacó 'ra  
n-gaóir,

Béirí mílte fearí cliéun a'gann cliéir le  
n-a m-buille,

'S béirí doó óg ua Doimnaill a'g cliéó-  
ruasó faoi.

I' rioimaoir le bliacóantai'b bí glícear gac  
láime,

I' meirgeac a o'éiríuig gac píe' aifí a  
chíann;

Aé beacéaig an r'gic ríon r'mioir úir in aifí  
g-cnaimá',

'S o'pág meirge rioimaoir níor ghéiré gac  
lann.

Marí méasuirg'éarí neairt a'gur luacár na  
h-aibne

le fearéainn an fóghiairí o'éirí clióimacósa  
míor,

I' áimlaró béirí ráacó aifí n-aifí níor  
oimíne

'Nuairí cartagi na Sacranai'ge oiríann  
aifí.

O! tagairó go tagairó, laoc-coiré 'sur  
maríac,

Ó énocai'b a'f gleannai'b aifí fuo Duin-  
na-n-gall,

Tá clióm-clíor le oíol a'g an t-pean-naimíao  
beairac

A gíneacó 'nna gháuiróe, 'r a cógaó  
'mearg feall.

I' fada gac fearí oíinn go foirgíveac a'  
panacé



Le pilleasó ári n-ghráó ghl ó áaricari dé'  
 Cliaé,  
 Cum buille vo bualaó, 'r cum raonire vo  
 ceannaéct  
 Le raonir-fuil ári g-cioróteasó, má'r toil é  
 le óia.

Ná panasó! tá cnáma sean-rinnreap uí  
 Óoinnaill,  
 As glaothac cum oíogaltair o lámair  
 a g-clann;  
 Béro paca le h-íoc as gac fear i o-Tíri-  
 Connaill  
 Com fáo á'r tá loigdom rghuoraoí' ann.  
 La céile! le céile! béro realta loé.  
 Suiríde  
 Glan-míste gan mionl i b-fuil Sacpanac  
 ceann,  
 Ári aghaó! ári aghaó cum raonire, a mílúe,  
 Tá'n ceapir ári ári o-taobh 'r tá doó óg  
 ór ári g-ceann.

"PÁORÁIC."

## ANECDOTA FROM IRISH MSS.

### VI.

#### 9.

Leabair bpeac, p. 255, marg. inf.

Ná bágar a heca úas,  
 Nual cen ecla érabáio gúir!  
 Lú ní veirb ór beca bhíg  
 Reča in mág no vealb ceé n-óúil.

Boast ye not of perfect wisdom,  
 Crying out regardless of austere de-  
 votion,  
 When you see not above the scope of  
 the world  
 The ways of the King who shaped  
 every creature.

In beca bhíg the genitive is put before  
 the noun that governs it, a frequent prac-  
 tice in older Irish poetry.

#### 10.

ib., p. 40, marg. inf.

Á mboit éiréino érabairg,  
 Nácar éademair en en oic,  
 Ámleas vo éuipir ir t'anna,  
 Mairg en a capla a óenam!

O common gluttonous ribald,  
 That hast not kept thyself from evil,  
 A mischief to thy body and thy soul—  
 Woe to him who has chanced to do it!

en en for ári in; eni for ári.

#### 11.

ib., p. 91, marg. inf.

Fouairur-ra  
 Lurr no íccrao in plúas ra:  
 Seicc maic Dé ocu'r a oman,  
 Mireair don ooman eirúas ra.

I have found  
 A herb that would heal this host:  
 Love of God's Son and His fear,  
 Hatred of this wretched world.

#### 12.

Cro maí melléai nó iebai,  
 Feiri coibren gela glana:  
 Ir cummaí ocu'r ói buíoe  
 Óúine eiréar a éalai.

Though mirth or sport are good,  
 White, pure confessions are better:  
 Like yellow gold is  
 The man who spurns his desires.

éalai for tola, to have complete asso-  
 nance with glana.

#### 13.

ib., p. 100, marg. inf.

Crábuo cen úaill, cen íccraí,  
 Cen rommair, cen boctai,  
 Ól cen ítu, cen meirai,  
 Píomio íeim cen ráit, cen góirai.

Devotion without pride, without harsh-  
ness,  
Without richness, without poverty,  
Drinking without thirst, without  
drunkenness,  
A slender meal without surfeit, with-  
out hunger.

14.

ib., p. 168, marg. inf.

Alé, ceir éinn a fuiláctad  
Tucad ep énef meic tllurpe,  
Tinne leir a túbáduf  
Óo bí uilpáir-ri uime

Ah, though sore the suffering  
That was put on the body of the Son  
of Mary,  
Sorer to Him the woe  
That was on her for His sake.

uilpáir, bad spelling for uilpe.

15.

ib., p. 225, marg. inf.

Fuil tui ní  
Óo ná buiréac mac Óé bíí :  
Cpáburo úallac, coirceó iepib,  
Écnac uime mac mbeib.

Three things there are,  
For which the Son of the living God  
is not grateful :  
Haughty devotion, harsh reproof,  
Reviling a man if it is not sure.

16.

ib., p. 236, marg. sup.

Ir é teéca m ulepaiz :  
Coná uepna ré  
Nac maic ap aomolao  
Ó neoc fopi bié éé.

This is what behoves the faithful,  
That he should not do  
Any good for praise  
From anyone in this world.

17.

Stowe MS., p. 992, fo. 64b., 1.

Maiys éumogur ní fopi caiaie,  
Mmab laim leir a tabaie,  
Ir é véve nortá ve :  
Mirear ocuf oirbue.

Woe to him who seeks from a friend  
What he is not prone to give.  
These are the two things that come  
from it,  
Hatred and reproach.

18.

Leabap laigheac, p. 122, marg. sup.

Ni bia a élanó la neé m-niye  
Cipe barzanó buec ap boct :  
Na n-vénac na aiepe v' ulc  
Óon luét appa n-aieie ir olc.

His children shall not be in power,  
Whoever breaks the law on a poor  
man :  
The evil that the fathers do  
Is evil for those after them.

## CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the follow-  
ing corrections of my renderings :—

On p. 89a of this vol. oc tairpang a maic apa huét  
oon feóloénmaro should have been translated : *as her  
son was being plucked from her breast by the executioner.*

On p. 115a, a tótebeaiz nac climo cloce should be  
rendered : *O hermit that strikest (lit. clinkest) no bell.*  
The verbal noun clann, *knell*, is found in O'Donovan's  
Supplement to O'Reilly. It seems borrowed from old  
Norse *klingja*, "to ring," early Engl., *to clink*.

KUNO MEYER.

an teanga mar a labartar í.

(SOUTH WEST CORK.)

Bí míceal súlmari ran ál, vó mberóeac  
neapic aige ari, ac bí bac maic leir—ní marb  
tairpac-éuige aige. Anoiy a'f aipir bíreac  
cúpla iecilling aige 'na jóca, aipir anpoin  
maíac ré go vóí an aonac, marve vpoizim  
aige 'na lámh ; gílaóuac ré ari uime éizim  
vó éomairpanaib, aipir bíreacó bpaon aca le

coir a céile go mberdeas an t-airgeas caite. Amac ar an tigh órsa annsan le míceál 'na éasoir buile, agus mo éuaas-ra an té éiofao taob leir—fínroie an maroe leir ari ionpáil na boire. Ir ceapir oom a iáo ná iarb ponn fear i m-béara béar-pao bárrí ari le maroe.

Táinic ré a baile ari meirge aon lá amáin; "bí buille ari an g-cat agus buille ari an ngadai aige," bí a bean 'na fúroie fan g-cúinne com ciuin leir an gcat féin agus níoi labairí rí gíog go oí gupí cuiri ré a meirge óe, agus annsin o'fíafpung rí óe cá 'na éaoib ari táinic ré a baile anoe marí a táinic ré. Ní iarb ré i b'ao ag faááil p'ieagíia. "Ari noóis, éaitefínn iuo éisín o'ól cún na oamám allao óo glanao ar mo rcóinais?" Ní iarb aon gáinnac aig an b'eari boet an g'emíreao rín, agus éaitefao ré a éuro o'ite tuji.

Dubairt éeana go iarb míceal go oí Sagraa go minic. Seo ceann oe rna rgeultcaib o'innir ré óa comairpannaib tapí éir teaet a baile uari óó. "Tapí éir oul go Sagraa óom, b'iear tamall gan aon obairi o'fagáil, agus ba g'éairi ari riuhal an píniginn beag airgíio bí agam. Ní geo-bann lóiróin ó aoinne nuairi ná berdeao mo póca teann. Cuirear mo lám im póca ag cuairtuáao 'om' píopa, agus cao 'oo buailpeao liom go h-áomáiaeo ac óá pín-ginn. Céannuigear bulóg arián 'oom féin, o'itear imut oe agus cuirear an fuigleao i bpóca mo éapóisge. Nuairi bí ré ag oul oíom gan lóiróin faááil in aon bail, cao 'oo éiófínn i ngoiraeao éoirceime 'oom ac gunna mói. Ba g'éairi an moill oim oul irteaó 'na beul, agus rao 'oo beróeoá ag oúnao 'oo fúl ní iabao irig nuairi éuit mo éoolao oim. Ari maroin, nuairi b'iear am' múrgeat féin, níoi moéuigear aoinnó go b'uarar píleui 'oo cuiri an oiriao rín oeitíir oim náí f'euoar r'ao, iuaí ná éoróeo, gupí éuitear i móinteán b'ieag b'ioirg fan b'fiamc. 'Seao, a míciál,' ariia mipe liom féin, 'ní ceapir ouit geairán

nuairi náí éuitir fan muii mói, áit 'na ngeobéa r'ugaó gan éogaint.' Annfan gábar a baobáur le Dia éug r'án rábáléa me. Cuirear mo lám i bpóca mo éapóisge, agus cao 'oo berdeao ann ac an blúipe beag arián 'oo cuirear ann an oíoeie poime rín. 'Capall na h-oibre an biadh, pé áit 'na mberóir-re,' ariia mipe, ag r'calcao an blúipe arián go tuji tuim. Nuairi bí ré ite agam, o'f'euoar tímcioll oim com airpeao a' r'f'euó r'eaag iuaí tímcioll ari, nuairi berdeao pé ag cuairtuáao o'iaig in abainn, ac óá m-beróinn ag f'euóaint go lá na leac ní g'eobainn lán mo fúl 'oe'n oiriao a' aon f'iancaeo amáin."

"Seao marí ir f'éairi é,' ariia mipe, ag oul go oí coca b'ieag féin éam h-áir le miorgaip, ac, óá a'ioe é, éuaoar in a muillac; 'oemear poll éirí, leigear mé féin irteaó ann, gan pioc oíom amaó ac mo f'íon cún m'ánál 'oo éairiac. Níoió f'aoa gupí éuitear am' éoolao, agus ní éualar aoinnó go oí maroin. Nuairi 'oo múrgeat r'uar agus 'oo glanao an b'iea ar mo f'úilí, o'f'euoar tímcioll oim—Cá iabao? 'Dia go 'oeo liom, cá mberóinn ac i lári na f'airiige, agus o'eiugíio mo éioíoe oim nuairi éuimúigear i g-ceapir ari. Ta f'ioir agam gupí ab amíao éuit neul i ngoiraeao 'oe'n éoca gupí eiuigíio an tuile fan abainn com mói-róin gupí r'gíob rí léi féin mé ar an éoca amaó fan b'airiige, gan a cuiri in iul 'oom. Éugar mé féin r'uar 'oo 'Dia, ac má éugar ir 'oóca náí éuitear poimn 'o'oinnó r'oganta uair, marí i g-cionn tamall reo éugam míol mói (b'ieann f'uarine oim anoir nuairi m'áetnuigim ari) agus o'f'oirgail ré a beul b'ieim, agus 'oo f'luig ré mé féin a' an coca roiri f'ut fáé."

"Ní iabao cailléa i gceapir gupí iméig an méio rín oim. Oeiri oaoime go b'fíul ipíonn oul, ac má cá ré com oul a' 'oo bí bolg an ainmíoe rín cá an oiahal ari rao ann. Ac ní h-é 'oo ac é f'úo é, éióf'eoá an t-iaig go léiri ag iue anonn 'r anall ari fuaro a buig, éuro aca ag r'ánm go r'ocairi

curo eile ag léimniú dom h-euotiom le  
 ceap(gh)nuicidib, agus tuille aca ag béiciú  
 maí beoead gáirliú óga. 'Ní cópa oib  
 ná oom-ra,' agra mipe. Tógar amac coil-  
 leapí rgeine, gan aon a gó bí sí geu-  
 bainfead aon iarraicé amáin oí cor' de'n  
 éapall ír mó' do fíubail ari feupí nó fáitce.  
 Seo ag geadmaí mé, agus ba geadmaí gup  
 ímuoc an fían an míol móí agus do  
 moctugear fonn cuipí amac ari. 'Fúirg  
 amac,' agra mipe. Le n-a linn-foin do  
 éonnac an t-iarú ag iú amac. 'Go n-eipiró  
 buí mbóeapí lúb!' agra mipe, ac ní maíar  
 éun írao maíí nó éoróde go otiubiaí ré  
 an cópugaó ceuona oom-ra. Seo ag réi-  
 oead an míol móí. 'Séio leat!' agra mipe  
 bí an oipeao ínn feac oim ag geadmaí i  
 g-coimnuíde gupí iú-gedmaí gupí éuieap mo  
 ígan amac éipí n-a éliaéán, agus éuieap  
 ari bíopí mo éinn. 'Fúirg, fúirg!' agra  
 bolú an míl móí, agus molad agus  
 buioeap le Dia, do féio ré mé amac tíe  
 n-a beul. Bí ré corpa éiom, a' níofí éar  
 oom-ra é. 'Do éuipí ré mé dom h-áio ían  
 ípéipí go bfuil íoip agam ná feufaminn  
 beic i bpaó ó'n ngeim, bí an oipeao-foin  
 teapí ann. Ac, éuie beic ari, éuieap  
 anuap ílán pábálda ari íoipí bpeag bó  
 móna do bí baince beagán laéteanta íomíe  
 ínn. Níofí iméig aon tioneóirg oim, ac amáin  
 gupí bainead an ionga de luígaróin mo  
 éoipe clé."

p. o'.

Carrac=carrac

éuie, means.

Lá na leac. Judgment Day.

íoipí púe páe, holus bolus.

Gan aon a gó, without any lies.

Coilleapí rgeine, large knife.

Seaga, a diver.

Níofí éar o., I was no better.

amarc óbann.

An épaobín éobinn do éan.

"Do bí mé 'baint éoipe 'noé,

a' ag ceangailt na bpunann go olúic ;

a' a muipín! ba éarceamac é  
 an lá ínn, ó éonnaipe mé éú.

bí an íuan ag laíad ían ípéipí  
 gan coimlin dá luíagaó lé gaóit ;  
 bí íuigleac an oipéca 'í an bfeupí,  
 bí an loé ann a éoílaó 'na luíde.

bí an maíoin go cuipí a' go gead  
 agus b'eutiom, oc! b'eutiom mo  
 éioide,  
 lútgáipeac a' aeipac lé íeal,  
 oim éonnaipe mé, éonnaipe mé, í.

Do éuad í éapim maí ala,  
 maí íeult do éiom í a ceann  
 a' bí í an moimeuo ínn íalaíge'  
 ari éú an éioide áioo do bí ann.

Do bí í maí báioín bpeag íeol  
 go h-eutiom ag ínaí leip an ngeait.  
 Níofí éubaipe í aon íeal acé ceol  
 a' í'pág í ag íaípa mo éioide,

éuipí í mo ípíopaó ag íáipe,  
 a' í'pág í ag íince mo éioide  
 mo íuile 'ga leanaíuínit 'í 'ga íaípe,  
 a' a 'éé! go g-eúitigíó tú í.

## ON THE IRISH INFINITIVE.

## II.

When the first part of this paper went to the press, I was under the uncomfortable impression that my theory was an innovation, and likely therefore to be regarded with more hostility than sympathy by Irish students. The contrary is the case, and the opposite view is really the new-fangled one. Witness M'Curtin, who, at page 703 of the Grammar appended to O'Begley's (M'Curtin's) Dictionary of 1732, writes as follows:—"The reader may enquire here for the Infinitive Mood; and the Irish allow no such; but instead thereof, \* \* \* they make use of the plain verbal noun."

So far without reference to usage. When we come to examine the practice of native writers who wrote while Irish was as yet the dominant and uncorrupted language of the country, we shall find the principle put forward in this paper strikingly confirmed. Before going further, it is well to state that principle concisely:—When a substantive is followed immediately by *do* with an "infinitive" in any context, the substantive is construed in relation to the context exactly as though *do* with the "infinitive" were absent. In other words, *do* with the infinitive exercises no government whatever upon a foregoing noun, but rather, speaking grammatically, is an



adjectival locution qualifying the noun; and the noun, as the context requires, may be nominative, dative, or accusative.

In modern Irish there is no distinction in form between nominative and accusative. Examples of the nominative before the infinitive with *eo* must therefore be drawn from the earlier periods of Irish. In the first draft of this paper, the examples were taken from the splendidly copious vocabulary of Dr. Atkinson's "Passions and Homilies from the Leabhar Breac," *sub voce* *eo*, where this locution is treated of *in extenso*, but, in my opinion, on a basis of error. I take the opportunity here of expressing my deep obligations to the learning and acumen of the editor of these texts; his work will not easily be superseded as the best extant study in Middle Irish, and as a *sine qua non* to every historical student of the language. Of the instances given by Dr. Atkinson, in contexts where the principle above stated required a nominative, the great majority showed a nominative. There were, however, a number of exceptions, and a critic of high authority suggested that the minority were in the right, and that the majority were ungrammatical and corrupt. These Middle Irish texts show the distinction between nominative and accusative already obsolescent, and their evidence, even were it unanimous, would not be final. That their evidence was not unanimous, weakened the case still further, and I was forced behind the unassailable lines of Old Irish. Here, however, there was no Dr. Atkinson to put things in order, and the collection of the following instances was no slight task. Though they are drawn from the Würzburg and Milan glosses only, the search for them covered most of the published remains of Old Irish.

With reference to the Old Irish instances, let it be borne in mind (1) that all accusatives singular eclipse; (2) that, in general, accusatives masc. sing. of the consonant declension, and accusatives fem. sing., have the same form as the datives sing.; and (3) that accusatives masc. plural of the first declension end in *u*.

#### A. NOMINATIVE.

*From the Würzburg Glosses [date 8th and 9th centuries.]*

- 1<sup>o</sup>. ar dofor maith foichric do-som sochude do creitrim tria precept. "For that a multitude has believed through his preaching prepareth a good reward for him." [*Acc. sochudi*] *fo. 1b.*
- 2<sup>o</sup>. airmitiú féid in chinn do thabairt donail ballaib. "Respect for the Head to be given to the members." [*Acc. airmitiú*] *fo. 7d.*
- 3<sup>o</sup>. cepu dono adrad Dae do thabairt do Pool in chruth sin? "Why then was the adoration due to God given to Paul in that way." [*Acc. adrad nDae*] *fo. 7d.*
- 4<sup>o</sup>. ní date leu in Coimidiu do chrochad. "It is not agreeable to them that the Lord was crucified." [*Acc. Coimidiú*] *fo. 8a.*
- 5<sup>o</sup>. ní fiu serc do thabairt dó. "It is not good to give love to it." [*Acc. serc*] *fo. 10b.*
- 6<sup>o</sup>. ba ferr mo chomairle do dénum. "It is better to do my counsel." [*Acc. chomairli*] *fo. 10b.*
- 7<sup>o</sup>. is bás leo-som in daim do thuarcain ind arbe.\* "It is a custom of theirs that the oxen tread out the corn." [*Acc. inna damu*] *fo. 10d.*
- 8<sup>o</sup>. rann<sup>1</sup> do loscúid for alóir, 7 rann<sup>2</sup> do airbirt bith dóib-som. "A part to be burned on the altar, and another part to be eaten by them." [*Acc. (1) rann, (2) rann n-aíli*] *fo. 10d.*

\*This gloss here given fully does not warrant the comment made by me in the first part of this paper on the incomplete quotation given by Zeuss and Windisch.

- 9<sup>o</sup>. ar is insae in ball do thinchosc neich asberad cenn. "For it is hard for the member to teach what a head may utter." [*Acc in mball*] *fo. 13a.*
- 10<sup>o</sup>. ar na con roib dethiden for neuch acht tol Dae do dénum. "Lest anyone should have care save to do God's will." [*Acc. toil nDae*] *fo. 15d.*
- 11<sup>o</sup>. ba uissiu ind fighor do imthréngud *veritatis*. "It were meter that the figure should confirm the truth." [*Acc. in fighir*] *fo. 18c.*
- 12<sup>o</sup>. Súanemuin do dénum i n-aidchi do reice ar biad 7 acitach dia muntir. "To make ropes at night to be sold for food and raiment for his household." [*Acc. suanemuina*] *fo. 24f.*
- 13<sup>o</sup>. is hed diéiu al-*legitime certare*, scarad fri indeb in domuin, 7 tol Dae do dénum. "This then is the '*legitime certare*,' to quit the world's wealth, and to do God's will." [*Acc. toil n Dae*] *fo. 30a.*

#### Milan Glosses [8th and 9th centuries].

- 14<sup>o</sup>. atá i n-aiciud cláich dénum maith 7 ingal áil uile do dénum. "It is in the nature of all to do good and shun evil (*lit.* shunning of evil to do)" [*Acc. ingal áil n-uile*] *fo. 14c.*
- 15<sup>o</sup>. airimmo ruicim les m'airchiscechtae, indaas dígal do thabairt form. "For I have more need of (my) pity than that punishment be inflicted on me." [*Acc. dígal*] *fo. 22d.*
- 16<sup>o</sup>. dígal do thabairt for-na peccachu. "To inflict punishment on the sinners." [*Acc. dígal*] *fo. 26d.*
- 17<sup>o</sup>. huare din as n-é gnim tengad comlabrae, is immaicride a ndurigni Deaíd, in gnim sin in tengad du airbirt ar gnimaib in choirp olchenae. "Since then speech is the act of the tongue, it is proper what David did, to place that act of the tongue before the acts of the body in general." [*Acc. in ngnim sin*] *fo. 37b.*
- 18<sup>o</sup>. tene du ebrt du gnúis Dáe. "To say 'fire' of God's face." [*Acc. tenid*] *fo. 40c.*
- 19<sup>o</sup>. cumbutab do bith. "That doubt should be." [*Acc. cumbubairt*] *fo. 46c.*
- 20<sup>o</sup>. in grián do thecht cóic brotu deac for cúlu. "The sun to go fifteen degrees backwards." [*Acc. in ngréin*] *fo. 47a.*
- 21<sup>o</sup>. ind fóisitiu du thabairt i ndiaid ind escumlada hi tempul. "To make the confession after the departure into the temple." [*Acc. in fóisitiu*] *fo. 62b.*
- 22<sup>o</sup>. is festae in trócaire mór do todlugad. "It is to be known that the great mercy forgives." [*Acc. trócairi móir*] *fo. 71a.*
- 23<sup>o</sup>. is budech forcimem lat-su, a Dsé, thimthrecht degnima du edbairt dait. "Thou deemest it pleasing and most acceptable, O God, that the service of a good deed be offered to thee." [*Acc. dig móir*] *fo. 94x.*
- 24<sup>o</sup>. deug mór du óul. "To drink a great draught." [*Acc. dig móir*] *fo. 94x.*
- 25<sup>o</sup>. arndid n-uissie do Dia dígal do thabairt for a náimtea. "For which it is right that God should inflict punishment on His enemies." [*Acc. dígal*] *fo. 101a.*

As against the foregoing twenty-five instances of the nominative before the infin., I have not met a single instance in old Irish of an accusative where, according to the rule given, a nominative is to be expected.

When a transitive verb governs the locution, the substantive is, of course, accusative. I deem it needless to cite instances; though accessible, and desirable for the completion of the syntax of the infin., it is obvious that their citation would nowise help my proof.

When the locution is in the genitive or dative relation

to the foregoing context, the substantive is always in the genitive or dative case. It will, I believe, be difficult to find in old, middle, or classical modern Irish a single exception to this rule. So far, I at least have seen none.

The instances that follow are furnished by Dr. Atkinson in his vocabulary to Keating's *Cyf Biop-gaioite an bháir*, *sub voce* *oo*.

## B. GENITIVE.

- 1º. *i bpein báir o' mhuir.* "Under penalty of inflicting death." 1, 8.
- 2º. *rár a mheanman oo mhúach.* "Means of extinguishing his passion." 10, 7.
- 3º. *i mbaozal a n-uaille o' áruuazao.* "In danger of intensifying their pride." 5, 18.
- 4º. *pe linn copóme oo eúr.* "At the time of putting on a crown." 20, 1.
- 5º. *uozar na ngráir oo óáil.* "*Auctor gratiarum offerendum.*" 222, 2.
- 6º. *ceayz eocacán oo déanah.* "Artist in making pots." 15, 17; 10, 2.
- 7º. *peap láime oo éabairc.* "Man to give a hand, helper." 103, 11.
- 8º. *luet óroa oo coméao.* "Folk of keeping hostelry, innkeepers." 103, 13.
- 9º. *lá rir éuapartail oo éuilleah.* "Day of a man of earning wages, working day." 77, 15.
- 10º. *rár uaille oo élóó.* "Means of quelling pride." 21, 4.
- 11º. *oo éoirz an báir o' á póctain.* "On account of death reaching him." 25, 2.
- 12º. *i noiaró na cána oo bhuiread.* "After breaking the law." 69, 7.
- 13º. *i noiaró an aróbeirpéora oo bualaó raigoe na rauntee air.* "After the adversary had struck the dart of covetousness against him." 70, 8.
- 14º. *éap éir an peacard oo déanah.* "After committing sin." 71, 23.
- 15º. *éap éir an éráirigíte úo oo déanah.* "After committing that outrage." 71, 7.
- 16º. *i mbaozal an éumnetair o'iairiaró opaimn.* "In danger of the account being demanded of us." 106, 18.
- 17º. *inneall epeite oo déanah.* "Preparation for making plunder." 115, 14.
- 18º. *i noiaró ar éealláim oo déanah.* "After making the promise." 144, 18.
- 19º. *oo bíem m' eie oo congáil ó'n eazlaip.* "On account of keeping my horse from the Church." 145, 23.
- 20º. *i noiol éampairill sholáim oo éóruazó 7 na nOée mboóap mbail oo éup ar gcuil.* "In return for repairing Solomon's temple and abolishing the deaf dumb gods." 170, 19.
- 21º. *oo feacáó mí-peipe an éapao oo déanah.* "To avoid acting against the will of the friend." 238, 26.
- 22º. *pe linn na miorbaile-pe oo déanah.* "At the time of the performance of this miracle." 241, 10.
- 23º. *i noiol póctair an mhuilinn oo éup amuza.* "In return for destroying the profit of the mill." 276, 22.
- 24º. *pe huot mhe oo éabáil.* "In order to obtain heaven." 294, 16.

## C. DATIVE.

- 1º. *éallair o' á péip oo déanah.* "Who undertakes to do his will." 18, 2.
- 2º. *éioeapá oo na eairib o' éairin.* "Would come from seeing the relics." 14, 28.
- 3º. *ar an ocaláim oo pógaó.* "For kissing the earth." 6, 11.

4º. *ó éapair na pineáimna o' iée.* "From eating the berries of the vine." 233, 20.

5º. *oúiz air) éeall mhóip oo bheire.* "Reliance on getting a great reward." 282, 23.

6º. *na euir coimpearz ar éuáirib o' éagbáil oo 'n marib.* "Hinder not the dead from finding grace." 141, 7.

7º. *épe éeipz nOée oo éuilleah.* "Through deserving God's wrath." 213, 24.

8º. *oeébir oo déanah pé eip coimrib minne o'ullmhu-éao.* "To make haste to prepare three measures of meal." 246, 1.

9º. *éomair ar maoimib paogalta oo énuapac 7 oo éummuéao.* "Who sets about gleaning and gathering worldly wealth." 290, 7.

If it be admitted that the arguments and evidences given above establish the view that I support of the syntax of *Oia* oo *éuáirib*, I would suggest that the term "infinitive," as erroneously implying a mood of the verb, be discarded in favour of some less misleading name, as well in the grammar of ancient as of modern Irish.

MAC LÉIRIUN.

## VOYAGE OF MAELDUIN.

(Continued.)

§ 43. *An tpeap lá 'na óiaró rin pagbair* *muir eile, 7 cloró óip 'na timéall, 7 taláim* *innce air nóir elumáiz.* "Do éirio anmhirin *peap* innce, 7 *ir eao* ba *h-euroac* óó, *finon-* *paó* a éuipir péim. "Do éuipiréuazair óe *anmhirin* *cia* an *beata* oo *biao* aige. "Aca *tobair*," *air* *re*, "anmhirin *míran* *muir* *ro*. An *doine* 7 an *éuroadaine* *meaúz* nó *uirge* *ir* *eao* oo *bheiréair* *ar*; an *doimnac* 7 *laete* *péile* na *maipiréac* *oeag-bainne*. Aca *laete* *péile* na *n-apitcol* 7 *illuip* 7 *com* *bair* *oe* *ir* *coim* 7 *pion* oo *bheiréair* *ar*, 7 *laete* *pollamanta* na *bliadna*." Um nóin, *anmhirin*, *éaimic* ó'n *Tigéaima* *óóib* *uirle* *leac-* *bairigean* *gaé* *rip*, 7 *gheim* *éiriz*, 7 *o'ólaopai* a *noctain* *oo'n* *lionn* *tugaó* *óóib* *ar* *tobair* na *h-muir*, 7 *oo* *éuip* *rin* *i* *ruan* *coolata* *iao* *óin* *tráé* *rin* *go* *lá* *air* *n-a* *báimac*.

§ 44. *Muair* oo *éairéapair* *éip* *o'óce* *aoig-* *éacá*, *o'ipmhuiz* an *cléipéac* *óóib* *bheir* *aiz* *iméacé*, 7 *o'págaopai* *rlán* *aige* *anmhirin*.

§ 45. *Muair* *oo* *bhóeapair* *lé* *paóa* *air* *luar-* *ga* *óair* na *conntairib*, *oo* *éonnacapair*, *paóa* *uacá*, *muir*, 7 *maip* *éánagaopai* *i* *bpoizur* *óí*, *oo* *éualapair* *pozáip* na *ngobann* *aiz* *bualao* *bhocta* *air* an *imneon* *lé* *oipairib*, *maip* *bheiréao*

βυαλαὸ ἐπιμυρὶ νό βεαῖμαρ. Ἀν ταν ὅ  
 ἐυαθαί 1 βρογυρ, ὅ ἐυαλαθαί φεαί ὀιὸβ  
 ἀγ μαρφυεῖς ὄφφαί εἰλε : “Ἀν βρυλιτο 1  
 βρογυρ?” “Ἀτάρο,” ἀμ φεαί εἰλε. “Για  
 ἡ-ιασ,” ἀμ φεαί εἰλε “ἀοειηῖτι βειῖ ἀγ  
 τεαῖτ?” “Μιc βεαῖα, ὅ ἐῖῖτεαί ὀαμ, παν  
 υμαί βεαῖ ὅο ἀαλλ.”

§ 46. Մայրս Եւա Սաւ Դոմ ան ուրիշ  
 ծովափսիս նա շոճան, ձերս “Ելմիլ Գի  
 Զ-Եւլ,” Գի թէ, “7 ըս Կարաւոր ան Եւրաճ,  
 ձէ Եւս Ե Սեւթաճ թոմե, յոնորս ըս  
 ը-Գիւրիւր Գի Եւթաճ ին.” Եւրաւ Լեւ  
 Գիւրի, 7 Սեւթաճ ան Եւրաճ թոմե. Գիւր-  
 ին Եւրաճաճ ան Թեւ Եւսոն Ե ին Գի  
 Զ-Եւրաճաճ: “Ան Թեւթե Ե՛ն Եւս Գիւր-  
 իս?” Գի թէ. “Եւսոն Ե՛ն Եւրի (Զ-Եւ-  
 իս),” Գիւր Եւթաւթաճ (Թեւ-Թեւթե),  
 “ձէ ըս Եւթաւ 1 Լեւթ, ըս Եւթաճ Գիւրի.”  
 Սեւթ Եւս, Ե՛ն Եւսոն Գի, Զիւր Թեւթաճ թէ  
 Գիւր: “Եւս Ե՛ն Գիւրի Գիւր?” Գի թէ. “1ր  
 Եւթի Լեւթս,” Գիւր Թեւթաճ, “Ե՛ն Գի  
 Եւթաճ Եւթաճ, Ե՛ն Լեւ Գիւր Գիւր Ե՛ն Զ-Եւս  
 Եւս Եւս Ե՛ն Եւս.”

§ 47. Դէրոն ան չօճա անոր զոր ան զ-բարձր  
7 իւր յո-մոյն իրան շարժուի ինչ Լանի, 7  
ձոն ձար ան իւր իր 1 ռօւար ան ձար  
իրան իւր, զոր իւր ան իւր իւր, ձոն  
Լանի ան իւր ձոն, ձոն ձոն ձոն ձոն  
ձոն ձոն ձոն ձոն ձոն ձոն ձոն ձոն  
ձոն ձոն ձոն ձոն ձոն ձոն ձոն ձոն

§ 48. Օժտման արարողի ժամանակ արարողի քննարկողը պետք է համոզվի, որ արարողի քննարկողը համապատասխանում է համապատասխան հաստատված պահանջներին, որոնք նախատեսված են համապատասխան հաստատված օրենսդրությամբ:

49. Ծօ ընթերցար ՚նա ծիօժ ըր ի մար  
բե Եօրանիւ Լե նուլ, 7, Ծար Լեօ-րան, ի  
բիւլեօնցօ ը ի Լօ ըն ին ին ին Եօրան. Ծօ  
Եօրանցար Եօրան ըօ՛ն մար բիւլ Եօր  
Եօրան Եօրանցար (7 Եօրան Եօրան) 7 Եօր  
Եօրան; 7 Ծօ Եօրան Եօրանցար մօր ինքնացար  
Եօրանիւ ի Եօրան Եօրան 7 Եօրան Ծօ Եօր  
Եօրան Եօրանցար Եօրան, 7 Եօրան ի Եօրան

[illegible][illegible]

§ 51. Ծօ ցածարսի զօ հ-նոր եւե անորս,  
աւ 1 եբարարսի լսո լոնտարս, 1., զսլ ելլոց  
լլսւ մօրս լսար ար լրանց ռա հ-նոր զօ լսան  
մարտարս արսա տարս ան մորս սւե, զօ ռօարս  
լրօր մորս ան լրանց եւե օօ'ն մորս, ար ան տօն  
եւե օի. Դսլ արտօրս արս զան լրանց օ'ն  
ն-արսա օօ լրանց. Դսլ օօ զօնարսի ար  
լլսւ (Լե ռա լրանց), 7 օօ արտօրս ելլա-  
օան մօրս, մլլտարս ար ան արտօրս անար  
ար տօնարս ռա հ-նոր զօ լսան ան մորս սւե

lám do balaó an éirí, óir ní raib neac do gheobaó iao do bailiugáó ar a n-íomao. Ó éiríádnóna oróce Dóinniaí go maroin Dia Luain ní ghluairead an riué rin, acé o'fanaó pé 'na éoré (cóinníre), 'na mui, timéall na h-inne 'magcuairt. Ciuinnigro anhrin na bhradán ba mó, 7 do líonadair a gcuirac oíob, 7 do éusadair ar gcuil ó'n mui ar an mui móirí arí.

§ 52. D'íomparadair anhrin go bfuairadair colúmaínn móirí aigro. Ceirpe taoba air 7 dá *sheibhléim* do'n éurac m' gac taob, ionnur go maðadair oét reirbéimeanna do'n éurac 'na timéall ar fáo. Agus ní raib don fód talánn 'na timéall, acé an t-aigean gan teoiriann. Agus ní facadair cionnur do bí a h-íoctair fíor, nó a h-uactair fuar, ar a h-áiríre. Do bí líon aigro ar a h-uactair go fada uairé amaé, 7 do éuaró an cupac pó feol tré mógal amán do'n líon. Agus éus Duirán buille do faobair a gae tar mógal an lín. "Ná mill an líon!" arí Mael Uínn, "óir ír obair móirí-feair an nro do éróimíó." "Ír lé annm Dé do mólaó," arí Duirán, "do ghrómíne-pe ro ionnur ghuí móirí éiríreair mo rgeul, 7 do bédairí uamre ar alóirí áiríó Mlaéa má muínn éiríe." Dá unra go leir ír ead do bí ann, nuair do toíparad in áiríó Mlaéa é. Do éualadair anhrin gué móirí folur-ghlan do uactair na colúmaínn úo, acé níorib fíor oíob cía an teanga do labairí pé, nó eao do labairí.

## CORRESPONDENCE.

### IRISH IN THE NATIONAL SCHOOLS.

Cill mhí Ciaráin

In áice Caírac Saróbin.

A Sáoí oirbíoní.

Fabamí oim rígríobad do'n lírleabair lé cúntur éirínn do éabairt air an múnad atá air an nGaeóilge ran g-ceanntíacé ro, 7 veunaim é ro air dá fáé: an

éuro fáé, lé rúil go mbíoríreóéamínn na maígrírtíre ríorle ro ve'n taob fíaríreair ve éontae ríí-eolac éairíreage nac rúil ag múnad na Gaeóilge póí éum cabhúige leir an g-cúir áirí; agus an oair fáé, oo bhuí ghuí íairí veune uairal oim ro do éeunad nácarí b'féirí líom v'eiréac gan mí-míear do éabairt oim pénn.

Tá átar agus móiríóíl oim do máó go bfuil an Gaeóilge gá múnad go teairíre air leactaob ná ríiríge ó Caíarí Dóinniaíll go Caíarí Saróbin. Ameairí na maígrírtíreac a éionólar go máíteamíall í g-Caíarí Saróbin tá aoinne veug bairíntamíall air an nGaeóilge do múnad 'na ríoríll. Fuair beiré oíob ro a mbairíntacé í n-lul, 1885, agus do bí aoróga lé ceirríugáó 'na ríoríll in 1886: v'íreagíaradair go ceiríveamínnac.

Ó'n am rin ír beag bíaróam nac bfuil meuríugáó ag uil air an oimíng atá tío-balamíall air áí oteangamínn máíearíó do múnad, agus do bhuí ghuí labairí ríuríóirí na maígrírtíreac ro a oteanga dúéíurí ó n-a mbíoríreac níorí éirí air don neac oíob a bairíntacé v'fagbáil éum í do múnad, an t-an do éusadair dá loirí.

Cóí fada agus ír féirí líom-ra do bheirínnugáó, taíneamínn an Gaeóilge lé h-aorógaíll na ríol éom móirí lé h-aon ní eile a múníteairí oíob. Ír maí lé n-a muirírtí, maí an gceuna, taob amuí v' ríí-beagán, a b'áirírtíre v'féirínt agus do élor ag leiréad agus ag máó ó meabairí éinn, na rígeul agus na n-abríán ran "leabairí ggeulíreóéacá," í "g-Coir na Teméac," agus í "nDuainíre na Mlaé-Gaeóilge, atá í láim beagíac gac n-aon oíob tré móirí-éiríreacé agus tré éirí-ghíad an t-Saorí oirí. E. D. MacCíabairí, do bíonn air na ríoríll íao.

Tá mian Gaeóilge do leiréad agus v'fíogínn meuríugé go móirí ó fóirleí-neacé na leabairí ro agus leabairí eile do bíonn an Saorí ceuna air na ríoríll. Í brogus do'n áit ro táíro oét ríorle in a



múnteari Saeóilge do dá ceo go leir ari an áiríamh i' luíga, agus ó faigeari oíol ar timcheall cúigeaí do'n reireaí oíob ro, faigeari na maigirítiúde gac bliadain níora mó ná tírí púint veug gac vume oíob lé éiríle, gan tíráct ari na bionntanarais do thúannan an Saol Mac Cliaabairi (cúig púint do'n rcoil i' feáiri agus dá púint do'n vaira rcoil ran gConrae), ná ari na leabhair le v'faigeari luét múinte na Saeóilge ó am go h-am ó'n áiríorcoil Ríogáimail Éiríean-naig.

Míorib iongnaó go g-cuirfeadh na nroete ro amáin rpoir i g-cliactánaib tírigiaóda na maigirítiúde ro i. g-Ciarraige a labhair Saeóilge gac lá v'a faogal aet nac vcu-gaann don éongnaó eile lé i cónimeo beo.

Tá aicíreacáir oim do máó nac bhuil an Teagarz Cíoríoríre Saeóilge v'a mínaó anoir cóni coitcáionnta agus do b'vexó ré veic mbliadna píro ó rom; aet ari a fon rin pór tá an Saeóilge, molaó lé Oia, ag tógbáil a cinn go h-ónómaé reac an t-am do b'vexar féin am gáirín, nuairi do leact-mairibáó mo fean-maigiríti mé do éaoib beic "ag labhairt na Saeóilge agus ag loc an vhuila."

1<sup>o</sup> mé 7c.

píonán ua loingsig.

[One almost regrets this fine letter was not published in English, as it is such a confirmation of Mr. Foley's paper in the last number of the Journal. Mr. Lynch calculates that each teacher of Irish in his district gets £13 from the National Board, exclusive of the book-prizes of Mr. Cleaver and of the Royal Irish Academy, with his chance of the Cleaver prize for each county, £5 for the first and £2 for the second most successful teacher of Irish.]

## AN APPEAL TO WRITERS OF GAELIC.

Máirta, 1892.

A léairi ionuiriamaé,

Ag ro óuit, cum meiríge do éabairt do na tíonirgántóirib glear i nSaeóilge do iugneadh lé vume féin-teagarzta nári labairi focaí Saeóilge iuam agus nári éuala iuam ag a labairt í, óiri do éairt ré a

faogal i b'vax amearz Sacramnaé agus eacéiríannaé eile.

Timcheall cúig mbliadain veug ó rin do rígiobáó an dá éanaíam tíre-ró-éuinn i. an Olanraoir agus an Flamarí i módaib eugcoraíla. Do iugneadairi ollamh an dá éiríle feir agus oiríeacáir, agus do éinneadairi reacta roríuigíte do'n teangair, agus marí rin rígiobáio an dá múntiri in don nóir ó rin amad.

Caó fá nac mb' féiríri an nro glic gáor-mairi éuona do thúnaó eaduríanne? Agus marí nac bhuil canamain ganlóctair agus gan ríoglaíre, agus marí atáio múntire ári g-cúigeaó eumairi lé éiríle do feutoradair an Sacramnaé oiríeacáir eolgaé úr, ugríri an "Tíri bíoig-gáoiré," do iugáin marí naéctáirí, i' mó éuillíar ó'n tíri ná ríurí-móir ve na h-Éiríeannaéaib. Munab féiríri ro do thúnaó, do leantadair na ríoglamuróir uile céimeanna an Iurleabairi v'a vtabháó ré aéumairíeact iugáil v'arlabhairi líomta líeairíra 7c. ári na iuanab rin.

I' mian líomrin v'faicrin, óiri ní fuil dá rígiobáin nó gíaméirí aoirí an nro éuona ann, ná rór dá foclóirí ríoríobair in don nóir.

vallán gan eolúige.

D. O'C.—The question of the use of modern Roman letters for printing Irish has been fully discussed. Besides, it is a matter of very little consequence. Some of the best friends of the Irish print in Roman type, e.g., the *Tuam News*, *Clonmel Nationalist* and *Chicago Citizen*. Would you tell them to stop?

## A PLEA FOR PROSE.

As our professed intent is the revival of the Irish Language, we need a definite appointment of methods towards that consummation for immediate and persistent practice. A ready and earnest striving must be set afoot to tide over the present time, because everyone giving thought to the business must know that the decade now running is charged with a crisis which shall decide for all men of practical sense the question of its weal or its failure as a

living tongue. Consider the conditions that hold to-day. Around the coast, on the side remotest from British influence, there is a daily waning crescent of Irish-speaking territory. Inland, many young people learn it in their schools and elsewhere, like the Continental languages, with even less satisfactory results, on account of the strangeness of the idiom to foreigners. Others there are, scholars who study the language in its primitive phases solely from scientific motives; but this kind may be neglected when telling over the classes that share a common sympathy in this affair.

Now, the first and second sets of people have, the one and the other, the very wants that they could reciprocally supply, and for the well-being of the tongue a transfer should in all ways be encouraged and secured. Those seeking knowledge from books are zealous for the language, because they are conscious of its worth, but, for want of the use and facility acquired by speech, they never know it as their own, and are forced to regard it as dead, abiding only in books, and never to take intimate part in the things of human concern any more. The poor uneducated people whose living tongue it is even yet, husbandmen and fishermen mostly—for it clings to the sea-board bravely—speak it in many instances with wonderful purity and elegance, but look upon it as a poor, vile jargon kindred with their lot in some indefinable way, a stigma of poverty, an effectual bar to the lowest social consideration. Hence they cease to speak it, and enjoin on their children the exclusive use of English. This notion of a lack of respectability is the root evil of Irish decay, and the life of the language in time to come depends on its prompt eradication. For as all expedients for a revival are but sorry dreams, unless the revivifying force be from the native districts outwards, we must husband well the remnant of our hoard if we would have any seed left for a new propagation. That bad name must be taken off at all hazards; and, considering the widespread interest now at length awakened in Irish matters, there should be no difficulty in finding ready volunteers for the task. If educated persons moved about amongst the people,

talking to them and hearing them talk, they would perform the double service of learning the language from the proper source, and of showing those ignorant or careless of its worth, that Irish is something sought after and precious in the eyes of the great respectable world. It has even been suggested, and the idea deserves consideration, that popular lectures in Irish, illustrated with lantern views, would be of untold worth to the cause wherever the language is understood. The lecturer could deal with the present movement and its progress at home and abroad, the scribes of the past and their work, local saint-lore and traditions; he could exhibit suitable views from ancient monuments and from "the countless hosts of the books of Erin," thereby in some degree proving to his auditory, especially those of the young generation, how priceless is the heirloom they would barter for nothing.

Another great want of the time is a popular literature. Irish lost its mainstay when, after long centuries of activity, it ceased to be written, and fell entirely under the feeble guardianship of oral transmission, to suffer the rapid wearing process fated to all rude tongues lacking the back-bone of a fixed literary canon. Especially in those days of ours so universal is reading become, that no language can hope for favour without its organs: books, magazines, newspapers, etc. This want of a living literature must be supplied as quickly as may be. Our scholars must write to provide it, and the daily increasing number of those whose care for the language stops not short at languid well-wishing, will be bound together as a reading public. Thus, minor requisites being found, we should have as a reward for our work the re-establishment of our suspended literature. For no man may say that it is dead. Our native Irish speakers, of what province soever, can easily by training correct their vernacular to the normal of the last classic writers, subsidizing insensibly by the way much of the splendid fruits of recent philological study, whereby voice would be given once more to a stored-up wealth of words that have long lain silent. The head-waters are abundant to overflowing; we have but to make a

staunch joint in the broken conduit, and the flow will go on copious and sparkling like long ago. But there must be no foreign admixture. English idiom, mannerisms, style, system of thought, must be rigidly eschewed. New writers must be honestly disabused of the idea that even passable Irish prose may be concocted by a process of superimposing the conventional Irish equivalent on each individual word, previously written out fairly in English. Neither let any such suppose that thereby they are licking the uncouthness of the language into shape, or lending it a hand on the path of progress; rather let possession by these beliefs be for a sign to them that they do not yet comprehend what Irish is. The "*blas*," the subtle genius of the tongue, like the whole chequered nature of the Celt epitomized for tasting, breathes a spirit peculiar, unmistakable, ineffably soul-satisfying to all those that feel it, know it. It may be met with yet in the old books, or still caught from the mouths of the old men; but at the strange, ungente touch of the modern renovator, it is volatile as soft morning dew before lusty sun-gaze. Irish without it is a monstrosity unnatural, anomalous; let all who would have a return of the old purity and grace know and decry it.

An enemy to modern Irish prose, more energetic than even the unconsidered efforts of Neo-Irish writers, is modern Irish poetry. Wonderful is the portent, and unusual in our day, but the little literature we can afford to support has run unduly, almost entirely, into poetry. Without attempting to probe the conditions that favour over-rank production of that manner of intellectual fungi, or stopping to visit the practice with the censure it deserves, it must be condemned here for its present baneful effects in totally submerging the prior and vastly preponderating claims of prose, and for its pernicious influence in establishing a debased model for the future. A literature that finds its sole expression in song is in a state of unhealthy action; but when the symptoms give such indication of chronic debility as here, there is need for drastic measures of remedy. Prose is

crushed out by the present system—what does it give in return? Recent files of Irish printed matter furnish an answer; for without being over-censorious, it can be safely said, that, though some efforts reproduce faithfully the form and spirit of legitimate poetry, and so might stand along with a robust prose literature, yet much of the body of contemporary song is worthless, much of it in such vicious taste as positively to be charged with untold possibilities of harm, that must debase and subvert purity of style in the future. Correct, commonplace English sentiment, thought, expression, it is, in greater part, with a miserably tortured poor shred of Irish for veneering. In its production all the requirements of Irish verse-building are ignored, and instead, the whole scheme of English prosody, such as full rhyming endings, poetic license, and the like, is regarded as essential. This vitiated taste derives its origin from the example set by Dr. McHale's translation of Moore's Irish Melodies. Now, without venturing an opinion on the broader question as to whether these translations are poetry at all, one may with perfect confidence assert that they are not Irish poetry. For poets, there are the canons of the ancients, or the alternative mode, the assonantal, in use among our later bards; that Irish poetry may be made else, is a thing not to be thought of—impossible.

To firmly establish Irish prose, it must be boldly started and sustained as a matter of course medium for interchange of thought. And here it may be noticed what a pity it is that so many men, anxious for the preservation of the language, still, as editors of Irish texts, have neglected to furnish their work with prefaces and the other ordinary mechanical mountings in Irish, especially where such treatment, besides acknowledging the rights of a principle, would have been congruent over all others, and a practical testimony, too, that they were somewhat more than mere handymen at the work they had undertaken. This last anomaly is consonant with the host of wrong popular impressions concerning those things, viz.:—that Irish

scholarship of wonder-compelling profundity may subsist in a man along with inability to write a word of the language. There is very broad margin for distinction in the matter, and, among other things, it is the duty of the common sense directing the present revival movement to champion and force its recognition.

RICHARD HENEBRY.

A Gaelic class has been started in Chicago, and the *Citizen*, as usual, is helping the movement by its Gaelic department.

Recent issues of the St. Louis papers contain various articles on Gaelic subjects, by Fr. Keegan.

The San Francisco *Monitor* continues its Irish column, and prints some valuable papers on Irish History and Literature. The local Gaelic Society is working well.

The *Irish-American*, *Tuam News* and *Clonmel Nationalist* continue to open their columns to writers and students of Irish. Mr. J. J. Lyons continues his collection of old Irish prose and poetry as indefatigably as ever.

The *Gael* of Brooklyn is as full of life as ever, and, having begun a newspaper crusade for the old tongue, has, up to the present, enrolled fifteen newspapers under the Gaelic flag. It is expected that all these will begin to publish simultaneously easy lessons in Irish.

*Transactions of the Gaelic Society of Glasgow*, price 3s. 6d. : A volume of 300 pages, well printed and bound in cloth. It embodies the chief papers read before the Society since it was first started. It would be hard to find a book of greater interest to anyone who is a close student of modern Irish.

*An t-Eileanach* (The Islander), by John Mac Fadyen, 2s. 6d. Another fine volume of 300 pages, most enjoyable from first to last. It is written in simple and beautiful Gaelic, which can be easily understood by anyone who knows Irish Gaelic. One cannot fail to be struck with the remarkable similarity, even of idiom and phraseology, between the island Gaelic of both Ireland and Scotland. Some of the readings are very amusing.

*Reliquiæ Celtica*, vol. i., containing over 500 pages. No price is indicated. There appears to be quite a stir in Scottish Gaelic literature. The above is the first volume of an edition of the *MSS.* which the late Dr. Cameron of Brodick left after him. It deals exclusively with Ossianic poetry, and gives the texts of several poems as transcribed by Dr. Cameron, with others taken from various collections of Ossianic MSS. The poems, especially the more ancient and valuable, are simply Irish poems indifferently spelled. Some of them are very interesting and have not been printed before. It would be profitable to compare these texts with our Irish Ossianic MSS., and on another occasion, perhaps, we

shall do so. The other volume of the *Reliquiæ* will deal with a greater variety of subjects. Dr. Cameron was one of the most thorough students of the ancient and modern language, and his early death was a great loss.

## NOTES.

I have to thank friends of the Gaelic in various parts of the world for sending new subscribers, and for many valuable suggestions. But they should not forget the old proverb—*ní f'laas tuine 'na aonap*.

One suggestion was, to appoint agents for the sale of the Journal in America. It may be pointed out that anyone who wishes may become such an agent, and the numbers which he wants will be duly sent him. It goes without saying that the Journal cannot afford to pay agents.

Another suggestion was to put a cover on the Journal, and obtain advertisements which would pay the extra cost. This is a practical idea.

The title of Ruaidhri Dirrane's song in our last number should be *Loč bailte Ríac*. The type got mixed up.

Dr. Douglas Hyde has given a large number of copies of his *Corp na Temeaó* for distribution in Irish-teaching schools.

An Irish class has been established in St. John's College, Waterford.

*Stamps an gheithir* is the title of a collection of West Connaught folk-lore now going through the press. The book will be wholly in Gaelic, representing the language as now spoken in Connemara. The collector is Mr. Daniel O'Flaherty, of Calla, one of the best modern Irish scholars of the present day.

A collection will soon be published of the old poetic prayers still used in many Irish-speaking parts of the country. Any such prayers sent to me will be thankfully received. I am particularly anxious for copies of the *Maicéann*, or *Barrán phárapas*—a very ancient hymn ascribed to St. Patrick.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

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Cultivation of the Irish Language  
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[PRICE SEVENPENCE.]

Shiúbarl an beirce Leó 'na d'áig rin agur ní  
 deapairiáir pao an fad coinnithe go co-tamne pao  
 an aice le beul-ach-Seannáig. Níhi an lá aig glanáil  
 pa an am go agur coinnáic Uthoinnall teac á aic agur  
 buir leup leir naé naé pao 'na púde an agur  
 rinuannáig pé gur bóna an pao go gan pgeula éabhairt  
 uoir go pab pé aig teacé duca le bean napaí agur go  
 m-beirir naé pab an teac pé uiréiréiré riap mar buí cónn

agur tuisaite ré le n-a bean go naéad ré le rseula éuca go náb pí aís ceact.

“Má págannt tú mipe ann po” aip ipe “ip tóidige go n-vean-paró tú veapmiao tóim 7 go cinnce beiró rin mar rin má beapann tú póg uait go n-oirigó tú éugam aip aip.” “Na bheas eagra oir; ní baogál vahi,” aipra Dóinnall, “b’olc an lá é aip a n-vean-fann veapmiao tóir-pe moidis an mheo a púgne tú vahi.” Leir rin v’-méis ré 7 níor b’ fáva go n-veanm ré go tís a éapra (aéap). Bhí luatáip aip níor poithe, aip moidé, agur éug a moidip iaprair póg a éabairt só agur éur pé iongantap níor uipir nuair naé leirgead ré Dhi. O’hap ré oipra an cead a rseubad agur a glanad ruar. Sul a pab an rseul cnoénuigéte aise pús ré aip péipe bps le n-a g-cup aip aip nuair a éom ré ríor leir na h-iallaéa a éangál léim maosad beas ruar agur éug ré póg so. Leir rin púgne ré veapmiao ve an uile ruo a éapla so ó v’fás pé an baile.

O’fan an bean uapal aís taobh (taoibh) tobair a bi aís ceann an baile sup bain pí ríul ve O’hoimall a éact aip aip agur ann rin éuró pí ruar aip épann a bi aís páp le taoib an tobair. Níor b’pava bí pí ann rin go n-veanm cailléad na g-ceapre pa éinne uirge agur nuair a Chom pí ríor óp cionn an tobair éonmaic pí ríale na mná uapale a bi ruar annpa épann, agur pí pí pí sup b’é a ríale péim a bí ann. “Mo tona 7 mo vóipne (vótaipne?) oim” aip ipe “vóim-beiréad a ipor agam go náb me vóirgeahail agur éainm go n-imeóéannm ó’n rclaburde pean vóime rin agam 7 go b-puiginn peap úp ós. Leir rin v’ahapre pí ruar agur éonmaic pí an bean uapal annp an épann. B’fupur vahi aipne beiré agam naé nabap coim vóirgeahail agur píleap mé péim aip ball. Chup pí páipneip aip an mnaos óis cia h-í péim nó éa h-áit aip b’éip i agur fuair pí amac uaité sup coirgepuéad a bí mntí agur éug pí lei abailé i. Níor b’pava bí pí aís cailléad n-a g-ceapre sup éoirig pí aís veanad culatáa so na mnáib pá’n áit agur ámeapre nertead eile gúiréad pí bippero 7 vóirad pí iao go v-ó pí pa vóiréad naé náb an bean a b’pí aipneah éapre cimprioll naé b-fuair cinnbeirte uaité 7 ip é rin an éeio uap a éoirig na mná aís caéad bippero. Act ní bippero ahann a éaimc lei a veanad. Bhí pí an-áomup (handy) aís an uile éimeul oirpe. Chait pí bliatáam agur lá aís cailléad na g-ceapre aís paóirpuéad a beata agur aís pápá na m-ban go v-ó naé náb aon vóime a b’fao 7 a ngap naé g-cualaró ionpaó pa éailín caillé na g-ceapre.

Cao é éapla pá’n am po act go náb Dóinnall le pórap aip bean paróipir mearpail a bí ipr an áit? Map buó gúatáé fuair an uile vóime éapre cuipéad in na baimpe, agur ámeapre na coia eile fuair cailín caillé na g-ceapre cuipéad. Iup an áit-pean-áimipir gúiréirde vóimeap na baimpe píul a b-pórap an lánahinn 7 ánoiaig an vóineip áipbeanad gac vóime cleap. Nuair a éaimc pí aip épann éailín caillé na g-ceapre vubairt pí go náb cleap beas aici agur va m-buó é ao-coil é go n-veanpá pí é. O’péagap an uile vóime sup máit leóbéa (leó) é v’féicirne.

Thapmang pí coilead 7 ceapre amac ap a póca agur cuip na rseapó aip an uplar iao. Bhain pí tpi gnamín cpiúneacóa ap a bpollac 7 éait pí éuca iao. Thós an coilead beirte aca 7 v’fás ceann ahann aís an éapre. “Mo tona agur mo vóipne oir” aip an éapre “ní veanpá rin liompa an lá éur m’ataip tú a éaprao an bóirig agur leir an leir-pígín a bi caillce ann v’fágail 7 naé náb vóil agur aip sup b’éigin vóimpe é veanad vóit le vo Sabail ó m’ataip a vubairt go m-baimpéad ré an ceann vóit map m-beiréad rin veanca agac.” Chait pí tpi gnamín eile aip an uplar. Shlug an coilead beirte aca 7 v-fás ceann ahann aís an éapre. “Mo tona agur mo vóipne oir” aip an éapre, “ní veanpá rin liompa an lá a éur m’ataip tú a éaprao an nro leir na céirpe h-uibe mntí 7 b’éigin vóimpe ceapraimnaé a págal veanta vóim péim píul ap eipig leat na h-uibeac a bainc ánuar. Na Oiaig rin 7 uile bup tú ceann ve na h-uibeac 7 b’éigin vóimpe an labair beas a gceaprao vóim péim agur ub a veanad vó agur má ahapreann tú aip mo éonap, éirpó tú go b píul labair a tóit aip mo éoir clé.” Chup rseul na ceipce iongantap aip gac vóime 7 go h-áimigéte aip O’hoimall-níor labair pé aon pócal 7 níor ahapre fe éapre act aís pímaimead agur aís meapruéad aip péim 7 pa veiréap agur pá vóirgeahail éaimc an uile níó v’ap éapla so íreacé ann a mntinn agur ní luaité bí rin map rin, no fear pé ruar agur v’omirp vó’n éiréacéa a lig map v’oirig só nuair a bí pé ap baile 7 sup b’í po an bean ós a éug aip píulab é agur a bí abailé leir agur go vóapin ré veapmiao vó go v-ó pí rin ní luaité éualaró an bean a bí aís vóil va pórap no ná v’oirig pí ruar 7 vubairt sup aís an ééao bean a bí an ceapre a b’éapre aip O’hoimall, naé náb caill veanta go póll 7 go nácpá rípe abailé.

Núghead bamfep áip a mair raon n-oiré 7 naof lá 7 sup b-pearp an lá veipmnaé no an éeio lá. Chuaró ríao-ran an t-act 7 mipe an cloéan; baitead iao-ran agur éaimc mipe.

Cpioc.

## SMUAÍNTE COIS NA FAIRRGE.

Leir an gCpaorbhinn Aorbhinn.

Do fear i vo píuró mé le h-aip na taoirde aip éapmang ípíll le munnéal cpiom, ag veannáim pímuáinte i go ríor ag caomeao

Na voaome vóleap bí tpiat liom ann.

A líluirpe vóil! Cao pác naé gcaomínn, an uapí pímuáinnm aip an vteampoll lom

An tpiat éinnimigim, mo cpió! aip vóaimib act n’oirp rínte paol póo glap cpiom.

M'f' àit le pàgail ann ran t'raoḡal lán  
 A óúir'gear' epiáó agur b'pón mo éiporóe  
 Maí aínaric na fapuirge glairc gearibe  
 O báipi éapuirge 'r nac áiróbeul í?  
 Ír ann rín éagann im' éumíne épiáóte  
 An t-am buó áluinn, an t-am oo bí,  
 Nuair bí mé r'narra aigeantac gearra  
 M'irneamúil láirip ag r'púbal mo f'liḡe.

Na coille tuiḡa, na pupitacḡ oúba,  
 Taob' an loéa, an móinfeur bán,  
 An baile-móip, no an t'p'iaó, nó an bótar  
 Nó teac an ópta na g-c'púir'gín lán!  
 M'í f'óirip leó-ran baint óiom mo b'póm-pe  
 Tá m'innitinn f'ócamúil oúil aip fán  
 Faoi aínaric na fapuirge glairc gearibe  
 Toipianac óacáimúil lartá lán.

Go f'óirip 'r go oearib ír iuto mó f'earib  
 Cummuḡaó na maipb gan maic gan fáé,  
 Amipir' ḡeannamúil, cóimipacḡ ḡheannamúil,  
 B'pueḡaó banamúil, ḡeann a'p ḡpiáó.  
 Aét ópó! ír b'pónarḡe 'ná aon iuto éóimairip-  
 ḡear'  
 Éu oo beic eólaé gq iuib tú t'piáé  
 Spóipamúil, f'eumúip, aigeantacḡ, éuotiom  
 'S anoir go b'púil tú gan f'eun gan piáé.

## VOYAGE OF MAELDUIN.

(Continued.)

§ 53. Oo éiró annipin mup eile aip aon  
 éoir, a. aon éoir ag a congḡbáil ruar. Agur  
 iompiaro 'na timéall aig iapuiaró f'liḡeacó  
 mnti, 7 ní f'uarapari aon bealaé mnti, aét  
 oo éonnacapari, m ióctari na coipe f'óir,  
 oipuir oúnta f'ó ḡlar. O' aicmḡeapari go  
 mba h-í rín an t'p'liḡe ip'ceac ran oún-ro.  
 Agur oo éonnacapari ceucta m uacḡari na  
 h-mpc, aét níopí éuipcapari cóimipáó aip  
 aenneacḡ, níopí éuip neac cóimipáó oipia.  
 Tisro ar áip ḡcúil.

§ 54. Ránḡapari annipin mup móip, 7 maḡ  
 móip mnti, 7 maḡ-f'liab móip mnti gan  
 f'p'iaóé, '7 é f'eupiacḡ, f'leapíam. Oo éonna-  
 capari oún móip áip m'p'ar mup rín, 7 é

oamḡean, 1 b'pogur oo'n mup, 7 teac móip  
 cúim'p'acḡa ann. Seacḡ n-mḡeana oeuḡ ran  
 tuiḡ. Oo éuapari m'p'ar mup rín go noeápi-  
 nacapari conimuróe aip énoc 1 mbeul oopuir  
 an oúna. Mm épiáctóna, annipin, oo éon-  
 nacapari maipacḡ aip eac buaóa (ag oúil)  
 oo'n oún. Eac-óiallao móic éum'p'acḡa  
 r'úite. Coéall ḡoip mup. B'p'ac éumipacḡ  
 mup. Láimanna 7 obaip-óip oipia fá n-a  
 láimab 7 iall-éipann cúim'p'acḡa fá n-a  
 coipab. Maí o' íp'liḡ rí, ḡan móill oo  
 ḡab mḡean oo na h-mḡeanaib an t-eac.  
 Oo éuaro rí annipin m'p'ar oún, 7 oo éon-  
 nacapari, ḡup ba bean oo bí mnti.

§ 55. M'óir éian annipin go oéáimic mḡean  
 oo na h-mḡeanaib éuca "Fáilte iú-  
 maib!" aip rí, "tapiaró m'p'ar oún: atá  
 an bannipogán ag bup nḡapim éuic." Oo  
 éuapari mup an oún annipin. Tuiḡaó oo  
 Mael Oúin annipin mup 7 oeaḡ-biaó oipuir,  
 7 ióiteacḡ ḡlome 7 oeaḡ-leann ann ma  
 f'óéari, 7 mup oo ḡac t'p'uir, 7 ióiteacḡ oo  
 ḡac t'p'uir o'a mupitip. Ó oo éaiccapari a  
 b'p'iomn, ip'eaó atuibapit an bannipogán.  
 "Fanaíó ronn (annipin)," aip rí, "7 ní éioc-  
 faró aoir oipiaib, aét an aoir atá aḡaib, 7  
 béróéí beo go oéó, 7 a b'p'apabapari aoir  
 tiocparó éuḡaib ḡac lá, ḡan paótar. Agur  
 ná bíróó aip fán ní bup rín ó mup go h-mup aip  
 an aigeun." "Innup oúinn," aip Mael Oúin,  
 "cionnup ataoi runn (atáip annipin)." "Mí  
 oeaḡapim rín, go oéimn," aip rí, "Oo bí f'eari  
 maic m'p'ar mup ro—pí na h-mpc. Ír oó  
 iugap-ia na f'eaé n-mḡeana oeuḡ úó, 7  
 mepc a máḡari. Oo eug a n-aḡari annipin,  
 7 níopí f'áḡ f'eari 'na oiaró, ḡup ḡabap-ia  
 iugéacḡ na h-mpc," aip rí, "'na oiaró. Téi-  
 óim go maḡ móip atá m'p'ar mup ag oeuacó  
 b'p'iccapimnap 7 eoirip-éip oo mupitip na  
 h-mpc ḡac lá. . . . Fanaíó amám," aip  
 rí, "m bup otiḡ 7 ní h-éiḡean oíib aon  
 t'p'aoḡari."

§ 56. Oo bícapari annipin t'p'í m'p'ia oo'n  
 ḡeumipacó m'p'ar mup rín, 7 oarí leo f'éim, ba  
 t'p'í bliáóna iao. "Ír paóa atáimuro runn,"  
 aip f'eari o'a mupitip lé Mael Oúin, "eao

ῥά naé ceitallamur o'arí o'arí?" arí ré. "Ní maíe a n-abairí (an n-ó aoirí)," arí Mael Uínn, "óir ní fuígbimur in arí o'arí réin níor fearú ioná a bfuilimur as faígbáil rínn." Do ḡab a muintirí as gearáin arí Mael Uínn 7 aobhíadairí:—"Ír móirí fearú Mael Uínn do'n mnaoi rí. Fanaó léite m'árí toirí leir. Raḡmuro-ne o'arí o'arí." "Ní fanrao-ra in buirí nriaró," arí Mael Uínn. Annrín do éuaró an banníogán, lá, do'n bhríeáinairí o'á o'arí o'arí rí ḡac lá. Do éuarí-ran in a ḡuarí. O'arí rí an nrió rín, 7 éáiní arí a h-eac, 7 do éarí ceiríle in a nriaró 7 do ḡab Mael Uínn é 7 do lean (ḡreanníḡ) ré o'á láim. Do bí ríáite do'n ceiríle in a láim-rí, 7 aipíam-ḡrú an cupac éurí, leir an ríáite, do'n pórí arí ḡeól.

§ 57. O' fanadairí léite annrín rí míora rí rí. Do ríḡneadairí comáiríle annrín. "Ír eac ír oearí línne," arí a muintirí, "Ír móirí fearú Mael Uínn o'á mnaoi. Ír é fáe a bhríeolann ré an ceiríle ionnrí ḡo leanaó ré o'á láim, éum rínn do bhríe éḡeól do'n uín." "Bhríeoláó uíne eile an ceiríle 7, o'á leanaó ré o'á láim, ḡeáiríarí a láim o'e," arí Mael Uínn.

§ 58. Do éuarí-ran in a ḡuarí annrín. Do éarí ríre an ceiríle 'na nriaró. Do ḡab fearí eile inran ḡuarí é 7 leanaó ré o'á láim. Banníó Duiríán a láim o'e, ḡurí éurí ré leir an ḡeiríle (inran bhríaríḡe). Ó do éannaic ríre an nrió rín, arí baíl do ḡab rí as ḡul 7 as eiríeáin, nó ḡurí baon-ḡáirí, ḡul, 7 éiríeáin, an ríre uile. Ír aínlaró rín o'eulíḡeodairí uairí arí an nrió.

§ 59. Do bhríeodairí ré móirí éian annrín arí luarḡaó arí na connraib, ḡo bhríaríadairí nrió, 7 éumnn inntí copáiníal lé ríal nó lé coll. Toiríeáin ionḡantaáa oirí; caoirí móirí oirí. Do lomadairí éian beas oíob annrín, 7 do caíeáó éumnn leó o'feucáin éia do bhríeáó an toirí do bí arí an ḡ-éian. Do éurí an éian arí Mael Uínn. O'fáirí ré éurí oíob í ríeáe, 7 o'ól, 7 do éurí rín rían connraa arí o'n ríeáe rín ḡo o'arí an

ríeáe ceurína lá arí n-a bhríeáe, 7 níorí bhríe oíob arí beo nó marí é, 7 an ceiríle oearí fá n-a beul ḡurí oíorí ré lá arí n-a bhríeáe. Aobhíarí rí leo: "Éumnníḡrú an toirí rí, óir ír móirí a mairíeas." Do éumnní-ḡeodairí annrín, 7 do éuríeodairí nriḡe arí ḡo laḡuoiríḡrú an nriḡe 7 an connrao do bí ann. Do éumnníḡeodairí a marí ann o'e 7 o'fáiríḡeodairí é, 7 do líonadairí a marí do ríeáeáib aca; 7 o'íomíadairí o'n nrió rín.

§ 60. Na oíaró rín, do éuríeáó arí nrió móirí eile íao. Coll aon leac oí, 7 éumnn inbairí 7 éumnn móirí oairíḡe inntí ríao. Maáiríe an leac eile oí; 7 loe beas inntí. Tíeáin móirí do éaríeáib inntí. Do éonnadairí eaglarí beas 7 uín ann 7 í fá eíomnn. Do éuarí do'n eaglarí. Sean-éleiríeac láe inran eaglarí 7 o'póluḡ a ríonnraó é ḡo h-uile. O'fáiríḡe Mael Uínn o'e: "Cao arí <sup>(40)</sup> uirí." "Meiríe an éuríeáó fearí beas do muintirí bhríeáin o'íomí. Do éuaríadairí arí ríarí inran aḡeun nó ḡo o'aríadairí inran nrió rí. Fuaríadairí uile báirí aet meiríe aínáin." Aḡurí do éuríeáin ré oíob pollairíe bhríeáin éuríadairí leo arí ríarí. O'umíḡeodairí uile do'n pólairíe 7 éurí Mael Uínn pḡs o'ó. "Caíeáó aoirí," arí an ríeáin, "Buirí nrió éian do na caoiríeáib, 7 ná caíeáó uiríleáó ioná buirí nrió éian." Do bhríeodairí ré ann arí ríeáin na ḡeoiríeáib méit.

§ 61. Lá oíob annrín, marí do bhríeodairí as aínaríe uairí o'n nrió do éíorí neul éura in íaríneas. Fá éeann tamáil, marí do bhríeodairí as aínaríe arí rí, o'aríḡeodairí ḡurí ba eun do bí ann oíre do éíorí na h-eiríe as luarḡaó. Éáiníe ré annrín arí an nrió nó ḡurí fearí ré arí éuríeáó do bí í bhríeáin do'n loe. Do mearíadairí ḡo mbeuríeáó ré leo íao, in a mḡrú, arí an nrió. Éurí ré leir ḡeas do éian móirí. Ba mó ioná ríarí móirí an ḡeas rín. ḡe-ḡáin móirí arí, báirí móirí oíe arí 7

(40) Éirí arí éú, éirí aríab arí éú.



tuillròe úpa ari rin. Tòpaò tìom  
iomòda ari, caora veapga ari cora-  
mair lé caorairb pineamna aét ba mó iao  
ro. Do brèasair-pan i bpolac ag feuchan  
cav vo úeanpaò pé. Do bi pé real 'na  
éomniròe mar vo bi pé tuirpeac. Do gab  
pé curò vo òpaò an éumonn lé n-a ite.  
Do éuarò Mael Ùim annrin go iarb ari  
imioil na tulairge i iarb an t-eun, v'feu-  
éam an noéanpaò pé olc leir 7 ní úeajna.  
Do éuasair a muntir uile 'na úiarò mpan  
ait rin. "Téiròeac aenfeair uainn," ari  
Mael Ùim, "go geumnniùrò pé curò vo  
òpaò an feugaim atà ari agharò an éim."  
Do éuarò aenfeair uacta annrin, 7 eum-  
nniùrò pé curò vo na caorairb i 7 ní úeajna  
an t-eun geairán, ná nioi feuc pé ari, ná  
nioi éumr pé cori òe. Do éuasair an oét  
brii veug, 7 a reiaeta ari a noiomannairb,  
7 ní úeajna pé an olc leo.

§ 62. Tpiácthóna annrin vo éomnacasair  
vò úll-eun mópa i n-ajmvear, ait ar a  
vótámic an t-eun mópi, gup éúipilngeasair  
ari agharò an éim mópi. Nuair vo brèasair  
lé faoa 'na g-comniròe, vo gabasair ag  
pioacò 7 ag lomacò na miol vo bi pá éab  
uactair 7 éab ioctair an éim mópi, 7 pá n-a  
fúilb 7 pá n-a éluairb. Do brèasair  
leir iò go fearcori (comfeaircori). Do  
gabasair i vepuiri (an tpuiri aca) annrin aig  
ite na geairi 7 toirarò na géige. Ó mairin  
ari n-a bápac go meadon-lae vo gabasair  
ag pioacò na miol ceuna ar a éoirp uile  
7 ag bainc an trean-éúimá òe 7 ag rpuir  
na claimhe go léiri ar. Meadon-lae, annrin,  
vo lomavari na caora vo'n éuarò, 7 vo  
bhuiróir lé n-a ngobairb m agharò na g-clac  
iao, 7 vo éumiróir annrin mpan loé iao, nó  
go iarb cubair veairg ari. Do éuarò an  
t-eun mópi mpan loé annrin 7 vo bi ag a  
niúe péim ann go gair go veirpeac lae. Do  
éuarò ar an loé annrin, 7 vo fear ari ait  
eile ari an tulairg éeuna, éum nac vtiúir  
na miolta vo bameac ar.

§ 63. Maroin ari n-a bápac vo iugneasair  
na h-ém pioacò 7 rliacacó fóp ari an g-cluim

lé n-a ngobairb, amáil vò noéuntacó lé cipi  
é. Do brèasair leir go meadon-lae.  
Annrin v'fanasair lé beagán, 7 vo éuasair  
annrin vo'n áipio ara vótángasair.

§ 64. Aét v'fan an t-eun mópi v'á n-éir  
ag fáir cluimá 7 ag cpiotacò a eite go ceann  
an tpeair lae, nó gup éós pé leir (eupir pé  
ruar), tpiacé teipite an tpeair lae, 7 v'eitill  
pó éipí timceall na h-impe, 7 vo iugne com-  
niròe beag ari an tulairg éeuna, 7 vo  
éuarò pé ar annrin i bpaò vo'n áipio ara  
vótámic pé. Ba véime 7 ba tpeirge a eitill  
an t-am rin ioná iuam, ionnuir go mba  
polluir vóib uile go mba aénuaóuagó ó  
áiparóeacé go h-óige vó é, vo péiri mar  
aveiri an fáir: ienouabirup ut aquila  
iuuentur tua.

§ 65. Ir annrin aveiri Ouirán, ari feicrin  
an mópi-ionganuir rin vó: "Téiróir," ari  
re, "mpan loé v'ari n-aénuaóuagó, ait m  
ari h-aénuaóuagó an t-eun." "Ná téiró,"  
ari vume eile vóib, "óip v'fág an t-eun a  
nim ann." "Ní maré a n-abuirar," ari  
Ouirán, "iagac-pa ann ari vóir." Do  
éuarò pé ann, 7 vo iugne folcacó ann 7 vo  
éom a beul mpan uirge 7 v'ól bolgaim òe.  
Ba rlan a iúile 'na úiarò rin, éom-fao 7  
vo bi pé beo 7 nioi eallleacó piacail ari ná  
iuainne v'á folc, 7 ní iarb earbarò nipt ná  
lobra ari ó rin amac iuam v'fagasair rlan  
annrin aig an reanvume 7 éugasair leo lón  
vo na caoirairb. Do éumveasair a g-cupiac  
ari muir, 7 rípuo (épuallasair ari) annrin  
an t-argeun

§ 66. Fagbaro annrin muir mópi eile 7  
mag mópi ierò mnti. Sluag mópi, ag  
cluitéce 7 ag gáipe gan rtao ari bié mpan  
maig rin. Cupreair eumnnéiri leo v'feu-  
éam cia vo iagacó ari an muir v'á cuapicacó.  
Do éuit an eumnn ari an tpeair éomalta vo  
éomaltacóirb Mael Ùim. Mar vo éuarò  
peiréan, ari ball vo gab pé ag cluitéce 7 ag  
ríoir-gáipe, mar vo mberóeacó pé leo lé n-a  
faozal. Do brèasair lé faoa ag fupieacé  
leir 7 ní éámic pé éuca. Fagbaro annrin é.

§ 67. Do éirò muir eile narí ba mópi

annhìn, 7 mùr teinntiròe 'na timcheall, 7 o' mhuicheadh an mùr fìn timcheall na h-inne. Do b' soipar foigheallte i steab an mùr fìn. An tan èigeadh an soipar a' a n-a'gaidh, do èiròir' an muir uile 7 a mairbh mairbh 7 a h-àit-meabhuròe uile. Thadme àlne iomròa mairbh, 7 eudaidh cumhachta iomròa, 7 foitig' òir m' a lánmairbh a' f'leasaidh. Agus do eualasaidh a' f'coimheadh. Agus do b'eadasaidh lé f'asda a' f'euéad an an iongantair do éon-nacaidh, 7 ba h-aoibhinn leo é.

### DIES IRÆ, DIES ILLE I NGAOIÓILG.

Borib an lá, buan an b'áda,  
a uafáir ní hmcleada;  
cuilfir mairbh òir m' f'leasaidh  
doimh na n-òle i n'èirig.

5. An lá f'om buò lá f'euige,  
'r buò lá uéanta uilf'euige  
atáir m' f'iaona liom am' f'gar,  
m'òg-f'áir, naomh, Dáir, Síberl.

10. Anba an f'euéad f'ar ué,  
ar uéad m'òr-óal na b'eué  
do buan f'euir-eunntair eir e'uar  
do f'iol ádair i n-aon uair.

15. Stoic-béim buir alata fuaim  
clumfir mairbh m' f'ad aon uair;  
gan f'gar f'uaruóar uile  
cáe do m'óatair m'òr-eirne.

20. An náuir b'íóf'ar 'r a' b'ar  
'r f'ad e'euéir an eir uafáir,  
uóir i n-éirig' d' f'leasaidh,—  
Cuirte an b'euéir eir-e'leada.

- Leabair f'euéad leir 'n-a lánm,  
f'euéir iomair léir ar n-e'euéir;  
ar an f'euéir buir e'leir b'eué  
ar f'iol ádair i n-aon-e'leada.

25. 'N-a b'euéir a' f'euéir d'ó,  
f'ad f'euéir buir f'ad i'euéir,  
do'n e'euéir buò f'euéir f'om,  
'r ní b'ar uóir-e'leir gan uóir.

30. Do'n anbuéir, óe, e'euéir d'óar?  
e'ar an f'euéir f'euéir an f'euéir,  
f'ar óe m'arig an tan e'euéir  
ar e'euéir na f'euéir.

35. A Rí i' f'euéir-e'leir m'òr-óal,  
'r f'euéir-e'leir f'ad i'euéir-e'leir,  
an f'euéir 'r gan ní d'ad e'euéir  
f'euéir f'euéir f'euéir.

40. 'S ná h'ar m' f'euéir e'leir,  
e'ir 'e'ar f'euéir d'ó m'òr-e'leir;  
m'òr-f'euéir, f'ad ar do e'euéir,  
A Rí i' buan buéad.

- Do f'euéir f'euéir d'ó m' f'euéir,  
'r um f'euéir d'ó f'euéir d'ó o' n'  
u'euéir;  
do m'òr-e'leir 'r do b'ar e'euéir  
ná uéad d'euéir e'leir.

45. B'euéir uóir f'euéir 'n-a f'euéir,  
a e'euéir-e'leir uóir-e'leir,  
f'euéir e'leir lá an e'euéir e'leir  
b'euéir f'euéir i' an b'euéir.

50. Do'n f'euéir-e'leir mé an f'euéir;  
e'leir m' óe i' an f'euéir-e'leir;  
e'leir uóir e'leir m'òr-e'leir;  
f'euéir, a' d'euéir, ar do uéir-e'leir.

55. Nac t' u' f'euéir ó l'euéir  
an b'euéir e'leir, m'ar-e'leir;  
do f'euéir e'leir m'òr-e'leir,  
i' u' e'leir m' an m'euéir-e'leir.

60. Nac t' f'euéir do uéir-e'leir d'euéir  
uóir uóir-e'leir an f'euéir;  
m'òr f'euéir i' b'euéir a' b'euéir,  
a' f'euéir-e'leir e'leir.

- Cumh'euéir f'euéir, a' f'euéir f'euéir,  
m' e'euéir ní f'euéir m' e'euéir;  
e'leir f'euéir-e'leir f'euéir an f'euéir  
ar e'leir d'euéir f'euéir.

65. Do'e'euéir nac mé b'ar e'leir  
cumh'euéir, a' f'euéir l'euéir;

allain do ñoinear do ñhac  
ná pom-ðamun 'ran luan-briac.

- O na ñabrian ðealarò mé  
70. uot lánh ðeir, lá ar n-eiréirge  
áitig 'r ná cairig ar réamh,  
allain, amearg do naoim-ðaoiréa.

Ar nioicuri luét na mallacé  
do ñip-biacáð lonn-larjac,

75. ñoiri oim anuairi aueiria  
“Tigrò uair, a ñiréana.”

Áitcim go hiarjacac uial  
cui mo éiré ar n-a combriúgac,  
ir do ñieagja ó nac uéin mipe  
80. iomcáir ualac m' fime-re.

Lá fearg-ðaoiriac, lá pola,  
lá uoirgij, lá ueur-ðola,  
don lá comhionóil ñac ñluarig,  
lá na heiréirge ó 'n úir luair.

85. Lá comróla na ñeiontac  
ðá mbieacnuagac lé héim-ñioiriac,  
coigill an lá ro, a ðé, ðóib,  
námíve nári annam eugcói.

- a éioir éaró, ó nac ueiria  
90. bieac oile ar ñiol ñeirb-ðeub,  
ñoiri a ñeionn aróble é' ñearta  
uolagac ðaib a noirbearta.

- a ða laicim ir Anna,  
v' ar nveon uóim uob earcaia,  
95. ueuna go leanam uo loirg,  
'r ná bí 'ran mbriac linn lán-boirb.  
boirb.

### NOTAIRE.

Fuarar an e-árruagac fuar i lánh-ñeibim uo  
ñeioðac ran mbliðam 1727 nó 'n-a eméioll, cío ir  
uóig nári cumac pá leir-ðeu bliðan poime rin é.  
acá an naoim-ðbrián móp-ðalac ro ar n-a árruagac  
ag ñoir mó ioná don ugoar ahián ran mbeurila  
Shagranac, 7 go háiré ag larla ñuir Chomán; acé  
ñoiri cuir feara aca caoi ar feara ar ioná an e-ugoir  
ñaoðalac ro. ní mhearta ñurab é an e-árruagac  
uobeir ar ñac focal a focal réim an e-árruagac ar

feairr. ní hé focal ar focal acé ciall ar ééill ar  
cóir uo 'n éeart-árruagac uo éabairc, 7 ir ahi-  
laró rin uoirne an ñeibneoir éiréannac; ñeioðac,  
ní éeartuagac áit nó a uó i leantac an laioion  
bunaðacac go hanolúe. Feuc mar fompla ll. 17, 21,  
25 go uó 33, 41, 45, 46, 47, 49, 50, 7 pl.

Mar ir ñac leir na báioirb, uo éuir an e ugoar  
blár éigin arparéacá 'n-a ábrián. ag ro mhuagac  
ar na foelair ir uoéugrona ann: l 2 ní hincéacá  
.i. ní cóir a éirle. l 4 neimfir .i. uoéugronacé,  
uoréacac. l 7 ñaóna .i. luét ñaónaige. l 9 anba  
.i. uacéacá. l 13 alata .i. alata. l 26 uoiréir .i.  
ní acá i bpolac. l 29 aueur .i. aueurac. l 30 ann-  
réim .i. annrin, ar pon na coméuama. l 34 iolar-  
ðáim .i. móp-fluag. l 35 anaragac .i. ñan a iarríaró  
air? l 36 ní uoiréir ðaíra an line ro. l 39 pom-  
flánuig .i. flánuig mé. l 44 ná uoacó .i. ná mear:  
acá “uoac” 'ran ñeibim. l 50 ram ñuacéuoréac  
.i. ir ñuacéuoréac mé, ir uoag mo ñuac. l 51  
meiréac .i. uóac? l 55 leug an line ro i uoiréir  
l 56: uo ñip-ñean .i. uo ñip ñeiran. l 56 biéineac  
.i. biéineac, ñaonac. l 57 uo uoéuac .i. uo  
bponn. l 59 ir beiréa a uoiré .i. ir cóir uoiréacac  
uo éabairc. l 63 aicim inn .i. paor rin. l 64 acé-  
naró .i. loirgée, acáac. l 66 lán-búir .i. lán-éuó-  
caréac. l 68 ná pom-ðamun .i. ná ðamun mé, ná  
matluig mé. l 71 ní uoiréir ðáim, 7 mearim nac  
éeart a bfuil aguin. l 74 ñip-biacac .i. ñip-áitui-  
gac, ñip-éimurle. l 77 áitcim .i. ñipim. l 86 éim-  
ñioiriac, ní áitcim-re an focal ro. l 89 ueiria .i.  
ueurir (7 mar an geuona “aueur” .i. aueurir,  
l 75). l 95 ueuna go leanam .i. ueun go leanamair.  
Uoirneac an e-ábrián ro uo ñeir ñuáa uoéacac  
ar rinnear ugoðalac. Uo uoiréac an gué ar  
fiollab uoiréacac ñacá line, 7 uo biot peacé  
fiollab in ñac line. Mar rin uo, ñan ahiéar,  
tearac uo éigin ó 'n ñeiréac line uoiréac 7 ó 'n  
geuon line peacéuagac, ar nac leir a ñeall uóim.

mac léigim.

### WAIFS AND STRAYS.

The following Waifs and Strays were  
taken down from natives of Ulster residing  
in Philadelphia;—

### GAEDHLIC CHUIGULAD.

Cá raibh tú acéir?  
Bhí i tí dtigh Mhánuis.  
Cá 'n Mánus?  
Mánus Gibide.  
Cá 'n Gibide?  
Gibide seabhac.  
Cá 'n seabhac?  
Seabhac scalgaire?

Cá 'n sealgaire ?  
 Sealgaire and chinn bháin.  
 Cá 'n ceann bán ?  
 Ceann bán nóinín.  
 Cá 'n nóinín ?  
 Nóinín Airt.  
 Cá 'n t-Art.  
 Thart siar.  
 Cá 'n siar ?  
 Siar a' mullach.  
 Cá 'n mullach ?  
 Mullach a' tighearna.  
 Cá 'n tighearna ?  
 Tighearna an t-seisiún.  
 Cá 'n t-seisiún.  
 Seisiún Sheághain.  
 Cá 'n Seághain ?  
 Seághain beag boigíneach  
 A rugadh 'sa Mháirt  
 'S a' c'ár tiompoghadh ;  
 A' gaduidhe ag goid na g-caorach  
 'S a' chaora bhán a méilighil.

Madadh ruadh, ribheach ruadh,  
 Sgian 's claidheamh 's clogad leis,  
 'S gunna fada, glas aige ;  
 Chuaidh sé asteach a d-teach ;  
 "Cá bh-fuil bhur mathair, a phaisididhe ?"  
 "Chuaidh sí a bhaint na b-préitidhe."  
 "Dá m-bidheadh bhur mathair astigh  
 "Dhéanfainn-se ní budh mheasa na sco  
 oraibh."

Thóg sé a chos 'gus mhúin sé asteach  
 Anns na cluasa air na paisididhe.  
 D' éirigh na páisididhe 'mach a chaoineadh.  
 Chualaidh an mháthair iad,  
 'Gus rath sí n-diaigh a mhadaidhe ruaidh,  
 'S air a dhul asteach 'sa bhrocaigh dhó  
 Bhain sí na ceithre cosa de'n mhadadh  
 ruadh.

Rachfadh mise 'gus rachfadh tusa  
 Suas go Dún na n-Gall,  
 Goidfidh mise 'gus goidfidh tusa  
 Bó mhór dhonn  
 Crochfior mise 'gus crochfior thu  
 'S cad é a dheanfas ar g-clann ?  
 Is cuma liom-sa, is cuma leat-sa,  
 Ní bheidh muid fhéin ann.

Baincann a' rann seo le port :  
 Dúilleamán na binne buidhe,  
 Dúilleamán a' t-sléibhe  
 Dúilleamán na fairge  
 'Gus dúilleamán na gaodhlaigh  
 Bainéid agus tríúis  
 Air a' dúilleamán ghaothlach,  
 Bróga breaca dubailte  
 Air a' dúilleamán ghaothlach,  
 Dúilleamán na binne buidhe,  
 Dúilleamán a' t-sléibhe,  
 Dúilleamán na fairge  
 'Gus dúilleamán a ghaothlaigh.

Bhídeadh cleas dá dheanadh aig na páis-  
 didhe air leac a' teallaigh mar seo : Sháith-  
 feadh siad slat no giota mhaide, tuairm 's  
 troigh air fad, síos thre fód dearg móna.  
 Cuiridhe falach luaitheadh air a' splanc  
 agus bheurfadh duine aca air a' maide, le  
 'na bheul 's deurfadh sé :

Naoi n-cun druideóg  
 Air naoi n-gas rideóga,  
 Ameasg na móna bige, bóige,  
 Is beag an obair é.

Abair sé seo go tapaigh :  
 'S nach bog a' fód é seo faoi mo chois,  
 Ní boige é ná an fód air lúmh leis ;  
 Fód bog eidir dha bhog,  
 Bog-fhód agus fód bog.

Bhí dá lair eidir dá shruthán,  
 Arsa an láir ruadh leis a ruadh-láir,  
 "Preith, a láir ruadh, preith a ruadh-láir."

The following comic song was written  
 from the dictation of Miss Maggie Gordon,  
 a native of Dunamanagh, Co. Tyrone :—

### ORO! A LIONN-DUBH BUIDHE!

Bhí mise lá a siúbhal a' bhothair,  
 Oro! a lionn-dubh buidhe!  
 'S casadh orm a' gruagach láidir ;  
 Cuach mo lionn-dubh buidhe!  
 Chuir sé ceist orm an inghean dom an oig-  
 bhean,  
 Oro! a lionn-dubh buidhe!  
 Dubhairt mé féin nár bh' í acht mo bean  
 phósta,  
 Cuach mo lionn-dubh buidhe!



D' iarr sé a iasachd bliaghain no dhó orm,

Oro! a lionn-dubh buidhe!

'S cia bé a leanfas sí bidheadh sí go deo aige."

Cuach mo lionn-dubh buidhe!

Rinne an óinseach nidh nar chóir dhi,

Oro! a lionn-dubh buidhe!

Lean sí an gruagach ó se budh óige,

Cuach mo lionn-dubh buidhe!

D' imthigh sí uaimse 'na rasa gan náire,

Oro! a lionn-dubh buidhe!

'S tháinig sí an i a' bhaile i g-ceann trí ráithe,

Cuach mo lionn-dubh buidhe!

"Da luighthea siar 's da bh-fuighthea an bás sin,

Oro! a lionn-dubh buidhe!

Chuirfinn-se cónra bhreagh na g-cuig chlar ort,"

Cuach mo lionn-dubh buidhe!

Luigh mise siar 's fuair mé an bás sin,

Cuach mo lionn-dubh buidhe!

Chua-idh duine ann na coille a bhaint an ádhmuid,

Oró! a lionn-dubh buidhe!

Leath-mhaide cuilinn 's leath-mhaide fear-nóige,

Cuach mo lionn-dubh buidhe!

Sin 's trí slata den t-sacadh ab' ghnathaigh

Oró! a lionn-dubh buidhe!

"Tóigid suas air bhur n-gualine go árd é,

Cuach mo lionn-dubh buidhe!

'S cuird 'sa pholl is deise den t-sraid é,

Oró! a lionn-dubh buidhe!"

"Leigidh síos arís air lar mé,

Cuach mo lionn-dubh buidhe!

Go n-innsighe mé sgeul beag eile air na mnaibh daoibh,

Oro! a lionn-dubh buidhe!

Sgeul beag andiu 'gus sgeul beag amárach,

Cuach mo lionn-dubh buidhe!

Is minic a chuaidh bó mhaith thar a' tórthuin,

Oro! a lionn-dubh buidhe!

'S d' fhíll sí arís 'san dóigh ar chóir dhi

Cuach mo lionn-dubh buidhe!

Mar b'é gur bean a bhí ann mo mháthrin,

Oro! a lionn-dubh buidhe!

D' innseoghainn sgeul beag eile air na mnáibh daoibh,

Cuach mo lionn-dubh buidhe!

Cuach andiu 's cuach amárach,

Oro! a lionn-dubh buidhe!

'S cuach beag eile go ceann trí ráithe,

'S a cuach mo lón-dubh buidhe!

### GAEDHILGE CHONNACHTA.

Bhí fear a rabh cruit air a siúbhal 'san oidhche le hais lios 's chualaidh sé crónán taob astigh de chloidhe. Seas sé 'gus chuir sé cuas air féin. Siad na daoine maithe a bhí ann, agus sé an crónán a bhí air a m-beul: "Dialuain, Diamáirt, Dialuain, Diamáirt." Bhí an crónán cho binn sin 's gur sheas sé tamall fada aig eisteacht leis. Fá dheireadh thoisigh sé a cur leis agus deir leis féin go g-cuirfeadh sé fad air, 's du-bhairt se; "Dhialuain, Diamáirt, 's Dia-ceudaoin."

"Cé sin," arsa 'n guth, "a chuir fad air, m' abhrán."

"Mise, má sé do thoil é," arsa fear na cruite.

"Cia 'n luachsaothair a theastnigheas uait air shon do seirbhise?"

"A' chruit seo a bhaint díom da m-b' féidir."

"Gabh steach ann seo."

Chuaidh fear na cruite taobh steach do chloidhe 's bhain na daoine maithe an chruit dhe. Ní dheárnaidh siad acht bos a chur le n-a dhroim an uair a tháinig a' chruit leotha agus leag siad asteach air thaobh a chloidhe í. Chuaidh sé abhaile ann sin agus is air éigin a d' aithnidh a mhathair é. D' fhiafruigh sí de sé 'n naomh no an sagart beannaighthe a chas Dia air le gur baineadh a' chruit de. D' innis sé di go raibh sé dul léi ais lios 's go g-cualaidh sé abhrán aig na daoine maithe agus chuir se fad air, 'gus gur bhain siad a chruit de.

Well bhí buachaill óg eile anns an áit, mac duine uasal, a rabh cruit air. Ní rabh fúghail go deo air a shuibhreas, acht ní bh-fuigeadh sé bean air bith le pósadh mar bhí chruit air. Bheurfadh a' fear saibhir seo rud air bith air shon a chruit a bhaint de. Chualaidh sé a d-taobh an fhir eile 's d' fhiafruigh sé dhe cá 'n chaoi ar baineadh a' chruit de. D' innis sé dhó.

Bhí gos maith, chuaidh mac a' duine uasal aig a' lios go m-bainthidhe an chruit de.

Chuir sé cluas air féin d' éist sé. Chualaidh sé an guth a radh : "Dialuain, Diamairt, 'gus Diaceudaoin." Thoisigh sescan ann sin agus dubairt sé : "Dialuain, Diamáirt, 's Diaceudaoin agus Diathordaoin."

"Cé sin a mhill m' abhrán," arsa 'n guth.

"Mise má sé do thoil é," arsa fear na cruite.

"Gabh asteach ann seo." Chuaid sé asteach, 's a chruit a bhain siad den bh-fear eile chuir siad air í. Bhí dhá chruit ann sin air.

Bhí fear 'na chomhnuidhe i g-condae Shlige 's bhí dúil 'san ól aige. Thainic sé asteach a d-teach lá, 's chonnaic sé an gleus a bhí ann lé ól a dheunadh. D' fheuch sé air agus dubhairt se :

A thorugh dhíot, a Eoghainín, is tusa an rógaire cliste,  
Do shuidhe air do thóin a cur na n-daoine air meisge ;

Is minic a d' ól mé cróin leat 'gus bárr mo bhróige briste,

Acht a' diabhal sin deor níos mó dhá d-teighinn aig ól an uisge.

Bhidheadh na paisidhe a déanadh cleas mar seo. Dhúnfadh duine aca a dhorn agus leagfadh sé air dhorn a duine eile é, 's deurfadh sé : "Cá bh-fuil a' bainne reamhar a bhí 'sa g-cuinneóg seo?"

"D' ól a' cat é."

"Cá bh-fuil a' cat?"

"Faoi 'n sop."

"Cá bh-fuil a' sop?"

"Dhóigh a' teine é."

"Cá bh-fuil a teine?"

"Múch an abhainn í."

"Cá bh-fuil an abhainn?"

"D' ól a' giorrán bán 's a' giorrán dubh í."

"Cá bh-fuil a giorrán bán 's a giorrán dubh?"

"A m-beul na bearnán."

"Cá bh-fuil a' bheárna?"

"A bh-fearrtain."

"Gráinne shíos 's grainne shuas,

'S trí fichead gráinne a b-poll na luaithe."

The following poem was written from the dictation of Mrs. Brickley, a native of

Rosses, Co Donegal. The author of the poem was Cathal Buidhe (Yellow Charles), a poet who lived in or near the Co. Cavan about the middle of last century. All his poems seem to be dialogues between himself and his wife.

### CATHAL BUIDHE.

"A g-cluin tú mé, a bhean adaigh,  
A chanas do chuid briathra beacht,  
Ní 'l mo chroidhe folláim

'S leanann damh go siorraidhe an tart ;

An uair a chighimse na gluinidhe

Annas an soiléir uaim asteach,

Is é a deireas mo mhuinéal buidhe

Is cinéalta a d' ólfainn deoch."

"A g-cluin tú mé, a Chathail Bhuidhe,

'S a' bás a feitheadh fá do déin,

Ní thig leat a dhul ann spairn leis

No é fhággháil de léim air mhuir ;

Ní chonghbhochaídh bean a' tabharna beo thú

Le n-a cuid briathra beacht,

Iompuigh air an Ard-righ 's gheobhfaídh tú párdún

Ann ar éirigh dhuit."

"Má is air mhaitheamh liom a tá tú

Ann a n-deárnaidh tú de chomhradh caoin,

Tabhair aon bhuidéal amháin damh

'Gus glacfaídh mé do chomhairle aríst :

No go n-ólaidh mé sláinte lucht racáin

'Gus romhláis a' t-saoghail,

'S bheurfaidh mé go Domhnach Cásga

duit a d-tigh an tabharna

Nach n-ólfaidh mé aon bhraon."

"Is truagh bocht a' cineamhuint ó ar gineadh thú

A d-tús do shaoghail,

'S gur b' annsa leat a' mheisce

Ná mise 'gus do pháisdidhe díle ;

Ní dhearnaídh tú tuistiún de chisde

De bharr do shaoghail,

'S a' lá sin a eugfas tú

Cia chuirfeas ort comhnra chaol?"

"Ní thuibh'rfaidh mise fath do mo pháisdidhe

A bheith a racáin na a bruighean,

Gach a m-beurfaidh mo dhá láimh air  
Cuirfidh me anns a' digh ;  
A gabháil siar Baile an Teampaill daoibh  
Bidheadh gall-thrompa agaibh, fídl  
'gus píob,  
Olaidh mo shláinte an lá sin  
'S na tugaidh damh braon."

"Congbhuigh thusa le do dhá láimh,  
A Chathail Bhuidhe, 's na caith níos mó,  
'Gus dearc air do pháisdidhe mar ta siad  
Lag meathta gan treóir ;  
Is gearr goirid a' bás uait  
'S ní dhearnadh tú ariamh cise no  
stór  
Agus ní chaoifidh mac inathar thú  
An lá sin a rachfás ort fód."

"Níl am air bith is fearr a's is crúbhaigh  
Dhá m-bidhim anns a' bhliadhain,  
'Ná an uair a ólaim mo sháith  
Bidhim a gárthadh 's a sgreadadh air  
Dhá ;  
An uair nach m-bidheann cárt dhen digh  
làn agam  
Tasduighe go mór mo chiall,  
'S déantar croidhe cruaidh ann mo lár  
Mar charn mór cloch air a' t-sliabh."

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#### Gaedhilge Chonnachtha.

Dá d-tugthása damh-sa píopa tobac  
Agus mé bheith gan píopa tobac  
Agus píopa tobac a bheith agad,  
Bheurfainnse duitse píopa tobac  
Agus thú a bheith gan píopa tobac,  
Agus píopa tobac a bheith agam ;  
Acht mar d-tugthása damhsa píopa tobac  
Agus píopa tobac a bheith agad,  
Ní bheurfainnse duit se píopa tobac  
Agus píopa tobac a bheith agam.

An uair a bhí sé air a' móin  
Bhí cóitín glas air,  
Agus an uair a bí sé 'sa m-baile  
Bhí cóitín geal air.

Feág.

Ní amhain, ní áth, ní snáth,  
Ní maide, ní cnáimh, 's ní cloch.

Seilimide.

Caora bhán a md-beul an atha  
'S gan easna ainntí.

Cnap Cúmhair.

D'iompróghainn ann mo láimh é,  
'S ní iompróghainn ann rópa air mo  
dhroim é.

Ubh.

Siúd iad siar thré na chéile,  
Trompadh trampadh 's iad dá séideadh.  
Sealbh gé fiadháin.

Sláinte na h-Eireann  
'S gach condae fú dhó,  
'S a' t-é nach maith leis go maith sinn  
Na rabh sé a bh-fad beo.

Faoi ghoirm bhur slainte  
O bhalla go balla  
'S ma tá aon duine 'sa m-balladh labhrui-  
gheadh sé.

Sláinte an bhric 's a bhradáin  
Nár fheuch ariamh 'sa m-bogán  
Acht gach a m-beidheadh ann  
A chathadh siar ann a phíobán.

J. J. LYONS

The foregoing are taken from the *Tuan News*, which has its column of Gaelic every week without fail. They are reprinted in the Roman type for sake of variety and to satisfy some of our friends.

#### NOTES.

Seacpán ruanac. Can anyone give information as to an old game of this name? Mr. O'Callaghan, of Aranmore, remembers an intricate complication of cords and sticks so called; the puzzle was, how to unravel the confused mass. He conjectures that ruanac may be from ruan, a (double-reined) bridle.

Correspondents who furnish us with notes and contributions in Gaelic will save much trouble, both to the printer and proof-reader, by attending to the following request—Write on one side of the paper; use large paper, leaving a good margin; form each letter separately; read over carefully, inserting accents and marks of aspiration and punctuation.

A most interesting collection of old poetic charms, as used in the Scottish Highlands and Islands, is now appearing in *The Highland Monthly* (1/- monthly, pub-

lished in Inverness). Some of the corresponding Irish charms are given. The collector is Mr. W. MacKenzie, who, from his connection with the Crofters' Commission, has had special facilities for picking up such survivals of the *seanaimsr*. In the June number of the *Monthly* some notes are given on the life of Dr. Cameron, of Erodick, to whose posthumous papers were referred slightly in last number. Dr. Cameron was very precise as to spelling and punctuation, and amusing instances are given of the lengths to which he used to go.

*Life and Work*, with Gaelic Supplement. Edinburgh; 1d. monthly. A religious publication. The supplement is written in attractive Gaelic, just as spoken.

The *Clonmel Nationalist* continues its Gaelic column. Like all such publications, its difficulty is to procure good original Gaelic prose. An ode to St. Mary's Church, by S. P. O'Conneigh, is one of the best things we have seen in these columns.

We take this from the *Irish-American* :—

#### A TRUE IRISH GIANT.

An immigrant who baffles the polyglot interpreter at Ellis Island is certainly a rare one, but such a one did arrive there on Thursday, having come over lonely, though among many of his countrymen, in the crowded steerage of the steamship "Majestic." He could speak no English beyond a very few words, and was from Ireland ticketed from Queenstown.

His name was John Carney. He was a splendid specimen of sturdy manhood, standing 6 feet 9 inches, so that some of the clerks suggested he might be a rematerialized spirit from the Giant's Causeway; but as nothing could be made of him, he was remanded until the Rev. Father Callaghan could see him.

Father Callaghan could not comprehend the giant's tongue, but recognised it as pure Gaelic, and took the man to his Mission, No. 7 State street, for an interpreter. Two young ladies happened to call at the Mission, and one of them, Miss Maggie McGillicuddy, proved unexpectedly equal to the emergency. Through her services it was found that Carney came from the Blasket Islands, off the coast of Kerry, the nearest point of Europe to America, but where the fishermen speak nothing but Gaelic. Carney had never been anywhere else till he started out to join his two brothers and a sister in Connecticut. They were notified by Father Callaghan of John's arrival, and he was well looked after.

In the House of Commons, on 30th May last, Mr. T. M. Healy spoke as follows on the subject of *National Education* :—"We hear about the benefits of education. What is education? As Pilate asked, what is truth? The children in Ireland ought to be protected from the stuff they are obliged to learn in the schools there. The whole system is a gross absurdity. You poured into the Irish children a lot of common nonsense that is good neither for body nor for soul. . . . I denounce as an atrocity passing under the name of education a number of absurd rules the pundits have got together in the Education Department. If children are to be compulsorily educated, let it be in their own language; but to oblige them to read in a language they cannot understand

and do not speak, is an absurdity. The Welsh children are now to be passed in the Welsh language, and the children in Scotland are allowed to be educated in the Gaelic language (cheers.) I am wholly at right angles with English Philistinism in regard to education. A distinguished Trinity College student, in his preface to a series of Gaelic institutes, makes this observation :—"If you get by an Irish fireside in one of the counties where Irish has been extinguished, and listen to their tales on a winter's evening, you will find that their conversation is about what is the price that Mike got for his cow at the fair, or how old Mary's heifer broke her leg, or what was the price of butter at the last market; but if you listen to those who speak Irish, you will find them telling tales of knightly chivalry, about the old Gaelic romances of valour and high-bred ways." This is what you have brought your country to by your so-called system of education. When I hear of the Irish illiterate peasant, I cannot help saying that if I were compelled to live on a desert island with either an Irish illiterate peasant or an Irish Chief Secretary, I would prefer the Irish illiterate peasant (laughter). These people are not uneducated in any sense of the word. They have just as much intelligence, just as much shrewdness, as you have, and the system of denouncing them adopted by English prigs and Philistines is utterly galling and detestable to me. Not so very long ago you put the same price on the head of a wolf as you did on the head of a schoolmaster. It suits you now to take another line."

Mr. Talbot B. Reed, typefounder, London, has made a study of Irish type-founds. It is now ready for press, and contains a detailed account of every work, large and small, that has been published in the Irish character.

Dr. Kuno Meyer, in his researches in the Oxford libraries, has discovered an Irish commentary on the Psalms, which dates back to the 8th century. Dr. Meyer is preparing it for publication.

Can Irish be learned without a teacher? "You will oblige me very much by letting me know if I can learn the Irish language without a teacher. I have been anxious for a long time to learn it, as I consider it a disgrace for an Irishman not to know his native tongue; but I have never had an opportunity, and I have been told that it cannot be mastered without help." To learn to read and write Irish without a teacher is quite possible. How many Continental scholars have done it. In our last issue was printed a letter from Dáilán na nEolúir, written in excellent Irish by one who never even heard the language spoken. But can one learn to pronounce Irish properly, and to speak it, without a teacher? If not, where are the teachers? Any person living in an Irish-speaking district, or even hear one person who speaks Irish, can learn the Second Irish Book (there are no difficulties of pronunciation except in this little book), in a month at least, and should be able to speak on ordinary subjects within twelve months. Of course, perseverance, arising from a sense of duty, is required. There is hardly any place where Irishmen live, *outside of Ireland itself*, where someone will not be found able to speak the language. Even if this is not the case, a determined Irishman will not grudge a little time for a year or two to learning to at least read Irish. A series of lessons in modern Irish will soon be commenced in this Journal.



## MR. WILLIAM O'BRIEN ON THE NATIONAL LANGUAGE.

The following are portions of Mr. O'Brien's recent address to the new National Society of Cork, as reported in *The Cork Daily Herald*.

I am well aware of the difficulty of interesting an audience of young Irishmen in the praises of, or fortunes of, the Irish Language. It was not without considerable trepidation I chose a topic so time-stricken for my address to a society whose work lies in the living present, and whose pathway is strewn with the promise of a golden future. There will rise to impatient lips the demand—"Do you seriously" propose to make it a test of Irish nationality that men shall discard the language of Shakespeare and Burke, of Milton and Newman, for the language of the cabins along a strip of rockbound Atlantic coast? Where is the use of attempting to arrest the fate of a dialect which is shorn of modern graces and stunted of its natural growth since the Middle Ages, and which, but for the outcries of a knot of musty enthusiasts, is dying a natural death? Why trouble with vain voices from the past a nation which has its Parliament to win, its swamps to drain, its woollens to weave, and its fecund soil bursting to yield up a threefold increase of herds and yellow harvests?" To all of which I answer—First, that in the matter of languages as in the matter of nationalities there is a marked tendency in our time to cherish those

## DISTINGUISHING CHARACTERISTICS OF BLOOD, OF LANGUAGE AND TRADITION

which constitute the individuality and stimulates the genius of nationalities, and which are to nations what domestic life is to individuals (applause). In the second place, while I should be the last to subtract any portion of the energies of the young men of Ireland from the conquest of a National Parliament, or from those great tasks of material and social regeneration which will come in its train, lost were the nation which should forget that the sacred passion of Nationality, which is the driving force and vital breath of all our struggles, the spell which makes hope enchanting, the consecration which lifts us above the paltry contentions of the hour and makes even suffering and failure sweet, has its origin deep in the recesses of the past, among the old associations of which the Gaelic language is the very living voice and soul (cheers); and I cannot think that a society of young Corkmen who aspire to be the commissioned soldiers of Irish Nationality, will deem an hour altogether wasted in tracing a few of the particulars in which the Gaelic spirit has entered into the National character and must enter into any distinctively National literature, and in considering how comes the startling paradox that, with a generation of young Irishmen penetrated to the core with the passion of Irish Nationality, it should be necessary to brave the charge of tediousness to claim a kindly thought for that National language which is

## THE OLDEST OF OUR NATIONAL POSSESSIONS,

and the inalienable title-deed to the individuality of our race (cheers). Of ancient monuments of other descriptions, which are, after all, only the stocks and stones of a dead past, we have come to think tenderly enough. Public indignation is now wide awake to the vandalism of the men who should cart away the delicate stone traceries of our old cathedrals to build into his cabin walls, or turn the royal cemeteries of the Boyne into quarries to mend roads withal. Every Irishman of finely-strung

nature loves to piece together the stones of the cloisters of Cong, where the last High King of Ireland found a more durable rest than his earthly kingdom. Our pulses quicken as we trace amidst the vestiges of the old town wall of Limerick the breach where King William's Brandenburg Regiment was blown into the air, and where Robert Dwyer Joyce's blacksmith might have wielded his hammer (applause). We follow Dr. Petrie's footsteps reverently among the mounds on Tara Hill while he proves to us where stood the mead-circling Hall, once glittering with the revelry of kings, and the Chamber of Sunshine, from whose windows of bright glass Grainne's soft eyes first lighted on her young Munster hero as he gained the goal from all the men of Leinster on the grassy plain. A broken column, a place-name, a mere mound glorified with the dust of heroes, may enable us to live over again

## THE FEASTS, THE ROYAL JOUSTS, THE ROMANCES

which lit up the land a thousand years ago (applause). We have an architect of the Board of Works more or less (generally less) ready to patch up every crack and flaw that time works in our Round Towers and ruined shrines. How comes it that alone among our National monuments the greatest and most venerable of them all is suffered to crumble to dust in our sight, with none but a few mournful watchers here and there to lament the stages of its doom (hear, hear)? O! what avail, however, are tombs or battered ruins to enable us to realize, to touch, to feel the warm current of life revive in the veins of the picturesque generations who lived and loved, and fought and feasted in this land before us, compared with the language which was the very voice of their souls—which was, in their own phrase, the pulse of their hearts—and which preserves for us, as in a National Phonograph, the thoughts, the accents, the very inflections with which Oisín sang the songs of his youth, and King Brian cheered on his hosts, and Columbanus ruled half Western Europe from his cell in far-famed Bobbio (applause)?

## LET US TAKE ANOTHER ASPECT

in which the National language is the National treasure-house. It is the unique distinction of the Gaelic race that the lowliest family inherits a genealogy as well authenticated and as rich in inspiring traditions as the family tree of most modern dukes. For the last three centuries, indeed, the record is blurred or defaced. But now that the race has risen to its feet, and can look back behind the weltering gulf of the past three hundred years, we can take up the distant traces of whence we came, and, by evidences as reliable as those which attest any of the facts of human history, we can follow back the fortunes of every great Celtic family, through the varied scenery of our island story, until it is lost in the romantic mists which float about the yellow-haired Milesians landing in Kerry in days before Athens won her violet crown—in days, perhaps, when the town of Ilium was still standing (applause). The peculiar prerogative of our race is that, while it has been purified by centuries of equality in obscure poverty, and braced by the most copious and diversified mixture of blood, it has been at the same time preserved, with all its energies and aspirations intact, for a renaissance in which it has all that heralds can rake from the most aristocratic lineage to elevate and ennoble men's ambitions—all that is comprehended in the descent from a nation of heroes, and the consecrative stamp of a nation of saints (applause), and we have this

## SAFEGUARD AGAINST MERE PRIDE OF BIRTH

in the tuft-hunting sense of the term, that while the confusion of the last three centuries has left little or nothing

to distinguish the child of the chief from the child of the lowliest clansman, the course of our history gives to the Irish poor the consolation of thinking that the more complete their present poverty, the more probably it was earned by some heroic ancestor who preferred a bold dash for liberty against Carew or Cromwell to broad lands and apostate English titles. This is no inconsiderable heritage for a nation

IN ADVANCE OF DEMOCRATIC PROGRESS, in these countries and in the United States, has its blood ennobled at the same time with the influence of all that is most venerable and chivalrous in the antique world (applause). The Gaelic language is, as it were, our muniment of title to this ancient royal inheritance. The Gaelic genealogies, like those of Mac-Firbis, many of them to this day buried in undeciphered rotting manuscripts, supply us with an unrivalled National portrait gallery, in which all the great branches of the race of Eachy or the race of Conn can behold not only the kings and warriors of their line, but the tribal harpers, the tribal physicians, tribal judges and romancists and cup-bearers and carvers. Yet, the Irish nation sells its inestimable gallery of ancestors for a song, without even a regretful sigh. The result is not merely to cut us off from an heroic Celtic world—as bright as the pages of Scott and more authentic than those of Herodotus—but to make Irish Nationality an affair of yesterday, an invention of the last English-speaking hundred years, and to surrender those higher landmarks and title-deeds of National individuality which we derived from laws and institutions, and modes of thought all but as ancient and unalterable as the ocean cliffs that secure our island's throne of nationhood amidst the seas (loud applause). Our stock of political ideas

#### DATES FROM LUCAS OR WOLFE TONE

in the latter end of the last century. Our literature is composed in the main of the songs and essays of Young Ireland. Far be it from me to suggest that the young Irish mind could be dried in a better school of manly persistency than in Wolfe Tone's, or moulded to nobler purposes than under the glowing influence of Thomas Davis (hear, hear). It is outside my present aim to discuss how much more than slavish imitation or barren criticism of the Young Ireland writers is needed if ever the rich Indies of National literature, which Davis rather coasted than had time to explore, are to yield up their treasures. All I desire to be marked for the moment is that the peculiar glow and charm—the temperament swept by ever-shifting mystic lights and shadows, now bathed in a lover's tenderness, now flashing with the delight of battle, or joyous as a wine-cup at a feast of old—which have enabled Thomas Davis to acquire an empire over the Irish youth of the present generation even more powerful than over his own, were derived from a passionate attachment to the old Gaelic tongue, and a sympathetic nature saturated with the wild, sensitive, spiritual traditions which the old Gaelic literature exhales as naturally as an Irish meadow exhales perfumes on a May morning. No man who understood only the English language could ever have written the "Lament for Owen Roe O'Neill," or (to cite another master of the Celtic lyre) "The Wail for the Earls." Nor can it be other than a confounding reflection that in the mysterious intellectual commerce of the living and the dead, the Irish Nationalist of our day would be as a man that heareth not in the Parliament of Tara; he would listen to O'Neill's address to his army and understand not a word; he would find himself an alien even around the camp fires of Mountcashel's Brigade; and that, on the other hand, if Cuchullin and Fiann, if King Niall and King Brian, if St.

Columbkille and St. Colman, if Art M'Murrough and Feach O'Byrne and Red Hugh O'Donnell—if the men whose holiness has made the Irish earth holy, or whose deeds by field and flood live in the very life-blood of Irish Nationality, could but visibly revisit the many-streamed hills of Erin, they would have to shrink back among the huts along the western rocks in order to make themselves understood, or, possibly, in order not to be laughed at. The reasons which men give for the uneasy shudder with which they listen to enthusiasts for the preservation of the Gaelic language may be summed up in this—that it is

#### A LANGUAGE HARD TO LEARN,

and useless when learned. There is nothing to be gained by shirking the fact that it is at first-sight a language apt to be the despair of beginners (hear, hear). The Gaelic stands apart in sturdy independence, girth with a stormy Irish sea, true to the root-words of the first century in the nineteenth, proudly maintaining a mode of notation peculiarly its own, whose function it seems to be to wage a perpetual civil war against the consonants, and rich in wholly strange and unaccustomed sounds, as different from the miming charms of French or Italian pronunciation as an Irish lullaby is from the tipsy music of "La Fille de Madame Angot." One is prone to repine at the want of distinction in the tense-ending of the verbs, to grow dizzy over the difference between the spelling of words and their pronunciation, and to storm at the longitanies of compounded pronouns and prepositions. The tongue aches at the first endeavours to pronounce words which seem mere discordantly mobs of consonants. Even after the rules enlighten you as to how eclipsing letters soften the asperities of those unruly c's and g's and t's, and how the aspiration dots knock them summarily on the head, you sometimes grow as nervous lest no consonant at all should survive to take a firm hold of, as you were at first pained for the fate of the vowels. But in all this the difficulties are more apparent than real (hear, hear). To my mind the one formidable difficulty of the Irish language is the pronunciation. Until the pronunciation dawns upon a beginner all is chaos and barrenness. The pronunciation once learned, as it can only be, from Irish lips, the rest becomes order, harmony, and a labour of love (hear, hear). I may be permitted to cite my own case as containing

#### BALM FOR THE DISCOURAGED.

More than twenty years ago I so far mastered the grammar rules and dry bones of the language for myself, that I could stumble through an old Irish chronicle with rather more than the facility with which a schoolboy stumbles through "Livy's Histories." But it was with even less relish. Try as I did ever so hard to educe music out of this provoking hurly-burly of words, no written rules could serve me. I knew there must be hidden somewhere the spirit melody in which generations of Irish scholars found raptures; but the rapture was not for me. I knew the language; but I knew it as a man who raises the lid of a coffin knows the once living man inside. Last year the fate which brought me within the walls of Galway Jail (cheers) brought me also into occasional communion with a chaplain, to whom the Gaelic accents come as naturally as mountain air to his lungs. For the first time the dead language my eyes had ached over, like the field of bones seen in the prophet's vision, began to stir with life and to be clad with beauty. The lawless consonants which seemed to defy articulate utterance rushed from the lips like streams from the hills, or clans to the battle. The charm was wound up. The language as it first looked in books was as different from the language clothed in the rich soft sunshine of the native pronunciation as the heather mountain over which one gropes and flounders in

the dark differs from the same heather mountain, sparkling with the amethyst lights of the morning sun. Let me offer one further suggestion for the benefit of learners. If they would kindle within themselves at once a living interest in the language, let them not begin even with so attractive a piece of mediæval Gaelic as "The Pursuit of Diarmid and Grainne," for they will be disheartened by finding its pages crowded with words unintelligible to the Gaelic-speaking peasant. Let them rather begin with Dr. Douglas Hyde's fascinating "Leabhar Sgeulguicheachta," which places you at once in sympathy with the living Gaelic world around you, which catches the spirit of the spoken language with humour, with simplicity, and with a helpful sprinkling of more or less familiar Anglo-Irishisms. To acquire such proficiency in the Gaelic language as would create the desire to learn more, demands no greater labour than is required to learn French, or to learn the fiddle, or to learn swimming, or to master any of the other accomplishments in which quite naturally and properly our Irish youth never grudge to expend time and enthusiasm.

#### THE QUESTION REMAINS :

is the acquirement of our ancient mother tongue, the tongue of barls an' chiefs, of piety and love and war, which shines upon us throughout our ages of glory, that remained with us through the centuries of our unspeakable captivity, worth even this modest exertion in the eyes of a young Irish Nationalist (cries of "Yes")? The very question imports a reproach from which none of us can altogether escape. To know that one of the best approaches to an Irish dictionary is a translation from the German; that famous French and German scholars find in our despised tongue priceless intimations as to the early history of languages and races and law codes as rich in interest for the student of human institutions as the Pandects of Justinian; that the antiquarians of Scotland or Wales or Brittany would give their eyes for written records such as those which are packed away unregarded in the chests of Trinity College and the Royal Irish Academy—all this may surely excuse the outcries of Gaelic enthusiasts against the fashion of dismissing the venerable Gaelic learning in its own land as a peasant's jargon or a pack of gibberish about Fínn M'Coil. But it will be said: "This is an argument addressed to learned bodies, not to the common people. Doubtless, Irish universities and academies ought to give us a little more original Irish science—sociological, philological, and archaeological—even if they had to fill their Books of Transactions with a little less general science at second-hand. You cannot expect a general public to rummage old manuscripts of the twelfth century or puzzle over obsolete legal dialects to which no more than half-a-dozen scholars in a generation can find the key. The mass of men, after all, want to be amused, not to be set tasks. Is there aught in your vaunted Gaelic literature as full of vivid human interest as a play of Ben Johnson, or even that would enable the average reader in a public library to pass as enjoyable a leisure hour as a novel of Fielding or Thackeray?" To this I venture to return a confident affirmative.

#### THOSE WHO DECRY GAELIC LITERATURE

are those who are ignorant of it (hear, hear). I have yet to meet a man once practically acquainted with the language who dropped it for want of literary material to feed upon. It is quite true that there is no modern Gaelic literature to compare with that which sprung up in Italy in the courts of the Medici or the d'Este, or in England in the splendid times of Elizabeth and Anne, or in France under the smiles of the Grand Monarch.

The men who might have been the Petrarchs or the Molières or the Ben Johnsons of the Gaels had darker cares to occupy them during the last seven hundred years than polishing their metres, or dipping their language in the Pactolian stream of the great classical revival. Strip English literature of nine-tenths of the poetry, of the plays, of the histories, and philosophies accumulated since the days of Piers Plowman, and confide the care of the English language for all those centuries to a band of hunted peasants in the wilds of Cornwall, and you will only have applied to English letters the conditions upon which any Gaelic literature at all has come down to us. On the other hand, reverse the fate of the Gaelic Muse, which, in centuries when the darkness of a brutish night overspread the intellect of Europe, had already imagined the graceful scenery of the Land of Youth, and the exquisite chivalry of the fight between Cuchulain and Ferdiad—suppose that the courts of Irish kings could have continued to shower their favours upon the masters of song and learning—suppose the Italian models from which the Elizabethan dramatist borrowed, or the mighty French masters who coloured the literature of Queen Anne, had presented themselves on the Irish poet's bower in place of statutes rewarding the slaying of Irish harpers on a more liberal scale than Irish wolves—suppose that a long dynasty of Goldsmiths, Swifts, Berkeleys, Burkes, Sheridans, Currans, and Moores had given to Gaelic letters the wealth of philosophy, imagination and eloquence they have.

#### SQUANDERED UPON A STEPMOTHER ENGLISH TONGUE,

who can measure to what a degree of expansion the language of Oisín might have attained in the nineteenth century (applause)? A couple of centuries of the Goths and Huns were enough to debase the proud literature of Rome. There are only three centuries accounted the Dark Ages. Yet, when they were over, the world had to begin all over again, as after Noah's flood. Ten centuries of confusion, for three of which the Danes are answerable, and for the rest the successors of Strongbow, have weighed upon the Gaelic intellect since the days of our native universities; yet there has survived to us from the wreckage of our ten dark ages a body of laws, of records, of arts and sciences, and romances, for which, so far as I know, there is no rival to be found in any contemporary nation, even within the sphere of Roman culture. In the Brehon law tracts alone—in the singularly attractive, though faulty tribal system which bound the population of a whole territory into one family—in the laws of hospitality and of poor relief—in the ancient Celtic land system, so permeated with what is best in modern theories of Christian socialism, so very much more ingenious than the modern doctrines of dual ownership—in the study of the manners of the ancient Irish alone—their homes and food and pastimes—there is material more fascinating, even for a lazy reader, than in a modern book of travel. Nor need even the most inattentive seeker after the fiction of the circulating libraries turn away unsatisfied. Side by side with historical records which no European scholar will now dispute, we have tales, voyages, courtships, and hairbreadth adventures, even yet unpublished, sufficient, it is estimated, to cover more than twenty thousand quarto pages of print—tales of magic, tales of chivalry, tales of love, and, I am sorry to say, not always true love. The very blemishes of the Gaelic romance have their charm of rugged truth-telling. The Celtic dramatist proceeds to tell the truth and shame the devil, and rings down the curtain with a chorus of contemptuous laughter from the war-



riors. Woman's constancy is vindicated in the soft, clinging affection, stronger than death, of Deirdree for her lost Naisi, and, for the matter of friendship between man and man—the friendship that loves with all but a woman's softness, yet smites with the dutiful valour of a hero—I know of no episode in human history, not even the history of David and Jonathan, more beautiful, more touching, or more true than that of Cuchullin's fight with the comrade of his boyhood at the Ford of Ardee. One of the standing reproaches against our race is that the Celtic imagination has never invented an epic. No more ignorant charge could be selected, even out of the litany of calumnies which insolent conquerors appended to the Irish name. The Gaelic genius had brought forth two great epics—that which gathers around Queen Maeve's name, and that which gathers around the name of Finn—centuries before any of the modern romance languages had produced anything better than a village rhyme. It is true, we cannot point out our particular Homer or Dante, turning out an immortal poem complete in all its parts, and transmitting it to us in a faultless Elzevir edition, with a portrait of the author. For Oisín, indeed, as

#### THE CREATOR OF FENIAN ROMANCE,

we have as good historical evidence as we have for Homer, as the composer of all the ballads of the "Iliad;" but the man or men who sang the glories of the Red Branch Knights are lost to us in the twilight, all but as utterly as the men who built the tumulus of Dowth, or who set up the Cromlechs. But that such men there were in ancient Erin, not merely as single stars, but in constellations; that the order of poets was for generations as powerful as the order of kings, and sometimes more powerful; and that, as the intellectual legacy of that order, we inherit two bodies of epic poetry, permeated by a worship of beauty, a pity for the weak, a contempt for the cowardice and cunning, a joyous strength and valour, as ennobling as inspired the songs of Troy, and, at the same time, a native tenderness, heartiness, and simplicity as distinctively homelike as the note of a blackbird in an Irish glen—all this a race of laborious and unrequited Irish scholars have now placed it beyond the power of flippancy or malice to contest—"The Pursuit of Diarmid and Gráinne," even in its present version, dates from the 11th century—that is to say, from a time when there was not yet a single written document in the Italian language, and a century before the tales of Spanish chivalry were yet invented. It is certain that the earliest of our existing manuscripts were only transcripts of tales told, and probably written down many centuries before. To look for a Troubadour's word carving, or for Grecian graces of style in narratives thus jotted down by unknown scribes from unknown story-tellers' lips, would be like expecting Tennyson's mellow metres from an Anglo-Saxon rhymist.

#### THE VALUE OF THE GAELIC LITERATURE

lies in its spirit, not in its letter. Its value in the loveless old age of the nineteenth century is greater than, perhaps, the most ardent protesters against the extinction of the Gaelic language suspect. The world is a-weary with pessimism. It has lost its innocence. It is losing its faith in most things here or hereafter. Whatever portion of its energies is not given to the pitiless rush for wealth or self-advertisement, or material luxury, is spent in morbidly analyzing its own ailments of body or mind. For this poison of moral and intellectual despair which is creeping through a sad world's veins, what cheerier antidote is within reach than the living tide of health, and hope, and simplicity and hilarity, the breezy

objectiveness and stoutness of muscle, and ardour of emotion which flows full and warm through the heroic myths of the men of Erin (applause)? If the world is content to go as far as Norway for a new proof, how wicked and unhappy human nature can make itself, why not also to Ireland, to hunt the wild woods of Ben Bulbin with Finn's mighty men, to see the golden tower of Tir Tairngire glittering in the western wave, to participate in the glorious carouse of the Fair of Carman, or to live again the charmed life of the past Christian days, when the vesper bells of saints sang the quiet valleys to their rest, and the welcome of kings laughed merrily upon the stranger in the night?

#### THE CELTIC SPIRIT IS THE SAVING SALT

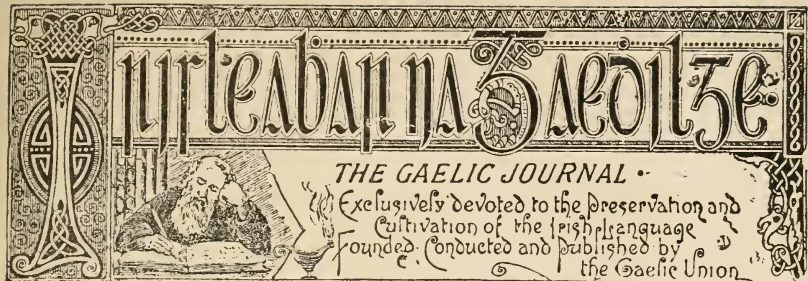
of a materialistic age—Celtic hearts in our own days have carried the fire of divine faith into the depth of a new world as bright as the night it was kindled by Patrick on the Hill of Slane (applause). As with the supernatural, so with the intellectual ideals, sympathies, blemishes, and virtues of the race. They retain their pristine sincerity and their incomparable glow. Now, if there is anything clearer than that Celtic ideals do not find satisfaction in the English tongue—that they, so to say, feel an alien chill and discomfort in their English garb—it is that they, on the contrary, experience a feeling of kinship in the Irish language and in the old Irish lore, such as a man might experience at sight of the turf smoke curling out of his native cabin by some fairy-haunted Irish rath, after wandering among the splendours of foreign cities. If there is such a thing as "the well of English undefiled," whence whatever is best in English literature is drawn, still more is there a holy well of uncontaminated Gaelic, from which any distinctively National literature will have to derive its inspiration. Davis, and Mangan, and Ferguson, are great in proportion as they caught the Gaelic glow, and Moore failed in so far as he was a stranger to it. Not in Russia, not in Norway, not in the outworn East, may the world find any permanent refreshment for its jaded spirit, but by the old Gaelic firesides, in the hunting booths of Diarmid and Oscar, in the cells of Colman and Brendan amidst the ocean's dirges, in the riches buried amidst the ruins of Gaelic civilization, like a fairy crock of gold under some haunted castle; and

#### WHOSO SHALL HAVE THE MAGIC GIFT

of discovering the treasure to the world's eyes, will do so, not by slavishly copying the old Gaelic forms of dead things, but by importing into the actual life of the world around us, the blitheness, healthfulness, and simple-heartedness, the ardour in love, and the relish in war, the full-bodied enjoyment of this pleasant green world, the wild pathos of its nightside, and the thrilling faith in the mystic encompassing spirit-world beyond, which give to antique Gaelic literature its charm, and to the Gaelic race its indestructible vitality (cheers).

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## maol-chnuic chláir.

Ain loigis dáin do ríghob bhoinnair  
O'fataig.

### I.

Ciò b'as a'áim ó Éirinn báin, a'gur bhíon  
am' éiríde,  
Léim mé anoisu tar uirge an ríghob' tá  
easpaínn a'í ;  
a'gur riublaí í a'í' am' éiríde, ó bhonn go  
báir,  
a'g sul ain rígae nó go stáin'is mé go  
maol-chnuic chláir.

### II.

Bí an ríáinte am' éirínn a'í' m'íneac  
móir 'gan ainmínn rín,  
a'gur ní ríab fúirgeas ain an móin do bí  
éirínn ;  
buó gáiríneac bí, ain ríac gac mí, mo  
éiríde in mo láir  
go stáin'is baogal, a'í' b'ar a'í' neul, go  
maol-chnuic chláir.

### III.

A'í, oair liom féin, buó oíleap, ríeun, mo  
éiríde ainmínn,  
a'gur rígar mé ói oíra a'í' ríóir, mar uirge  
air linn,

go stáin'is uair 'n a b'uarínn mé buairíneac,  
bhíon, a'í' táir,  
'S níorí ríar mo éiríde lé m' éiríde an lá  
rín ain m'íneac-chnuic chláir.

### IV.

Bí m'íneac óg ainmínn 'í a ríóir mar ríon  
nó beoir,  
Dá ríeun mé ríeun, a'í' ríeun n'áir éiríde,  
a'í' ríeun ríóir ;  
a'et ríeun ríí í féin do b'uarínn ríeun, a ríab  
óir 'n a láir,  
'S éirínn mé mo bhíon ain éirínn ríon a'et  
ain m'íneac-chnuic chláir.

### V.

Ain earbúir óir, gan ríeun gan ríóir, gan  
oíeap gan ríeun,  
Níorí fúirgeas mé ainmínn do beir in áir mo  
éirínn,  
a'et b'uarínn mo éiríde nuair oíeap í, mo  
éirínn gan ríeun,  
a'í' éirínn mo ríeun nuair éirínn mé cúl lé  
maol-chnuic chláir.

### VI.

Tá mé ainmínn ríóir a'í' b'uarínn mo ríeun  
a'í' mo lúe,  
Tá ríeun an b'uarínn i gcomhruíde a'g ríar 'í  
a'g ríeun go ríeun ;  
a'et ríeun, a'í' ríeun, n'áir ríeun mé i  
gcomhruíde ná 'gcláir  
Nó go lúeap ríeun 'n b'uarínn m'íneac a'í' a  
maol-chnuic chláir.  
an éirínn ainmínn.

## ANECDOTA FROM IRISH MSS.

## VII.

## COLUM CILLE IN ARANN.

Rawlinson, B. 512, fo. 141a, 1.

Ḥaa n-aen tánic Colam Cille tíméall  
 peilge aipne, co fácaíó int aónacul aiparó  
 acur in cloc nemígluairte acur ió fáiparíḡ  
 Colam Cille: “Cia ió haónaiceó fón  
 lic?” ar pé. “Ní fíreamuḡ,” ar iat, “acur  
 ní éualamuḡ iomáinn.” Ro foillíḡíḡ tóru  
 Dia só-fum iḡn tré paḡ fepa acur fáiríome,  
 acur aḡbeir in iann:

“A Baíḡin, anam colléic,  
 ḡatar in Talḡaeth íalḡaḡi,  
 ír anam ḡo maḡain ann  
 ac abaro íapupailim.”

Ba fíḡi só-fum iḡn, ar ba hé Talḡaeth  
 iḡn .i. ab íapupailim tánic dia ailiḡpe ó  
 íapupailim co háráinn a n-aipupíḡ Enḡe  
 acur na naemí aḡcena, co fuaḡi báḡ a n-  
 áráinn. Ro haónaiceó innti íapḡain, ḡo  
 tairíar só Colam Cille a aónacul an abar  
 naim tré paḡ fáiríome Dé.

## TRANSLATION.

One day Colum Cille went around the  
 churchyard of Arann, when he saw the  
 ancient grave and the stone not moved, and  
 he asked: “Who was buried under the flag-  
 stone?” said he. “We know not,” said  
 they, “and we have never heard.” Then  
 God, through the grace of knowledge and  
 prophecy, revealed it to him, and he spoke  
 the quatrain:—

“O Baithin, let us stay awhile,  
 Talgaeth . . . . .  
 And let us stay here till morning  
 With the abbot of Jerusalem.”

That was true for him, for it was Tal-  
 gaeth, abbot of Jerusalem, who had come  
 on a pilgrimage from Jerusalem to Arann

in the time of Enda and the other saints,  
 and had died in Arann. Then he was  
 buried in it, and the grave of the holy abbot  
 was revealed to Colum Cille through the  
 grace of the prophecy of God.

KUNO MEYER

MR. WILLIAM O'BRIEN ON THE NATIONAL  
LANGUAGE.

(Continued.)

[This Lecture has been reprinted in a well-brought out  
 pamphlet of 30 pages, by Messrs. Guy & Co., Cork, for  
 the Cork National Society. The pamphlet is sold for  
 Fourpence.]

It will be said that the speakers of the Irish language are  
 dying off by tens of thousands every decade. Not many  
 more tens of thousands remain to die off. What rational  
 hope can there be of retaining, as a living tongue at least,  
 a language in such extremities? In the first place, the  
 Irish language is not in the direful extremities which are  
 sometimes taken for granted (hear, hear). Drawing a  
 line from north to south through the centre of the island,  
 roughly speaking, one-half of the population on the  
 western side of the line still understand Irish, and  
 hundreds of thousands who do not understand it  
 unconsciously employ many of its peculiarities in their  
 English speech, and speak with an accent peculiarly  
 adaptable to the rich, liquid *flathoil* enunciation of the  
 Gael (applause). According to the late census returns  
 307,000 persons still understand Irish in the province of  
 Munster, and 119,000 in this county of Cork alone. In  
 addition a million at the least of our Gaelic colonists in the  
 Highlands and islands of Scotland still speak the old  
 mother-tongue with rather less difference of pronunciation  
 than there is between the common speech of London  
 and the common speech of Lancashire—that is to say, the

## GAELIC IS STILL THE LIVING LANGUAGE

of more people than speak any one of half-a-dozen national  
 languages in Europe, which are, nevertheless, flourishing  
 and likely to flourish—Romaic, Greek, and Servian, and  
 Bulgarian, and Norwegian, and Danish, and Welsh  
 (applause). The truth is the Irish language is dying, not  
 of inanition, but of the fashion, and as a fashion mutable is  
 the decree for its extinction. Bitter things have been  
 said of those who in the last fifty years were used to  
 chide Irish school-children caught lapsing into their own  
 mother tongue; and no doubt it was a sorry spectacle.  
 But it was emigration, not the feule of the old pedants  
 that drove the Irish language out of fashion (hear, hear).  
 Once the eyes of the Irish peasant were directed to a  
 career in the golden English-speaking continents beyond  
 the setting sun, their own instincts of preservation, even  
 more than the exhortation of those responsible for their  
 future, pointed to the English language as no less essen-  
 tial than a ship to sail in, and a passage ticket to enable  
 them to embark on it, as a passport from their miserable  
 surroundings to lands of plenty and independence beyond  
 the billows. And any

## ATTEMPT TO REVIVE THE IRISH LANGUAGE

on the basis of cutting off any section of the Irish  
 population from the equipment of the English language

in the battle of life would be, in my judgment, as futile as it would be inhuman (hear, hear). But in the first place the purely Irish-speaking districts are precisely those from which our present educational system banishes any effective knowledge of the English language, by insisting upon teaching it, not in the language which pupils understand, but in the very foreign language the rudiments of which they have yet to learn, and which is presented to them in a shape that is unintelligible, discouraging, and repulsive. It is as if you proposed to grind the Greek verbs into the head of an English child by talking Homer at him. All that the Gaelic-speaking child is really taught is an unjust and paralyzing sense of his own inferiority and stupidity. But the cardinal error of the foes of the Gaelic language is that a smattering of English is the beginning and end of wisdom for an Irish peasant. The true decisive factor in this problem is not the shamefully-treated youth of the Irish-speaking seaboard, who are deliberately prevented from learning either Gaelic or English effectively for fear they would prefer Gaelic; but it is the far more numerous section of the population who understand both Irish and English. In the county of Kerry, for example, according to the census returns just published, while the number of persons who speak Irish alone is 4,431, there are no less than 69,700 out of a total population of 179,000 who speak both Irish and English. It is this bilingual population by which

#### THE POSSIBLE FUTURE OF THE IRISH LANGUAGE

is to be gauged. Who will deny that their intelligence, far from being cramped, is strengthened and diversified by a knowledge of the two languages? They experience no more conflict between the two than between a knowledge of the multiplication table and a knowledge of the Catechism. While they find the English tongue as indispensable as English coin in the commerce of men, they find in the Gaelic language also, in the more sacred home life of an Irish community, treasures of devotion and affection, a balm for bruised hearts, a music of old times, a smack of round hospitality, a vehicle of fireside talk and of patriotic inspiration, and of young love whispering under the milkwhite thorn on the May eve, such as no Irish heart will ever find in equal luxuriance in the chilly English speech. In that direction, so far as I can see, lies an assured future for the Irish language. The battle for its preservation will be won upon the day when the half a million of people who still understand the language are made to feel that a knowledge of Irish is not an encumbrance or a reproach, but an accomplishment to be proud of, to be envied for, and to be transmitted to their children as religiously as old family silver. Let me give you two examples from my own experience of how grievously mere fashion operates to the contrary at this moment. A youngster whom I met on Croagpatrick last autumn mentioned to me that when the Rosary was recited in his father's cabin every night, the old people gave out the first part of the prayer in the ancient tongue, and the children made the response in English. The case presented, I think,

#### A GRAPHIC AND MOST MOVING PICTURE

both of the process of decay of the old tongue, and of the ease with which that process might even yet be arrested. Who can doubt that if the children were taught to consider it a patriotic feather in their caps, and not a badge of inferiority, to be able to answer the old folk in their own tongue, they would quickly discard their muddled

English for limpid Irish, and find comfort as well as fervour in the exchange? My second experience was even more striking. A great prelate of distinguished attainments in Irish was on his way to the visitation of a parish where almost everybody understood that language. I asked should we have the advantage of hearing him address the people in Irish? The answer was that nothing would give him greater pleasure—that the native tongue alone could sound all the depths of devotion in the Irish heart; but that one could not insult an Irish-speaking congregation more effectively than by addressing them in Irish, that they would take it as a suggestion that they were a pack of barbarians who knew no English. We have no right to be too hard on such a sentiment. It is not surprising that the simple-hearted peasants of the West should have come to think so meanly of the dialect of their own smoky cabins, associated as it is in their minds with every tradition of poverty, and ignorance, and lurking shame, in comparison with the proud, conquering language of England, the language of the schools and of the courts and of the great, clothed in the beauty of an unsurpassable literature, supported by the power of innumerable bayonets, and carrying the key to the kingdoms of the earth in its hand. But here again we have to deal not with the enlightened judgment of a people, but with the

#### PREJUDICE OF A TWILIGHT STATE OF MIND,

with a fashion rather than with a natural necessity (hear, hear). The western village populations have only to learn that in the most favoured parts of Ireland the Gaelic language is as much honoured and cultivated as it has hitherto been despised; that young Irishmen in the Irish cities are engaged in acquiring it as ardently as all young fellows of intelligence at present acquire French; that strangers from other parts of Ireland make pilgrimages to the Irish-speaking districts as to the holy wells of the old Irish speech, and find its accents as they rush from the peasants' lips possessed of as strong a charm as the breeze upon the mountain crags, or the organ voice of the ocean swelling through the caves of Achill or Clare Island; and the shrewd western mountaineer will soon learn to think better of his language and himself. Make him feel, by all means, that English is and must continue to be the language of intercourse with the outer world—one of the first necessities of life to his boys and girls in the English harvest fields or the mighty American cities. Let him only learn that there is no disgrace, but, on the contrary, honour and privilege, in yielding to the natural instinct which tells him that his heart throbs with holier and more tender emotions when the pulpit speaks the language of the old saints, and that his winter fireside is all the purer and brighter when it is warmed again with the play of the old Gaelic fancy, and when the deadly taciturnity which the cold English has cast over the Irish cabin dissolves under the spell of the rich, lovely accents which were as the distilled honey at the feasts of the hospitable Gael (cheers). Once make it clear to

#### THOSE WHO STILL KNOW IRISH

that they possess an enviable gift, one as pleasant and invigorating to the Celtic soul as the game of hurling is to the Celtic thews and sinews, and you have established a firm security against the extinction of the language. But that is not enough. If the more cultivated masses of the Irish people want the Gaelic-speaking peasantry to adopt a fashion, they must themselves set the fashion. The man who would either decry or laud the Gaelic language must first learn it (hear, hear). It is not for me, in observa-



tions merely meant to set young Irishmen thinking, to attempt to lay down the limits within which a revival of the Irish language may be practicable. We should be but copying the precedents observed in Wales and in the Scottish Highlands, if, in any parish where a fourth or more of the school-goers spoke Gaelic, a Gaelic-speaking schoolmaster, specially well paid for his bilingual accomplishments, were to be appointed, and if in every Gaelic-speaking petty sessions district, a knowledge of the native tongue were to be made a prime qualification for magistrates and public officials within its borders.

#### GOING A STEP HIGHER,

there seems to be no good reason, either of utility or of culture, why the national language should not take the place of Latin and Greek, or even of French, in our Intermediate courses (hear, hear). For nine out of every ten young heads crammed with bad Latin and worse French, these attainments vanish almost with the publication of the prize list, while a knowledge of the language which would open to them the hears of the Gaelic peasantry and the secrets of their forefathers' romantic story would remain with them a source of living intellectual interest. No less than 403 candidates in Gaelic presented themselves to the Intermediate examiners last year. Inasmuch as probably a couple of hundred thousand of our young countrymen have been condemned to nibble at French and Latin, here would be a sacred band enrolled at once to snatch up the torch of Gaelic lore from the western turf fires and carry it burning merrily through the island. The Irish Catholic Episcopacy have opened the way to a still vaster change by erecting a Professorship of Irish in Maynooth (applause). It is not an exaggeration to say that if the Rev. Professor O'Growney could only impart his own enthusiasm to the young priests who quit Maynooth in any single year, it would be as impossible to uproot from the Irish soil the language in which Oisín sang, as to uproot the faith which St. Patrick planted (cheers). But what seems to me more needful than all else for the

#### PERMANENT REVIVAL AND DEVELOPMENT

of the language is some such modification of the existing Irish Academy, or creation of a new one, as might gather together the force of Celtic intellect into a body not content to sink into the indolence of a club—not so languid of spirit as to surrender to a South Kensington collection of curiosities the inestimable relics of Celtic antiquity bequeathed to them by the pious patriotism of generations of Hudsons, Hardimans, and Wildes; but a body learned enough to be law-givers of the language, fond enough to bestow upon it enthusiasm and affection, and sufficiently broad-minded to surround it with all those charms of poetic, historic, and archaeological associations which would appeal to every cultivated mind in the country. Such an Academy, combining (if one may illustrate by living types) the conscientious erudition of Mr. Gilbert in a cognate subject, with something of Dr. Haughton's light magnetic touch, and Dr. Douglas Hyde's enthusiastic cultivation of the living Gaelic, would bring provincialisms to an authoritative standard, prune the language of its decayed consonants, purify the style of the slovenly copyists and story-tellers according to modern canons of variety and elegance, and create a new National literature—whether in the Gaelic tongue or the English—enriched with the genius, warmth, sincerity, and quaint mountain charm of the old (applause). Nor need its mission stop here. There would be the broken chords of

the world-dispersed Irish race to be taken up and attuned; there would be all the gracious accessories of National life to blossom again in its sunshine. The re-awakening of Irish Music, the painting of the tender Irish landscapes, and the all but unknown art of drawing a genuine Irish peasant, the rehabilitation of a National drama, the amassing of priceless Irish historical material now being consumed by

#### THE MOTHS OF ENGLISH LIBRARIES

or foreign monasteries; the making the evening valleys ring again with the innocent glee of the Kerry dance, and the plains of Tara with the shouts of the ancient festivals and pastimes. Is it even too bold a vision of far-off years to dream of a time when, passing the stormy Moyle once more into the Scottish isles and glens, the children of the Irish Gael might draw closer even than recent events have drawn those bonds of blood and clan-ship which once bound us to our Scottish soldier colonists who conquered with Angus and knelt to Columkille? nay, spreading still further afield and amain, discover new nations of blood relations in our near cousins of the Isle of Man and our farther cousins among the misty mountains of Wales and the old world cities of Brittany, and combining their traditions, their aspirations, and genius with the ever-growing Celtic element with which we have penetrated the New World, confront the Giant Despair which is preying upon this aged century, body and soul, with a world-wide Celtic league, with faith and wit as spiritual, with valour as dauntless, and sensibilities as unspoilt as when all the world and love were young (cheers)? I do not ask my countrymen to withdraw their eyes from nearer and more vital objects to fix them on these distant visions, but

#### I DO RESPECTFULLY ASK THEM

to dismiss the ignoble thought that the ambition to preserve our National language belongs to the region of crotchets or of boredom, and to recognise that among all the forms of National efflorescence which an Irish parliament will bring into life, the popularization of the old musical speech of the Gaels will be one of the easiest of accomplishments as well as one of the pleasantest duties of National piety (applause). The story of the belief in, and the clinging to, the Gaelic language is in itself a romance pathetic enough for tears. Age after age, while the native tongue was a badge of contempt, a passport to persecution, even a death warrant—the schools suppressed, the printing-press unknown, the relics of the National literature scattered in mouldering manuscripts, secreted as the damning evidences of superstition or treason—there were always to be found the poet, the scholar, the ecclesiastic to foster the sacred fire, the outlawed treasure of the Gael in his bosom, to suffer and hunger and die for its sake. In the days of Elizabeth it was Dáid MacFárbis, dedicating his great genealogy to his ruined Celtic Prince with the pathetic lament that no Irish prince any longer owned enough of territory to find himself a grave. Or it was Michael O'Clery of the Four Masters, in his poor Franciscan cell, "transcribing every old material" that his eager hand could reach, for it seemed to him, in his own quaint words, "a cause of pity and grief, for the glory of God and honour of Erin, how much the race of Gael, the son of Niall, had gone under a cloud of darkness." The centuries pass. The soil of Ire and is confiscated anew after the Cromwellian wars, and confiscated all over again after the Williamite wars. The last relics of the old Celtic civilization seem to shrink into the very



earth before the laws and dripping sword of England. And still in Keating's cave in Aherlow Glen, and O'Flaherty's cabin in Connemara, and Lynch's cell in Louvain, the undying spark is kept alive, and the treasonous manuscripts of the Gael are cherished for happier days (applause). Not happier, but more unhappy, days arrive. A century of humiliation compared to which the Drogheda massacre was glory and the lost battle of the Boyne inspiring—the century of the diabolical Penal Laws of Anne and the First George—broods over the Celtic race. The Gaelic schoolmaster becomes a legal abomination. The schoolhouse, as well as the Mass-house, cowers in a lonely glen, under the rains and storms. Still, will not

#### THE IMPERISHABLE SPIRIT OF GAELIC SONG

and scholarship consent to give up the ghost (applause). In the very dead of night of the eighteenth century burst out the songs of Carolan, amazing as the notes of a night-ingale in mid-winter; the tender historic searchings of Charles O'Connor, of Ballinagar, were heard, "The Blackbirds" and "The Drimin Dhoon Dheelish" and the "Dawning of the Day" of the Munster bards—that mysterious band of minstrels who started up here, there, and everywhere for no other reason than that the overcharged Irish heart had either to sing or die, a Charleville farmer, a schoolmaster in Clare, a blind musician in Tipperary—men whose names even are unknown to the people who still find in their songs the heavenly nutriment of their sweetest emotions and of their most passionate hours (applause). Then came the period when patriots and scholars, sprung from the ruling blood and speaking the Saxon speech, began to realize dimly the charms of National archæology, and of the venerable Gaelic literature that had been so long hunted on the hills and ridiculed in the schools—the period when the great Edmund Burke was the means of securing for Trinity College the manuscript of the priceless Brehon Law Code, after its century of wanderings, neglect, and decay, in the cabins of Tipperary; when O'Flaherty's "Ogygia" was purchased for twenty guineas, and the great compilation of the "Leabhar Breac" for £3 13s 8d.; the period of the pathetic scene in the history of an apparently lost tongue, when the Senchus Mor, recovered as by a miracle, from the proscriptions and neglect of ages, was found to be written in a dialect which was no longer intelligible to the most learned Irish scholar then alive. Finally there came the discovery of the great French and German philologist, that the Gaelic language afforded as inestimable

#### A KEY TO THE HISTORY OF PRE-ROMAN EUROPE

as the baths of Caracalla and the golden house of the Cæsars do to the character of the Imperial city itself. At the same time there arose in our own country that pleiad of conscientious, accurate, and indefatigable Irish scholars, the Petries, and O'Donovans and the O'Currys—who deciphered and unearthed and made light in the dark places, confounded the scoffers, and convinced every scientific thinker in Europe for all time that the rotting manuscripts to which Irish enthusiasm had clung throughout centuries of unexampled horror, were not the mere abracadabra of the fanatical worshippers of a barbarous *patois*, but were the authentic title-deeds of a social system, a history and a literature more venerable and more fascinating than any European race, except the Romans and the Greeks, can produce (applause). The Gaelic enthusiasts were vindicated. But the Gaelic

tongue, while it is honoured in the schools, has been dying on the hills. The masters of many languages take off their hats to it, but to the Irish youth, whom it has sucked, whose mental atmosphere, so to say, it has provided, whose blood pulses with its inspirations, it is still a stranger—an uncouth, ill-clad, poor relation at the door. It will have to be proven that the language of our fathers is a pleasure and a luxury to the Celtic tongue and brain, even as the hurling and the hunting sports of our fathers have been proven to be an exhilaration to Celtic brawn and muscle. Poor human nature will have to be convinced that a knowledge of the Irish language, in place of being a thing to blush for and disown—a mark of inferiority to be concealed—ought to be the first object of

#### AN IRISH NATIONALIST'S YOUNG AMBITION,

a new sense, a delicious exercise of the faculties; the key that unlocks to him the old palaces and the old hunting-grounds of his dreams; the music which comes ringing down the ages from the life of the saints, who chanted in the old abbeys; of the warriors whose lusty shouts rang over the old battlefields, and of the lovers who whispered by the haunted Irish springs (applause). Approached thus with the loving ardour of a nation's second youth, the tongue of Tara and Kinkora may realize the fond prophecy that "the Gaelic will be in high repute yet among the music-loving hosts of Eirinn;" and the men who clung to it when it was persecuted, who believed in it when it was scorned, who in the watches of the night hoped on beside what seemed to be its bed of death, may yet taste the reward of knowing that they have preserved unto the happier time a language which will be the well-spring of a racier national poetry, national music, national painting, and of that richer spiritual life of simplicity, of equality, of good fellowship, of striving after the higher and holier ideals, with which the Celtic race alone seems to have the promise of brightening the future of a disenchanted world (loud and prolonged applause).

#### NOTES.

The Journal is published five times yearly. The annual subscription, 2s. 6d., to be sent to Rev. E. O'Growney, Maynooth College, Ireland, to whom all communications are to be addressed. Back numbers are procurable.

Owing to absence during vacation, there was some delay in answering correspondents.

We may confidently expect that an impetus will be given to Celtic studies by the New National Literary Society. The president is the *Craobhin doibinn* himself, and one of the most prominent members is Dr. Sigerson, a veteran in the Celtic cause. The new Society proposes to reach the people by sending round lecturers. This is the only means of popularizing the speaking and study of the native language. The Irish press of all shades of opinion have warmly encouraged the new Society. Some notable articles have appeared in the American press from the pen of Father Keegan, who describes the new Society as intended to "publish and circulate among

the Irish, at home and abroad, the product of the Irish mind, present, past, and future."

Dr. Hyde is continuing, in the *Weekly Freeman*, the publication of his extensive collection of songs of the Bards of Connaught.

The National language has lost two practical friends and supporters in the death of Mother Mary Paul and Mother Mary Aloysius, of the Convent of Mercy, Ballinrobe. The deceased ladies taught Irish in the Convent schools with great zeal and success.

The annual distribution of prizes for success in Gaelic Studies in the Schools of King, Dungarvan, was held lately with much success. Twenty-six money prizes and the same number of book prizes were presented to the children through the generosity of Rev. E. D. Cleaver.

Only a national teacher can realize the difficulties under which Irish is taught in some schools. Besides the difficulty of teaching an extra subject, there is often opposition, more or less, from the school manager, and sometimes the open hostility of the school inspector. A most glaring case of the latter occurred some short time ago in a western school. Here are the circumstances:—Pupils are examined in grammar questions, and are also given a passage to translate. The inspector gave each of the pupils a sheet of paper, on which the grammar questions were to be answered, stating that another sheet would be supplied for the translations. The grammar questions finished, the pupils asked for more paper, whereupon the inspector took the papers already written and burned them. The work had to be begun again, and new questions given. When sitting down to work a second time, a boy in the front bench remarked that he "had got a different question card;" immediately the inspector writes, "talking," across the papers of the three boys in that bench. These boys were not permitted to write their grammar paper a second time, and of course the word "talking" written across the blank paper upon which they afterwards did their translation, disqualified the paper in the eyes of the inspector or the examiner who afterwards examined the papers. No explanation of any kind appears to have been given to the examiner of the papers, hence the boys failed. These three boys had an average attendance of 197 days each. The name of the boys, school and inspector are in our possession. Is there any redress for this?

*Síampa an Gheinhú, nó, coir an teallais in iars-Connacht* is the name of our most recent Irish publication. It is a book of 144 pages, and can be had in paper for 1s. 6d., cloth, 2s. 6d., from the printer, Mr. Patrick O'Brien, 46 Cuffie-street, Dublin. The postage will be threepence per copy extra. This little book gives a faithful picture of what the really popular modern Gaelic "literature" is. It contains in the fine terse Gaelic of the Western Coast many of the old songs, stories, rhymes and riddles, puzzles and sayings in use among the Irish-speaking population. In this way it introduces the reader to many out-of-the-way subjects, words and

phrases. A glossary of the more unusual terms is given at the end. From another point of view, too, the book has special claims on lovers of the old tongue, for it has been put together in the intervals of a busy life by a hard-worked school-teacher, and has been printed by a man who has had the courage and confidence to invest his savings in a font of Irish type. If it were only to encourage the author and the printer, everyone who takes an interest in the language should procure a copy of the little book.

In our next number, Mr. O'Faherty, the writer, will publish some notes on his text of the book. Mr. O'Brien is also about to print a collection of Gaelic readings from various sources.

Dr. Kuno Meyer will soon publish his edition of the "Vision of MacConglinne," a famous Irish tale, which has never before been printed. Dr. Meyer has also printed, in the *Revue Celtique*, the tragic *Fingal Róndín* (with translation and notes), and the story of *Baile Binnbhearlach*.

The latest publication of the Philological Society is a learned and most interesting paper on the Compensatory Lengthening of the Vowels in Irish, by Professor Strachan, of Owen's College. One can understand why the vowel is long in words like *véet, péet*, formed from the roots seen in Latin, *dentis, sentis*, by omitting the *n* and lengthening the vowel in compensation. In the same way Professor Strachan gives us the history of many common words, such as *eun, léine, cphán, cpeun*, etc. We may give some interesting particulars some other time.

The published results of the Intermediate Examinations show the way in which the National language is treated in the National colleges. The College of Clongowes, Newry, Blackrock, Letterkenny, the Sacred Heart College of Limerick, and the Presentation College of Birr (why is it called Parsonstown in the official returns?) teach the language with zeal and success; but the other colleges, even in Irish-speaking districts, would not, of course, degrade themselves so far as to teach the tongue of St. Patrick and Columcille! Evidence is given even more abundant than before of the industry and patriotism of the Christian Brothers, who have made brilliant Gaelic records in their schools in Dublin (James's-street, Richmond-street, Syngue-street, Westland-row), Dundalk, Cork, Tipperary, Clonmel, Waterford, Dingle, Carrick-on-Suir, Omagh (1), Belfast, Westport, Newry, Mullingar, Dungarvan, Middleton, Youghal, and last (but not least), Limerick. The College of Rockwell was also very successful.

The *Gael*, of Brooklyn, and the *Tuam News* are continuing the encouragement which for years they have been giving to students and readers of Gaelic.

This year the Welsh Eisteddfod was held at Rhyl; prizes were given for Welsh literature, music, and for cottage industries.

The Scottish Gaelic Society has just held a great national gathering, which they hope will now be annual. It was something like the Welsh Eisteddfod—its object being to promote the cultivation of Gaelic literature and music, and home industries. Some of the most prominent Highland Gaels were present, including Lord Archibald Campbell (Director of the Gaelic Folk-lore Series); Rev. A. Stewart ("Nether Lochaber"); Rev. Dr. Blair, Mr. Magnus MacLane, John Campbell, the poet of Ledaig; Mr. MacFarlane, Mr. Henry Whyte (Phonn). An ode, composed for the occasion, was first read. Then there were Gaelic recitations, Gaelic solo songs, Gaelic song, with harp accompaniment, a choral competition, and prizes were given for original Gaelic compositions in prose and poetry. Arrangements were made to bring out at once a series of Gaelic school books.

There are only 4,000 Gaelic speakers in Edinburgh; and yet the first notable act of the new Archbishop was to begin a series of Gaelic sermons. Dr. MacDonald, *an t-Easbaidh Aonghus*, as his people in Argyle and the Isles call him, is an enthusiastic lover of the old tongue. So is his brother, the Bishop of Aberdeen. So is Canon MacFarlane, who is mentioned as his probable successor.

According to the last census, up to 250,000 people in Scotland use the Gaelic as their ordinary language, and 44,000 can speak no other language. And yet the Gaelic is a dead language!

There are districts in Canada, Prince Edward's Island, Cape Breton, and Glengarry, where the population is, to a large extent, Gaelic-speaking.

In the *Highland Monthly* (Inverness, 1/-), Mr. MacKenzie continues to publish his collection of old Gaelic charms and incantations.

*Comhráidhean an Gaidhlig 's an Beurla*, by Rev. D. MacInnes (Boyd, Oban, 1/6, pp. x., 70), a new edition of this excellent conversation book.

The *Celtic Monthly* is the latest literary venture of our Highland Gaelic friends. It looks like a publication that will live, and certainly it well deserves success, for it appeals not only to lovers of Gaelic, but to all interested in Celtic History, Music, Sports and Tradition. With this first issue is given a fine portrait of Niall MacLeoid, the present Gaelic Laureate. The yearly subscription, post free to anywhere, is 3s., and the editor and manager is Mr. John Mackay, 17 Dundas-street, Kingston, Glasgow.

Some parents have not yet lost the slavish ideas current at the beginning of the century. Forsooth, Irish is not respectable enough for Irish children, and no respectably-dressed child should be allowed to learn it. Says a teacher:—"ba beag náir é a' d'air busaíle mé an lá

rá d'airéad, 'se b'fug gur áiréar a thac as foghlaim Shaeóilte: éug ré an páirce ó'n fcoil."

St. Patrick's Irish Prayer Book, by Father Nolan, can be procured from James Duffy and Sons, 15 Wellington-quay, Dublin. Price, 1s. 6d. in cloth; 2s. in morocco; 4s. in English morocco. Postage, 2d. anywhere in Postal Union.

Some English words are curiously Gaelicized by ordinary speakers. Who would recognise *bí riad 'mo éiríocháil* as a translation of "they were boycotting me." It was the phrase of a Gweedore peasant.

In the old stories of the Red Branch (*an t-Éraob óearg*), the phrase usually heard is *an c'uib óearg*, *gárra an c'uib óearg*, *ní an c'uib óearg óearg* *éug ní an c'uib óearg* (*for óearg, gíl*). And now and then the genitive *na c'uib óearg* is heard. How can these be explained?

## POPULAR GAELIC.

In Mr. O'Faherty's *Siampá*, just published, will be found details of an old Irish game still popular, and of the accompanying *rann*, as heard in the West and North of Ireland. Since then a Southern version has been sent by Mr. O'Leary.

Lámaróg Lámaróg  
Láma pailín  
pailín néill  
éile olla  
Tobair meala  
Siáin reoil  
beoil eoin  
Buille beag airí lári na bairé  
leat-ra ciap an píacós.

Or thus:—

Lámaróg Lámaróg  
Láma pailín  
pailín óiri (or aeri)  
Óiri (aeri) buillóg  
Lúibóg Muire  
Ciurí ra t'ionga (-in)  
Ciap.

1 nòeireadh fìarì eall (at the very end)  
 ceirear leir an mbeire aca daoir fòr:—

Sìrcim, gearcam  
 Cairraige gearcam  
 Mò (cá meud) mac as an iug?  
 Mac anóe, mac anóiu;  
 Teirig rìor go ceann an tìge  
 A' r tabair leat aníor  
 Im a' r uib na cìice uirbe  
 Ó tóin an tìge.

Rann eile ó Bheura:—

1 mbáic an Dóinnac  
 Bérómio go riamar-mair (? méiré).  
 Cao a bérò asainn?  
 Arian reagar,  
 Cribba capail,  
 Maora air méirín,  
 Céirín muice  
 An dub, 'r an daib, 'r an bullán bheac.

Airí:—

Sgeul i rgeul,  
 Cairball air an eun,  
 Siormac (reagair) as fuirde rìor;  
 D' iteamar an mála  
 D' fágamar an mhin.  
 Sglaoir na h-achán,  
 Táinig an éuráin gearr glar,  
 Tíro an bhuinneor anoir noear,  
 Leat-éann rìor, fuasac léi,  
 Cairraingear mo ríem (rìan) ar mo  
 póca,  
 Baimear an t-eairball ó'n tóin sí,  
 Buairleair buille d'a éumulaic air an  
 calaib  
 Agus baimear lán an éluim ve na  
 roimair sí.  
 [Nó, lán mo éluim ve'n éluim sí.]

## AN ENCOURAGING LETTER.

Although the general neglect of the old language of our ancestors is sad to contemplate, it is cheering to find here and there men who have courage and perseverance enough not to neglect to do a man's part to prevent its extinction, instead of useless lamenting and pooh-poohing the efforts of others. There is, as it were, a bond of union between such men, binding them together into one national association, whose members are found in all parts of the world. Here is a note from one of these:—

"Oct. 14, 1892.

"DEAR SIR,—I began to subscribe to the *Gaelic Journal* at the beginning of this year, merely to give it a helping hand, for my knowledge of the old language was very limited indeed. I used to sit down when a number came to hand, and look helplessly at it, and wonder what it was all about. Mr. W. O'Brien's lecture, which I read carefully, had the effect of showing me what *my own duty* to the tongue of my forefathers was. I procured Dr. Hyde's book of folk-stories, and, with the help of the vocabulary to *Diarmuid and Grainne*, and a little knowledge of the first and second Irish books, proceeded to extract painfully the meaning from the last story of the volume. When I got through, I had a pretty fair, though hazy, idea of the story. Then I went to a friend who knew the spoken language—those who do know it are very few in this country of Andrew Magrath and Seaghan O'Tuomy the Gay—and read it for him. My pronunciation afforded him much amusement—it tickled him hugely, in fact. He, however, understood me fairly, and that was all I cared for. I learned the meaning of some words, and the pronunciation of many, in this way. To make a long story short, I got over nearly all Dr. Hyde's book in a few weeks. . . . . I would be much obliged if you answered the enclosed queries (about books, &c.). I do not intend to get all the books at once, but as I can afford."

Report from Caherdaniel, N.S. "níor theat don vo'n ná buacail air fíro no ceirromigeas, agus fuair fíce buacail aca an céuo párr."

[Comment on this letter is gilding refined gold. Here is a man reading Dr. Hyde's book in a few weeks, and, naturally,



anxious to read more in this language which he finds so beautiful and sympathetic. And in reading Dr. Hyde's book, he laboured under a sort of disadvantage as far as the pronunciation was concerned, for his Irish-speaking friend could not easily recognise his attempts at reintroducing many of the Connaught words and phrases in the book. What páopaig has done for the modern Gaelic of Donegal, and Dr. Hyde for that of the West, Mr. O'Leary of Eyries has done, in prose and poetry, for the musical Gaelic of South Munster, and I should recommend our friend to try his hand at some of his articles in the Journal.]

## THE LAST CENSUS—GAELIC STATISTICS.

The Irish language is dead. At all events, we often hear this stated. But the following statistics throw some light on the question.

County	Speakers of Irish and English	Irish only	Total Irish Speakers, 1881
Galway	... 107,929	17,646	155,334
Mayo	... 106,131	4,234	148,738
Sligo	... 21,189	147	31,930
Roscommon	... 11,864	21	21,589
Leitrim	... 5,599	23	9,600
<b>Total of Connaught</b>	<b>252,712</b>	<b>22,071</b>	<b>367,191</b>
Cork	... 117,447	2,273	173,600
Kerry	... 69,701	4,481	96,338
Clare	... 45,978	900	65,085
Waterford	... 36,158	1,321	51,597
Limerick	... 17,045	17	32,240
Tipperary	... 12,244	68	23,806
<b>Total of Munster</b>	<b>298,573</b>	<b>9,060</b>	<b>442,666</b>
Donegal	... 55,000	7,037	(59,515 and 12,249)
Tyrone	... 6,680	7	9,796
Armagh	... 3,484	2	6,887
Cavan	... 3,408	2	7,004
Monaghan	... 2,847	0	6,604
Derry	... 2,718	5	3,662
Antrim	... 1,523	0	2,604
Down	... 878	0	901
Fermanagh	... 561	0	1,270
<b>Total of Ulster</b>	<b>77,099</b>	<b>7,053</b>	<b>110,492</b>
Kilkenny	... 3,933	0	9,245
Dublin	... 3,472	0	5,193
Louth	... 2,583	5	5,478
Meath	... 1,492	0	3,531
Kildare	... 381	0	634
Westmeath	... 338	0	828
King's County	... 324	0	527
Wexford	... 320	0	512
Loughford	... 252	0	642
Queen's County	... 190	0	273
Wicklow	... 176	0	243
Carlow	... 123	0	193
<b>Total of Leinster</b>	<b>13,584</b>	<b>5</b>	<b>27,299</b>

## "IRISH-SPEAKING" COUNTIES.

	Ir. & Eng.	Irish only	Total Pop.
Cork	... 117,447	2,273	438,432
Galway	... 107,928	17,646	214,712
Mayo	... 106,131	4,234	219,034
Kerry	... 69,701	4,481	179,139
Donegal	... 55,000	7,037	185,635
Clare	... 45,978	900	124,483
Waterford	... 36,158	1,321	98,251
<b>Total</b>	<b>538,343</b>	<b>37,892</b>	<b>1,459,683</b>

	Speakers of Irish and English	Irish only	Total Irish Speakers, 1881
Munster	... 298,573	9,060	442,666
Connaught	... 252,712	22,071	367,191
Ulster	... 77,099	7,053	110,492
Leinster	... 13,584	5	27,299
<b>Total of Ireland</b>	<b>641,968</b>	<b>38,189</b>	<b>947,648</b>

## JACK.

[I gcanaimint na háiríann airturtear an rgeul ro, mar fuair an rghibneoir féin é ó Colm Mac Fualáin, táilleúir i linn illeabóim.]

I. Iny a' tpean-airtuir, 'bí lánaimin naé marb acob (aca) ac' don mhae amáin. Ní mar' ré 'dianab (ag veunam) don mairte, agus ní mar' don deó acob lé n-ite. 'Nuair a táinig Jack i rteac ó éuairteagó, iny an am buó éairt bó gúl a éolab (oul bo éolab), 'éuairt ré agus éus ré caoia iaimar ó n-a mairtuir. 'Bí ré 's ite na caoia reo go mar' rí ite, agus ann i'm 'éuairt ré agus 'soro re caoi' eile. Mar i'm 'bí ré óá beaéagó héin (féin), a' soro.

Fuair a' mairtuir amac gupab é reo 'bí 'soro na gcaoiac. Táinig ré go oí 'n rean-atair. 'U' fíarfaig ré óe, cao éus marb a mae a' soro a éuó éolab.

"Cuir lé céiró é, nó leag'a mé 'n teac oir, agus oibneóga mé ar tú."

'U' fíarfaig 'n t-atair, "cao é an céiró 'ab fíarri leat, a Jack?"

"B' fíarri liom," aoiri ré, "gúl lé cneámairéacé (cneámairéacé).

'Deir a' t-atair, "Mairóga (marbógar)



a' dóruir dúimce, agus o'fágaon a gcuro capall agus a gcuro aihgto ann rin ais Jack. Cúit ré de chaidionn a' buláin, agus éirí ré 'n t-aihgto iní a' mála. Cúis ré leir é go dtí 'n geata, áit a' iai' na capail ceangluíte (ceangailte) acob. Cúir ré 'n mála ari capall, agus éuaró ré héim ari maiceaéat ari a' gcapall eile, go ius ré 'n dá capall a baile ais a' a' a'.

Ní iai' 'n t-a' ari 'n-a' iúide. Buail Jack a' dóruir, agus dubhairt ré leob é lizean i' teac.

"An tú Jack?" ari a' t-a' ari.

"Í mé. Lú mé i' teac."

"Tuirge (i. cao éirge, eireo fá) nári fan tú ais do maighitir, go mbioé (mbioó) do éirí agao?"

"Tá í agam," 'veirí Jack. "B'ceann tú 'n dá capall 'tá agam o' éirí na horóe?"

5. Cúala 'n uim' uaral supí éáinis Jack a baile. Táinig ré go dtí é. O' fíarífaig ré de, "Cao éirge nári fan tú ais do maighitir. 'Dubhairt Jack leir, go iai' an éirí agao."

'Veirí a' uim' uaral go mbainit (mbain-feat) ré 'n ceann de, mapia ngorvit (muna ngorfeat) ré na tui cinn do capail 'tá 't'ieabao ais a' éuro feaib'požantaro iní a' b'páirce iníu.

Ceannuig Jack éirge cinn do feataro comíní. Cúis ré leir iao. Cúir ré ra' b'páirce-re a' iai' iao a' t'ieabao tui cinn, agus péirce iní a' b'páirce eile bí lé n-a hiar. Táinig luét a' t'ieabao agus éonnaic iao na comíní iní a' b'páirce. 'Dubhairt iao go iai' an páirce re lán lé comíní. B'í paréioir o'riab (o'riia) go milleac (mille-feat) an ceitá na hioniaéa, dá b'páirce (b'páirce) iao na capail ann rin go mbéairit (mbéairit) iao ari na comíní. Supí éieabaoari a' t-ionia rin, supí r'gaoleaoari na buclaro, agus supí lizeaoari na capail ó 'n gceitá amac. Rušaoari ari na comíní, agus ari a' b'páirce eile bí iní a' b'páirce rin lé n-a n-ai. 'Nuair a táinig

iao anall agus na comíní acob, ní iai' aon capall lé fáigil acob; go noeacaoari 'tómuieac na gcapall a baile. Caparó (so caparó) 'n maighitir leob.

"Cá b'uil na capail?" 'veirí a' maighitir.

'Veirí iao leir go iai' na páirceanaro (-anna) lán lé comíní. Go iai' éirge cinn acob, agus go iai' go leóir eile ann, dá b'feuaróir b'ieit o'riab.

B'í 'r (so bí a' fíor) ais a' maighitir supí goirce bí na capail ó n-a éuro feaib'požantaro. Éuaró ré go dtí Jack, agus o'fíarífaig ré de, an é goir a' éuro capail. 'Dubhairt Jack leir supíab é.

"Tabairi óam mo éuro capall, a Jack, agus ní éirí mé aon éirí o'ir níor mó."

"Ní éirí iao," 'veirí ré.

6. Céap ré ann rin o'iožaltar 'imuir ari Jack. Dubhairt ré lé Jack.

"Mapia ngorvit tú (muna ngorfe tú) na tui cinn do capail 'tá iní a' r'abla, agus maicea ari 'é aon (gac aon) capall acob, agus beirí eile 'n-a gceinn go maroin, béró an ceann lé baint o'io."

B'í Jack 'oianao i'pí an t'ieabao rin i n-éiríac leir na g'aríu, go iai' ré 'n-am acob lé sul a' éolao (oul do éolao). Ann rin fuairi ré dá buroel móir fúirge ar a' i'opa do 'n stuff i' feairi bí iní a' teac. Éuaró ré ari 'agao ais do'ruir a' r'abla a iai' na capail ann agus a' cúirgeari feair. Lú ré cuma ari héim a beir ari m'irge, agus é 'béiró; agus ní iai' (ní iai' a' fíor) ais a' cúirgeari ceuro do bí ann. 'Dubhairt uine acob supíab i' éirí an fíir re amuig a bí béiró. 'Dubhairt feair eil' acob go ngobait (ngeobao i. iacao) ré héim amac, go b'ieir'it (b'ieirfeat) ré héim ceuro do bí ann. Cúaoari amac agus éonnaicaoari é dá iompóó héim iní an aoileac. Dubhairt supí feair é bí ari m'irge, agus go iai' ré ceairt é éabairt i' teac.

Cúaoari i' teac é. Cúirgeaoari ais a' tui' é (ag an teimó é). Fuairaoari buroel móir fúirge 'n-a póca, agus bí 'r acob (so bí a' fíor aca) an uair rin supí feair é bí

airi mairge. Bann feara acob an buruenl ar a' póca, agus o'ól ré veoc ar. Tug ré é o'feara eile, agus o'ól ré veoc ar. Tug re vo 'n tñuip é bí airi marcuigeac air na capail, agus éipiochnuig riad a' buruenl air fáo.

Bí riad rúgac. Bí faicéoir oñuab go riad' fuaic air-re (ro) tñuabairi irceac. O'iompuig riad airi a' tñuab eil' é go tñuab (tñuab) riad é go ceair, go bñuairi riad buruenl eile 'n-a póca, agus gup ól riad é airi fáo.

Bí gairgeac mói aig a gúigeairi feara, gup tñu na marcaicáide (marcaic) anuair óo na capail. 'Nuairi a fuaigi Jack airi mairge iad, rígaol ré na capail agus tug ré leir a baile iad.

7. Airi maruim nuairi a o'énuig 'n tñuim' uairal, éuairé ré aig a' ríabla, go bñeic (bñeic) ré 'riab na capail gortici (=gortici) aig Jack ar. Fuaigi ré na ríu airi mairge agus na capail gortici.

Éuairé ré agus o' fñuairi ré ré óo Jack an é goir na capail. 'Oubairi ré gupab é.

"Tabairi 'am na capail," aoiri ré, "agus ní éuipre mé aon éuipre oir níor mó."

"Ní éuipre," aoiri ré. "Sé mó éuipre é, agus ní éuipre."

"Maia (muna) tñuipairi, cuip'e mairge tñu 'uanao riad bur veacria a'o (agao) a uanao. Maia ngort'e tñu 'n bñuairélin bñu ríu anoir, bñu 'n ceann lé bñu tñuot faoi uairi a óo éuig i mbáic.

Bí amaoán aig a' tñuim' uairal, a bñuair (bñuair) ré pléiríu mói ann. Gñuair Jack cuairé airi héin airi nóir an amaoán, agus éuairé ré go tñu 'n ceac. Ní riabair (ní riabair a ríu) aig a' tñuim' uairal cé acob (cia aca) a amaoán héin. Tug ré bñu tñuot (tñuot) lé n-é, agus éuairé Jack aig tñu airi pláta 'n amaoán, agus éuairé 'n t-amaoán aig tñu airi pláta 'n tñuim' uairal. Cairé ré uipéir lé n' amaoán héin, marí fil ré gupab é Jack a bí ann; a' b' é 'amaoán héin a bí ann i leabair Jack.

Éuairé ré aig cuip a' éuipáin. Éuairé Jack ag goir a' bñuairélin bí faoi n-a bean,

agus tug ré leir a' bñuairélin. Ní riabair ré a' iméigé, nuairi a tñuig a' feara héin irceac.

Éuairé ré agus ní bñuairi ré a' bñuairélin ann. Bí rí iméigé.

Airi maruim, lá airi n-a bñuairé, éuairé 'n tñuim' uairal go tñu Jack, agus o' fñuairi ré ré an é goir a' bñuairélin. Oubairi Jack gupab é.

"Ná tñuac go tñuairé airi," airi ré, "agus tñuip mé m' ingean lé póca tñuot."

### Gñuot.

NOTES.—héin (for féin) may represent the old form céin. aupaigé, cuipneul: op, ol, up, ul, are often pronounced before another consonant, *ovr*, *ovul*, but with a rather short sound. So in opuigé, poll, uplac, ulac, &c.

goir a éuairé, veuairé riad, goir an bñuairélin; the genitive should follow the verbal noun in each instance.

In the process of dictation, this tale has lost the entire rhythm and swing and flow of diction with which I had previously heard it told. Even the stereotyped style of narration is laid aside for a more conversational and simple mode. This, if a loss in an esthetic sense, is a gain for the student of colloquial Gaelic. From the name of the hero and from at least one of the episodes, the Irish folklorist will gather that the story comes from a foreign source.

### Mac-Léiginn.

[NOTE.—§ 1, line 23, bñuair; line 24, níor mairé. § 2, 24, uigé tñuipre. § 3, 3, anuairé uile. § 4, 24, uigé. § 5, 27; something appears to be omitted, perhaps the usual a'c ríu gup . . . (=to make a long story short, in short). § 7, 14, bñuairélin from bñuairélin, bñuairélin. Read ceipó *passim*. This is the best transcript yet printed of the Gaelic of the Western Islands, and in next issue we will give a translation and notes on any difficulties which readers of the Journal may point out, as they are invited to do.—E. O'S.]

## VOYAGE OF MAELDUIN.

### (Continued.)

§ 68. Níor éian iari tñuac tñuot ó'n mairí riad, tñu éuairé riad uairé riad na tñuairé cumair eun gñu. O'iompuigéairi tñuac an éuairé ó tñuairé éuig go bñeicéir cia an riad tñu éuairéairi. Maip tñu éuairé, ag iompaó, i bñuairé tñu, tñu éuairéairi gup ba tñuine tñu bí ann, 7 é ríuigé lé ríuipre gñu a éuipre. O' éuipre ré é réin ag *sleachtánaibh* air éuairé leatáin



iaipiaro beannaíct aih, 7 piarpiuigro ve, cao ar a noeacáiré ré ar an gcaipiaig rin. “Ar Toiríag, go veimhin,” ar ré “éangar ionn 7 i 1 uToiríag vo h-oilead mé. Vo bréar anghrin am’ éocáiríe mnte, 7 ba uioé-éocáiríe mé, óirí vo díolamh baid na h-eaglaíre in a mbíomh ar íeosaib 7 ar máoin vom réim, nó go raib mo éeac lán vo éuilectib 7 vo éeapicailib 7 o’euoac gac oáca, ioirí lion agur olamh, 7 vo *chíolar-naibh* uimáre, 7 vo *thelleanaibh* beaga umáre, 7 vo bpeactnapaib aihgíro lé biojánaib óirí, ionnuy nac raib mro, “bá oiaíac ar mo éig” vo gac iur o’a oiairígígeann oimie, ioirí leabpaib óirí, 7 ciaíga leabpaí cumíoaéta umáre 7 óirí. Agur vo iómáiamh pá éigíre na cille go mbeihunn iolmáoine airta. Ba móirí m’ uabpaí agur mo díomuy anghrin. Lá amáin, aoubhpaí liom uagí vo théanah vo éolamh aicig éuáite eugaó ipteac iní an mui. An uairí vo bréar ag an uagí rin vo éuálar an gúe aníor liom ar an talhíah pá mo éopaib:—“Ná toéail an áit rin,” ar an gúe, “ná cuirí colamh an peactáig oim, ó i’ oime naomí epiáíéac mé.” “Eaoiom 7 Dia, cuirígeao,” ar me, lé meuo mo díomuy. “Diaó naí rin,” ar ré, “má éuuiy oim é,” ar an oime naomí, “cailí-pearí éú i gceann tpi lá 7 béiríy in ípionn; 7 ní fanparó an éolamh ann.”

§ 69. Aoubhpaí leir an Seanóir:—“Cia an máit vo gúiríyí vom muna gcuimh an pearí oir?” “Beáca íeúah mapí áiríeab lé Dia,” ar ré. “Ciannor bréar a íorí rin agam?” ar mé. “Ní oeacairí oirí rin,” ar ré; “an uagí atáirí ag oéuáin, béirí í lán anoir vo gáimh. Ba íolluy oirí ar rin nac péiríy leat an pearí o’áolacáó oimí-íá oá bpeuctá leir.” Níorí ba oéuieac vo’n bpeiríy rin an tan ba lán an uagí vo gáimh. Vo cuirígeao an éolamh in áit eile anghrin.

§ 70. Amiríyí eile, vo cuirígear cupiac nuao oeapíge-éioicneac ar muirí. Vo éuáóar am’ cupiac, 7 ba máit liom bpeactíuagáó am’ éiméall, 7 níorí íágígar am’ éig, ó beag go

móirí, mro nac iugar liom—lé mo óabacáirí 7 mó éopmaib 7 mo mraipib. Mapí vo bréar ag íeucáin na mapia, an éaoí rin, 7 an muirí go cuim vom, éangáóarí gaoa móia oim 7 vo éapíuigígeaoarí iní an muirí mé, ionnuy nac ípacar íríoná talamh. Vo íuighe mo cupiac comíuioe ím anghí, agur o’ían ré gán cupí vo éuip ar an áit ’na óiairí rin. Mapí vo íeucáirí am’ éiméall ar gac oiaib, vo éonnacar ar mó lámí oéirí an pearí ’na íuioe ar an cuimh. “Cia an oiaó a íeupiríy ag uol?” ar ré. “Aoiríomh liom an oiaó a oéirí mo íaóaríe ar an muirí,” ar mé. “Níoríy aoiríomh leat go veimhin, oá mba íorí oirí an íeiam atá vo éiméall.” “Cia h-iao rin?” ar mé leir. “Oiríeao éirí mo íaóaríe uairí ar muirí, agur íuapí go neulaib nímie, í’ aon cupí vo oéamíaríe é vo éiméall ar íao,” ar ré, “ar vo íainne, 7 o’uabpaí, 7 vo díomuy; ar vo gíro, 7 ar vo díoríéíoníarí eile. An íorí oirí,” ar ré, “cao íá a íeaoamh vo éupiac?” “Ní íorí vom,” ar mé. “Ní íaígarí vo éupiac ar an áit 7 íeupí ré íonn, go noeuuapí mo éoilíre.” “Vo b’éiríy nac íeupíleóngao í,” ar mé. “Íeupíleóngapíamh rin íana ípíuon muna íeupíleóngapí mo éoilíre.”

§ 71. Vo éupall ré éugam anghrin, 7 vo éuipí a lámí oim, 7 vo géalíarí a éoilí oó. “Anoirí,” ar ré, “cuirí iní an muirí an uile nímie (máoin) atá agat iní an gcuipiac. “Í’ íeupíag, go veimhin,” ar mé, “a uol i mroa.” “Ní íaígarí í’ i mroa arí aon éorí,” ar ré, “béirí neac o’a íaígarí i oiaíre.” Vo éuipíe ar í-íomílan iní an muirí acé cuac beag mároe.” “Eupíag ar ío íeapíta (anoirí),” ar ré liom, “7 íonao i íeapífarí vo éupiac, ían ann,” agur íeupí ré oom anghrin cuac meaoíge-uipíge 7 íeacé mbapígeana vo lón.

§ 72. “Oe éuáóarí anghrin,” ar an Seanóir, “an oiaó éug mo éupiac 7 an gaoé mé, óirí vo léigíe ar uaim mo íámia 7 mo íeupí. Mapí vo bréar-íá mapí rin ar íuapí-íao íoírí na tonnaib, vo cuirígeao arí an gcaipiaig ío mé; 7 vo bí amíuy oim an

maid an cupac 'na còmhunn, òir ní facar  
cúir ioná talamh ronn, 7 ba cùmhinn liom ann-  
rinn a noubaid liom, ionas i gcomhóad  
mo cupac fanamh ann."

§ 73. 'Deirgear am' fearaí ann, go  
b'facar cailiag beag lé a mbuicéad an  
faiuige. 'Do cùipear mo cóir ar an gcar-  
raig b'is rinn, 7 'do eulais mo cupac uaim,  
gum éog an cailiag rúar mé; 7 'do r'io-  
baid na tonna ar gcuil. Seacé mblaidna  
'dom ronn," ar ré, "ar na seacé mbaire-  
geanaib 7 ar an gcuicé meadó-uige eugar  
liom ó'n b'eari mo léig uair mé. Agus ní  
maid agam aet mo éuac meadó-uige  
amháin: 'do bí rinn ann fóir. 'Do bréar lé cúir  
lá annrinn. Tar éir na t'uir lá, um éir-  
nóna, 'do cùir do bair-éir (mao-ó-uige)  
b'iaodán dom ar an muir. 'Do m'earar agam  
féin am' m'inn, náib f'uir dom an b'iaodán  
am' 'ite, 7 'do cùipear a'uir inr an muir é.  
'Do bréar lé cúir lá eile am' éirgead. Um  
an t'earar nóin, annrinn, 'do cònnacair do bair-  
éir 7 b'iaodán aige 'dom ar an muir, 7 'do  
cùir do bair-éir eile connad (b'oirna) ar  
l'arad, 7 'do cóirig é, 7 'do féro lé n-a anáil,  
nó gum lár teime ar. 'Do f'inear an  
b'iaodán annrinn, 7 seacé mblaidna eile 'dom  
mair rinn, agus éigead b'iaodán eugam gac  
lá, lé n-a éimr, 7 'do f'ar an cailiag  
ionnur gum ab móir í. Agus ní eugair mo  
b'iaodán dom i gceann na seacé mblaidna."

§ 74. 'Do bréar lé cúir lá eile annrinn.  
Um an t'earar nóin 'do cùir an faiuige rúar  
dom seacé-bairgean c'uirgeacéa 7 g'uir  
éirge. 'Do eulais mo éuac meadó-uige  
uaim annrinn, 7 éainic eugam cuac, éoin móir  
léi, 'do éirge-leann, atá ar an gcarraig r'o,  
7 bí r'í lán gac lá. Agus ní l'irgeann  
gacé nó f'luicéad, nó t'ear nó f'uaet oim inr  
an áit r'o. I' r'io r'o m'eaetia," ar an  
Seanóir.

§ 75. An tan éainic t'iaetnóna, annrinn,  
t'ig óóib seacé-bairgean gac r'ir oib uile,  
7 'do r'uit, inr an gcuicé 'do bí ór cóimair  
an éléirig, a n'óetam uile 'do éirge-leann.  
Aubairic an Seanóir leo annrinn: "Róiréir

uile 'do b'uir oim, 7 an t'ear 'do mairb  
t'eara, a m'lael Oim, 'do g'eo bairi i n'óin  
ar b'uir g'ionn é; 7 ná maid é aet t'abair  
maetamnur óó, óir 'do f'ar r'ia ó g'uarac-  
taib ionrda ib, 7 ba r'ir 'do éuil b'ar ib  
éana. 'Do f'ágaid r'lán annrinn ag an  
Seanóir, 7 'do éuair ar a n-airgear  
g'naetac.

## NOTES.

Two other numbers of the CELTIC MONTHLY have  
duly appeared, and are quite up to the high level of the  
first issue. They contain articles of interest to students  
of Gaelic, and papers on Celtic history and archeology.  
An article on the "Awakening of the Gael," is of excep-  
tional interest:—

### TIOBRAID-ARANN.

Tá meas aig Breatain faoi n-a réim—

Is beag ár m-beann air a gárthaibh  
Fad a bheidheas in aon áit faoi'n ngréin  
Aon fhear d'fhuil Thioibraid-Arann.

Is carthanach seasmhach a chroidhe,

'Sis teann a chruth 'sis láidir,

A -eud tá chomh dian leis an ngoaith  
A scuabas cnuic Thioibraid-Arann.

Seól é chum aon cath atá cóir

Is cuma leis beatha no bas ann;

Oir sluagh uior chuir Dia riamh i g-clodh  
Bheurfadh bárr air fhir Thioibraid-Arann.

Acht buail leis 'nna bhóithin deas tuighe,

No aig rinceadh fós le n-a Mháire,

Ba dhóigh leat ná'r bh'éol dóibh aon chaoi

Acht aiteas i d-Tioibrait-Arann.

Cuirfeadh sé rómhach fíor-fháille caoin,

'S ní mheallfaidh a fhocal go bráth thú;

'S ní chlaonfadh air bhaireud d'ór-bhuidhe  
Croidhe na daingne Thioibraid-Arann.

Is gléineach súil a chailín féin—

A meón atá go séimh a's mála,

'Sa croidhe chomh díl le gath de'n ngréin—

O! is clú i do Thioibraid-Arann.

Arduigheadh Breatain a h-ortha bróid'—

Suas go deo leis an brat gan chaidhe ann!

Taisbéan an sámhthach soin am' dhóid,

Aig treóirghadh fear Thioibraid-Arann.

Biodh bladh m go brath aig Breatain breun,  
Is beag ár m-beann air a ngárthaibh  
Fad a bheidheas in aon áit faoi'n ngréin  
Fíor fhuadarach' Thioibrait-Arann !

[The above translation of Thomas Davis's poem, "The Men of Tipperary," is from the pen of Mr. PATRICK O'LEARY, Inches, Eyries, Castletown-Bere, Co. Cork.]  
—From the *Clonmel Nationalist*.

Mr. E. T. Scanlon delivered an interesting lecture on Irish literature at the opening session of the Catholic Commercial Club Literary Society, Dublin. He said that the foundations of our literature were laid by the pagan *Fíles*, and that on this foundation our Christian ancestors had built up a literature which stood unrivalled in its own time, and which was a model for the literary architects of this and other countries.

The Rev. Father Ryan, P.P., proposed a vote of thanks to the lecturer. He said they owed him thanks first of all for his selection of the subject which he had chosen, and, secondly, for the way he treated it. They owed him thanks for selecting the subject he did, because it reminded them of the greatness of their land. The author no doubt hit them all very hard on account of their apathy to the Irish language, but a better time was coming. In days gone by for many reasons the study of the Irish language was not fashionable, and the schools of the Continent had almost been the first to awaken the Irish people to the sense of the value of their own language. From various causes the manuscripts of Ireland had been scattered, and were to be found in distant countries, but especially the Germans had turned the attention of the Irish people to what they did not know they possessed. He thought it was a patriotic duty for all to respond to the call to spread Irish literature, to which their auditor had so ably drawn attention. He had treated his subject exhaustively and gracefully, and he (Father Ryan) would venture to express the hope to the committee that his valuable address would be circulated amongst the members to remain as a lesson to all, and to remind Irishmen how necessary it was to propagate Ireland's literature.

The Chairman, in putting the motion, expressed the hope that the company which Sir Charles Gavan Duffy was promoting would produce some of those gems of Irish literature in a way in which they might be able to reach the hands of the masses of the Irish people.

This is one of the objects for which the *Gaelic Journal* also is published. Looking over the volumes that have appeared, we find the full text, and generally translations, of many of the gems of the old and middle literature.

The new Literary Society has a very attractive programme :—

1892.  
Nov. 25th. "The Necessity of De-Anglicizing the Irish Nation," DOUGLAS HYDE, LL.D.  
Dec. 16th. "The Antiquities of Tara,"  
(*Illustrated*), GEO. COFFEY, B.L.  
1893.  
Jan. 20th. "Owen Roe O'Neill," Rev. T. FINLAY, S.I.  
Feb. 17th. "Battle of the Curlew Mountains," STANDISH O'GRADY.  
March 24th. "Nationality and Literature," W. B. YEATS.  
April 21st. "James Barry, R.A.,"  
COUNT PLUNKETT, B.L.  
May 19th. "The Irish Leaven in English Literature," RICHARD ASHE KING.  
JUNE 23rd. "Irish Music," (*Illustrated*),  
PROFESSOR GOODMAN, T.C.D.

#### ROYAL IRISH ACADEMY.

On November 30th the President, Dr. Ingram, S.F.T.C., delivered an address on "The History of the Academy and the Work it has done." As early as 1683, by the exertions of the celebrated William Molyneux, author of "The Case of Ireland Stated," the Dublin Philosophical Association was founded. The date will suggest the difficulties which the maintenance of such an association must have encountered; and, in fact, in consequence of the distracted state of the kingdom, we are told, it was dispersed in 1688. About the beginning of the eighteenth century the Earl of Pembroke, then Lord Lieutenant, presided over a Philosophical Society established in Trinity College. In 1740 the Physico-Chemical Society was instituted, and lasted long enough to publish two volumes of minutes. In the otherwise memorable year, 1782, was founded the Society out of which our Academy arose; the members of this Society belonged, for the most part, to the University, and read essays in turn at weekly meetings. In 1786 the Royal Irish Academy was incorporated, and the first volume of its "Transactions" appeared in 1788. The history of the Academy, as I observed in my Centenary Address, falls naturally into three periods. The first of these extends to the close of the first quarter of the present century. During this period many remarkable men took part in the labours of our body. Besides the names of those who wrote in the "Transactions," there occur in the early lists of members those of many persons prominent at the time in political life, such as Grattan, Flood, Foster, Barry Velverton (afterwards Lord Avonmore), and Robert Stewart (afterwards Lord Castlereagh). Irish Archaeology had long been in what might be called the pre-scientific stage. Arbitrary hypothesis, fanciful speculation, possessed the field, and the tendency was to exaggerate the antiquity and the splendour of our early civilization. And the leader of reform was George Petrie. For the old random guesses, the wild theories, the misapplied learning which had prevailed in this domain, he introduced the sober and sceptical spirit of

science, accurate observation, and patient study of fact. When the relations of the other Indo-European languages had been sufficiently studied by the new school of philologists, attention was turned to a closer examination of the Celtic; and Zeuss ascertained its ancient forms, and the several dialects of its Gaelic and Kymric varieties. Irish scholars were not yet ripe to take part in the researches of the higher philology; indeed the Irish language had long been neglected in its own home. The first really effective movement in this study must always be connected with the names of O'Donovan and O'Curry. Neither of these scholars was trained in the new philology, though O'Donovan in his later life saw the importance of its principles, and endeavoured to acquire some knowledge of them. But both were masters of the modern language, and had a wonderfully extensive acquaintance with all the extant manuscript materials. The Irish Archaeological Society, which was an offshoot of our Academy, and the Celtic Society, gave these scholars the opportunity of editing and illustrating unpublished Gaelic texts, and a Professorship in the Catholic University supplied a fitting sphere for the labours of O'Curry. It may be truly said that scarcely any book was published or memoir written in Ireland requiring the use of Celtic learning, to which one or other of these two men was not invited to lend assistance. Meanwhile, Todd and others went on examining and describing Irish MSS. in home and foreign libraries, or publishing and elucidating ancient texts. I cannot retrace the brilliant period of our Academy's history, which has hitherto engaged us, without a shade of melancholy feeling clouding the retrospect. MacCullagh, Hamilton, Lloyl, Todd, Petrie, Wilde, Stokes, Kane, Jellott, Ferguson, and Reeves—all were known to me, and some of them were my beloved friends—I have seen them one by one pass away. Of our habitual contributors there now remain but two, who continue amongst us the traditions of the great period—Graves, who was a worthy fellow-worker with the foremost amongst those whom I have named, and who in both sides of the Academy's labours exhibited a power and a fertility which are yet unexhausted—and my contemporary, Haughton, who, having won distinction at an unusually early age in this body and elsewhere, and having afterwards done some of the best and most original work which appears in our "Transactions," retains all the versatility and keenness of research that marked him from the first. Whilst I claim for the Academy the widest possible range in the study of Philology and Archaeology, I would insist on the fact that, as the principal society in this country occupied with the higher learning, we must act in the spirit of the precept, "Spartan nactus es: hanc exorna"—we must be, in the best sense of the word, National. The duty lies upon us of continuing in the future the investigation of the ancient monuments and the Celtic language and literature of our own country, which has reflected so much honour on us in the past. With respect to the study of our early history, as extracted from the annalists and hagiographers, I will only say that what we must require is, in my opinion, an increased application of the critical spirit. We have often in the past too readily assumed the truth of any statement found, as the phrase is, "in one of our old books," without examining the truthfulness and the sources of knowledge of each authority. But in my opinion, by far the most important work which lies before us is the production and publication of a really satisfactory dictionary of the Irish language. Further hints might be thrown out as to lines of action

which are open to us. I think I have shown that our body has done a good work for Ireland, and that much remains to engage the energies of its members in the future. I will conclude by expressing what is my confident expectation, that the Academy will long continue to be what it has been in the past—a common ground on which Irishmen, of otherwise of differing views, may meet as friends, for mutual assistance and encouragement in the pursuit of truth, in the cultivation of letters, and in the illustration of our national memorials.

## IRISH PRIZES.

A prize of £1 is offered for the best prose essay or story in modern Irish, written by a school-teacher who teaches Irish. The essay to fill two pages of this journal, large type, and to contain no word not actually in use in the writer's district.

Another prize of £1 is offered to pupils in Irish teaching schools for the best prose essay in simple Irish. The essay to be the *bona fide* work of the pupil, and to occupy one page of this journal.

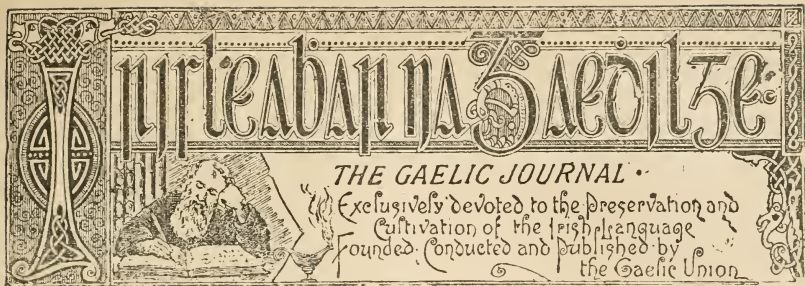
The subjects of the essays or stories should be of interest to Irish readers.

The essays to be sent in before 17th March, 1893.

These prizes, with others which will afterwards be announced, are the gift of Mira Podhorsky MacNeill, Prague, Bohemia, an ardent student of the history, literature and ancient language of Ireland.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Grownney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





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DUBLIN, MARCH, 1893.

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## TÓGAIRM

AGUR GLEUP OIBHE CUM GLUAPACHTA NA  
Gaeilge do chur ar aghaidh i nEirinn.

I. Adá an Gaebealg dá labairt anoir  
lé beag naé reacht gcuro míle do  
úaimh i nEirinn.

Ní luza ioná tian iomlán na  
hEirinn a meo tpe fá' bfuil  
an Gaebealg dá labairt.

Maí rin, san ambeas, is féidir an  
Gaebealg do congbail beó. Muna  
gcoinneóbtar beó í, is rinne bup  
ciontaé lé n-a báp. Cuirimís iomáinn  
reapra a congbail beó.

II. Laíomágtar muinnreap na Gaeilge  
ríce míle uinne 'ran mbliadán.

Is pollur ar rin náí éirí go oí ro  
lé gluapacht na Gaeilge.

Maí rin de is deapbda úinn go  
bfuil eapbaró bárimar éigin 'ran  
ngluapacht ro.

Adá ré o' fíacab oíanne an eap-  
baró ro do leigear.

III. Ní gábad úam a iáú, náí bean  
gluapacht na Gaeilge iomhe ro  
aé lé mínaó na Gaeilge.

Na leabair 7 na maírtiúde, níor  
congbatár-ran teanga ar bí beó  
iuam.

Adáio fáta ionnmaóda dá éir-  
meas ar an nGaeilge a congbail  
beó lé mínaó.

Cairtímir ar an áobair rin gleup  
eile do chur i bpeíom.

IV. Adá gean polingteac ag an tuat  
go coitdeann ar teangaí na  
Gaeilge.

Aé dá píub ní tugar uirru óp áro  
aé neam-fuim.

Is í an neam-fuim ro an náma is mó  
baogal do 'n Gaeilge.

An neam-fuim gniomac, adá bun  
briéige fúit, 7 bun píunneac fá  
'n ngean oíomaíneac.

Cairtímir an gean píunneac do  
éabairt gniomac, 7 an neam-fuim  
briegac do éabairt oíomaíneac.

V. Níor éoiríng gluapacht na Gaeilge  
póp aé lué léiginn 7 muinnreap  
na mbailteac móp.

Agur adá meas aca rúo ar an  
nGaeilge anoir éar maí do bí lé  
dá éuro bliadán.

Ní ruairge lé tuat na tpe ioná  
leó rúo gac a bfuil píunneac  
rúmaíac briogmar.

Ní deapnaó iuam éuca-ran tógairm  
óipeac ar ion na Gaeilge.

Adá an tógairm rin lé veunam  
aganne reapra.

VI. Teanga ar bit nioi maui beo maui,  
nái maui coir teallaé na tuaité.

Sió táobhaé an nio an Gaédealg  
vo múnaó, ní hé an nio i' mó  
táobhaé é.

I' i ceuo-obairi i' inueunta óinne,  
an Gaédealg vo éongbáil beó  
coir na teallaé.

Ai éaoi go mhuó amlaio éiri ócar  
lunn, i' éigean óinne an tógairim  
óiréac vo éunam éum na tuaité.

VII. Adá ceuo míle vo éallairib  
néimn a bfuil an Gaédealg moiu  
óá labairt 'n-a oiméiol.

Ní féoiri an tógairim óiréac vo  
éunam éum gac teallairib óioib  
fo pá leir.

Asur ó 'tá maui adá, ní éiofaró an  
tuaité i' bpaó óá n-éirteaé.

'Ob' éigean óinne maui rin com-  
maó vo éunam lé oiongarib  
beaga, 7 an gluaracé vo éum i  
ngníom, 'ob' féoiri, in' gac pa-  
ráiríoe pá leir, ag toruáó in' na  
háitib i' mó géalair congnaim  
uata féim.

VIII. I' corráil naé taitnéócaró comráó  
'n-a aonairi.

Teapóócaró, maui rin, gleur gheann-  
maui eile.

IX. Teapóócaró rin oibhe ó 'n páimail fo  
vo gluaracé.

Teapóócaró maom.

Teapóócaró móiri-eagari nó comann  
com-oibhe éum na bpeari 7 na  
maome vo éumnuáó lé éirle.

X. Ní biaó aon aóbari conrróoe roiri  
a páimail fo vo éoirp 7 aon éoirp  
eile óá bfuil ann aoirp.

I' túirge vo éotóóaoair a éirle ai  
gac uile nóir.

XI. Trí ríoea ar a bfuiréoe maom na  
gluaracé a.

Cám nó éoirp bliáonamail na bpeari  
geomann :

Tabairtar carao na Gaéilge :

Soláeari na geomáil 7 na geomráó  
oééantairé in' na háitib móia  
i' n-a mbío Gaóair 'n-a geom-  
nairé i' néimn 7 cari leari. Ná  
meag, a leuáóiri, go mhuó ionann  
na comóála fo leir na comóalair  
eile ai a nveairmaó tráéé éuar.  
Éum na geomáil ríoe a. an  
gluaracé féim, vo beaéuáó, vo-  
géantairé na comóála eile, nóir  
oibhe vo móil oime uáoiréarac  
a. Míoeál 'Oairit, oiré mbliaóna  
ó íom.

XII. Vo cuiríoe i' n-eagari ó am go ham  
cunntar no tuairairg aéóoiri na  
hoirbe vo beiréac ai n-a éunam.  
Ceirre oiongar vo géalao an tuair-  
airg rin a.

Na rin éomann, na rin éabairtar,  
na oaoime vo maóó ai na comóá-  
lairb, 7 lué na bpaireui nuaró-  
eacéa.

XIII. Tuáó a noubirmaó tuar ai an ngleur  
oibhe, éum go tráééaré ai 7  
éum go learóóaré é.

Ní éuáó n-a móirpí crioénuáé é  
éum go nglearé leir nó go  
noúiréaré óó.

Buó máit leir an té vo ríuóib,  
bpeiréamair o'fagbáil ó lué coi-  
meua na Gaéilge ai ai ríuío-  
baó. 'Ob' féoiri leó-ran 7 lei-  
rean comairle a éirle vo glacáó,  
óá geuirpí ríuel éirge tríé  
eagairíoe an lhuileabairi.

#### A PLEA AND A PLAN

FOR THE EXTENSION OF THE MOVEMENT TO PRESERVE  
AND SPREAD THE GAELIC LANGUAGE IN IRELAND.

#### I.

The Gaelic is now spoken by nearly, if not quite,  
700,000 persons in Ireland.

The districts in which Gaelic is spoken amount to fully  
one-third of the area of Ireland.

It is therefore possible to preserve the Gaelic language,  
and if it is not preserved, the fault is ours.

## II.

The number of those who speak Gaelic is diminishing at the rate of 20,000 a-year !

The movement to preserve Gaelic has therefore resulted hitherto in failure.

There must, accordingly, have been some vital defect in the movement.

It is our duty to remedy that defect.

## III.

The movement to preserve Gaelic in Ireland has so far confined itself almost solely to education.

No language has ever been kept alive by mere book-teaching.

Special conditions make the attempt to preserve Gaelic by book-teaching alone specially futile.

Some additional means must therefore be employed.

## IV.

There is among the people a latent enthusiasm for the Gaelic language.

But their attitude to the language is effectively one of indifference.

This indifference is the chief danger to the language.

The effective indifference has a false basis ; the ineffective enthusiasm has a true basis.

It should be our object to remove the indifference and to make the enthusiasm effective.

## V.

The Gaelic movement in Ireland has hitherto appealed directly only to the middle classes.

The language is now in higher esteem among those classes than at any time since the 17th century.

The masses are as open to the claims of truth, and beauty, and strength, as the classes.

They have never yet been directly appealed to on behalf of the Gaelic language.

It remains to appeal directly to them.

## VI.

The language cannot live at all that does not live in the homes of the people.

However important the teaching of Gaelic may be, its importance is therefore only secondary.

Our primary object should be to make the Gaelic language live in the homes of the people.

To attain this object, we must directly appeal to the common people.

## VII.

Gaelic is the language of 100,000 Irish homes.

It is impossible to appeal separately to every household.

It is, therefore, necessary to address ourselves to numbers at once.

Under present conditions, large numbers will not come far to hear us.

We must, therefore, address small numbers, organizing our movement on, perhaps, a parochial basis.

## VIII.

Mere addresses may not prove sufficiently attractive.

Other attractions may, therefore, be necessary.

## IX.

A movement of this kind requires a number of active promoters.

It also requires funds.

To supply men and funds an organization is necessary.

## X.

Such an organization would have no point of variance with any existing body.

Rather such bodies would mutually strengthen each other.

The organization would probably be centred in Dublin, but its main activity would be provincial.

## XI.

Funds would come from three sources :

From members' subscriptions,

From private donations,

From the proceeds of meetings and addresses in Irish centres of population at home and abroad. (Such meetings would be distinct from those in direct furtherance of the movement. A good authority, Mr. Michael Davitt, recommended this method of procedure ten years ago.)

## XII.

A concise report of *work done* would be published periodically and circulated among members, donors, persons attending meetings, and the Press.

## XIII.

The foregoing details are suggestions to be criticized and improved.

They are not clauses of a bill to be taken or rejected.

A combined discussion of them at an early moment is invited, and may be arranged by those interested communicating with the writer through the Editor.

Whatever is worth doing is worth doing speedily. Delay is fatal.

## FINALLY.

Excepting mere working detail, all that has been urged above is matter of facts and consequences. Faults in the detail can be got over. (Criticism will be welcomed.) The facts and their consequences cannot be got over.

## JACK—(Continued.)

## ENGLISH TRANSLATION AND NOTES.

[In the dialect of Aran (Galway), this tale is told as the writer got it from Colm Folan, a tailor, in the Middle Island.]

1. In the old time, there was a married couple who had (not) but a single son. He was doing no good, and they had not a bite to eat. When Jack came in from visiting, at the time he ought to go to bed, he went and took a fat sheep from his master. He was eating this sheep till it was eaten, and then he went and he stole another sheep. In that way he was feeding himself, stealing.

The master found out that it was this [lad] that was stealing the sheep. He came to the old father. He asked him why his son was stealing his (share of) sheep.

"Set him to a trade, or I'll throw down the house on you, and I'll drive you out of it."

The father asked, "What trade would you prefer, Jack?"

"I should prefer," said he, "to go to roguery."

Says the father, "The people will kill you when they catch you stealing their property. I should not like," says the father, "that you should go to that trade."

Says Jack to his father, "Go to the chapel, and God will tell you what trade you will put your son to."

The father went to the chapel to pray (*lit.* praying) that God might tell him what trade he should give to the son. When the father set out, the son set out, and went below the window at the altar (the place) where the father was saying the prayers, till he asked of God what trade he should give the son. Jack spoke to him without:

"Set him to roguery!"

When he said that, he ran home, and was at home before the father. He asked his father what trade God had told him to set him to.

"O son," quoth the father, "the same trade you yourself were saying."

2. When the night came, the father and the son set out, that he might put the son to a master that would teach him that trade. Deep in the night, they saw two men coming the road after them, (and they) riding on two horses. They asked the old father where they were going. He told them that he was going to set his son to roguery.

"If you are," said they, "we will teach him that trade. There is not one rogue to be found better than we." They said to the old father to go home, and not to be in any trouble about his son. He went back, and they drove on till they came to a minister's house, went up on the house, let down Jack through the chimney with a rope, and threw a bag to him to put the gold and silver in, knives and spoons. When the bag was full, he made a sign to draw the bag up. He expected that they would take himself up after that. But they did not.

3. He did not know what was best for him to do then. He put a pot and a griddle in every corner that there was in the house, got a pair of tongs, and was beating them from one to another, till he started the minister who was sleeping on his bed. The minister bade his servant get up, [saying], that there was something in the house that did not belong to it (*lit.* was not used to it). When Jack heard the girl rising, he put on a bullock's skin that had been on the loft for a long time before that. When the girl saw the bullock's skin on him, she said to the minister that it was the — that "was in it." She went to the bed, and would not move any more. Then the minister spoke and said to this spirit to do no harm to him. Jack said to him that he would not, but to open the door and let him out; were it not that he was so good to him, that he would take the roof off the house. The minister rose and went to let him out. Jack was rubbing the horns and the bullock's hide on the minister, till he let him out.

4. He struck ahead on the road till he saw a light far from him. He came to the light. Here were the masters within that let him down in the chimney, dividing the gold and silver they had in the bag. Jack put the bullock's hide on his head again. He went to the window, looking in. He struck the window with his horns, and one of the masters (*lit.* a master) looked out at him. These rogues started, and said that it was the devil that was coming in at them. They rushed off ("they flogged with them") through the door [that was] shut, and left their (share of) horses and money there to Jack. He threw off the bullock's hide and put the money into the bag. He took it with him to the gate, (place) where they had the

horses tied. He put the bag on [one] horse and went himself riding on the other horse, and brought the two horses home to his father.

The father was not up (*lit.* sitting). Jack knocked at the door and told them to let him in.

"Is it you, Jack?" quoth the father.

"It is I. Let me in."

"Why did you not stay with your master till you would learn your trade?"

"I have it," says Jack. "Do you see the two horses I have after the night?"

5. The gentleman (*i.e.*, the landlord) heard that Jack had come home. He came to him. He asked him "Why did you not stay with your master?" Jack said to him that he had the trade. The gentleman said that he would take the head off him unless he would steal three (head of) horses that his (share of) servants have ploughing in the field to-day.

Jack bought five (head of) pet rabbits. He took them with him. He put three in this park where they were ploughing, and two in the other field alongside of it. The ploughmen (folk of the ploughing) came and saw the rabbits in the field. They said that this field was full of rabbits. They were afraid that the plough would spoil the drills if they left the horses there till they would catch the rabbits. So they ploughed that drill, loosed the buckles, and let the horses out from the plough. They caught the rabbits, and the other pair that were in that field beside them. When they came back with the rabbits ("and the rabbits at them") there was not a horse to be found (at them). So they went home looking for the horses. The master met them.

"Where are the horses?" says the master.

They told him that the fields were full of rabbits, that they had five, and that there were plenty more there, if they could catch them. The master knew that it was stolen that the horses were from his servants. He went to Jack and asked him was it he that stole his horses. Jack told him that it was.

"Give me my horses, Jack, and I won't try you [*lit.* I'll put no question on you] any more."

"I will not," says he.

6. He [the landlord] then planned to take vengeance on Jack. He said to Jack:

"Unless you steal the three horses that are in the stable, having (*lit.* and) a rider on each horse of them, and two others in charge of them till morning, the head will have to (*lit.* will be to) be taken off you."

Jack was sporting that evening with the little boys, till it was time for them to go to bed. Then he got two big bottles of whiskey out of the shop of the best "stuff" that was in the house. He went up to the door of the stable that the horses were in and the five men. He put on himself the appearance of being drunk, "and he" shouting; and the five men did not know what it was ("what was in it"). One of them said that it was this man's sow outside that was screaming. Another man of them said that he would go out till he would himself see what it was. They went out and saw him (Jack) rolling himself in the manure. They said that it was a man that was drunk, and that it was right to bring him in.

They brought him in. They put him at the fire. They found a big bottle of whiskey in his pocket, and they knew then that it was a man that was drunk. One of them took the bottle out of his pocket and drank a draught out of it. He gave it to another man, and he drank a draught out of it. He gave it to the three men that were riding on the horses, and they finished the bottle all out.

They were merry. They feared that this [man] they had brought in was cold. They turned him on the other side



till they would warm him properly, and found another bottle in his pocket, and drank it all. There was a great *gaissgaadh* on the five men, and the riders fell down off the horses. When Jack found them drunk, he loosed the horses and brought them home with him.

7. In the morning, when the gentleman rose, he went to the stable till he would see whether Jack had stolen the horses out of it. He found the men drunk and the horses stolen.

He went and asked Jack was it he that stole the horses? He said that it was.

"Give me the horses," said he, "and I'll not try you any more."

"I will not," said he. "It is my trade, and I will not give [them back.]"

"If you will not, I'll set you to do a thing that will be harder for you to do. If you don't steal the sheet that will be under me to-night, the head will have to be taken off by here twelve to-morrow."

The gentleman had a fool that he found great pleasure in. Jack got up a suit of clothes on himself after the fashion of the fool, and went to the house. The gentleman did not know which of them was his own fool. He gave them food to eat, and Jack went to eat from ("on") the fool's plate, and the fool went to eat from the gentleman's plate. He fired a shot at his own fool, for he thought that it was Jack "that was in it;" but it was his own fool that was in it instead of Jack.

He went to bury the body. Jack went to steal the sheet that was under his wife, and took the sheet away with him. He was not but gone, when the man himself came in. He searched and did not find the sheet there. It was gone.

In the morning on the following day, the gentleman went to Jack and asked him was it he that stole the sheet. Jack said that it was.

"Don't ever mention it," quoth he [*i.e.*, the landlord]. "and I will give you my daughter to wed."

#### THE END.

NOTES.—*Canáimint na hápann*: this is a Connaught dialect, but partakes somewhat of Munsterism. The following are some of its main peculiarities:—

The suffixed pronoun of the third person plural, in combination with prepositions, always ends in *b*, as *acob*, *leób*, *uób*, *orpab*, *ionnab*=*ionnab*, &c.

The letter *t* (th) is usually silent, as in *bóear*, which I have wrongly written in full.

Short vowels are often exchanged: *oáimain*=*oaimain*, *palac*=*polac*, *veocair*=*veacair*, *eanann*=*ionann*.

*ea* or *eu* becomes frequently *a*: *praca mé lé n-a* *úamab*=*peucfárb mé lé n-a* *úeamai*, I shall try to do it.

I.—2. Note throughout the usage *naé* *paib* *acob*, *a* *geuppe* *tú* *léi*, instead of the correct *ag* *naé* *paib*, *lé* *geuppe* *tú*.

4. *aon* *ceò*, *lil*, one mist.

6. *uul* *a* *éorlaó* often simply=*to go to bed*. Cf. III., 16. Where sleep may be supposed out of the question.

The degradation of *uo*, both preposition and verb-prefix, is very remarkable. In fact the full form is hardly ever used now, and in many instances, if one used it, it would be taken for the possessive pronoun. *Uul* *a* *éorlaó*=*uul* *uo* *éorlaó*, *uul* *a* *baile*=*uul* *uo* *n* *baile*, *an* *éipio* *ab* *féapir* *leac*=*uob* *féapir*, *e* *éup*=*e* *uo* *éup*, *éuaró* *uo* *éuaró*, *uo* *n* *ceac*=*uo* *n* *cié*, &c.

12. *fuair* *amác* is English.

21. *en*, often pronounced *ep*, the same person using

both sounds, as in this tale. Many traces of the former pronunciation of English words are preserved in Irish. In *ceánshairpe* we find the *c* or *k* (knave) still sounded, and the *a* not yet changed into *é* (ay) at the time when this word was adopted into Irish.

22. *maibóá*: *maibóar*, the verbal noun, sounds like *maibóas*, and the other parts of the verb have been used accordingly.

26. *ag* is constantly used for *go*, which is fast disappearing.

34. This use of *go* with the preterite, so often recurring in our tale, is a very common idiom in older Irish. "Roinsear *raeb-léim* *an* *co* *poib* *tono* *caipir*, *co* *po-baio* *rin* *lino* *rin* *can* *anmair* *éipir*, *co* *po* *buán* *7* *co* *po* *maréanac* *uá* *éipir* *a* *innéomáca*, *co* *po* *lino* *féic* *anm* *na* *lino* *ir-po-baio*."—*Battle of Rosnaree*, p. 34.

44. *ep* *óubairpe*: cf. note I., 2.

47. *an* *éipio* *bí* *tú* *a'* *uó*: not strictly grammatical, for the relative cannot be the direct object of a verbal noun. The usage is probably due to English influence. It is unknown to the older language.

"You were saying" for "you said" is very common in Hiberno-English.

II.—17. seqq. Cf. note I., 34.

21. Note the dative before the verbal noun, not *an* *ep*, *an* *ep* *uó*.

III.—3. The narrator evidently saw in the minister's house an exact reproduction of the houses of the peasantry. The principal apartment is the kitchen. Partitioned off from this at one or both ends of the house are the sleeping rooms. The party-wall rises no higher than the ceiling of these, leaving a space between their ceiling and the roof open to the kitchen. This is the loft, *loca*, reached by a ladder. An Antrim peasant once inquired at the house of a friend of mine whether the mistress of the house was "in the kitchen or on the loft," *i.e.*, down stairs or upstairs. It is precisely this habit which the naive story-teller has of applying his own experience to the description of unknown things, that makes our old tales valuable as records of the manners and customs of their time.

9. *éineacr*, in Aran also *éincir*, elsewhere *éicéir*, seemingly a cross between *éigin* and *éinnce*, both used in the sense of "a certain."

10. *airéim*, I hear a sound: *clunim* (*clonim*), I hear news, &c.

20. *naé* *uianab*: this *ia*-sound may represent the form *uianéab* used by the best writers in dependent (enclitic) construction. Cf. *ianac*=*ionganac*, *piéim*=*pinéim*, &c.

IV.—14. *a* *geuro* *capall*: the gen. or nom. is used indifferently after *geuro*. When the nom. is used, it may be taken as in apposition with *geuro*. Cf. the Scotch, "your bit supper."

19. *ceanglaige*: except in the imperative 2nd sing., the perfect 3rd sing. and the verbal noun, the "liquid" verbs, which in grammars form the future by lengthening the root-vowel into *eó* or *ó*, are in the vernacular (except in a few places in N. Connaught) changed into verbs in *-gim*. Pres. *ceanglungim*, perf. *ceanglungear*, fut. *ceanglógaio*, &c., instead of *ceanglainn*, *ceanglaip*, *ceanglaio*, &c.

V.—1. *gip* *éamús* for *go* *uámús*. So II., 26, *níop* *éus*, better *ní* *éus*.

11. *ionna* *red* *ionnaip*.

34. A good instance of native humour.

39, 41. Cf. note IV., 14. *caipir*, phonetically *cóip*. VI., 11, *móip*, properly *mópa*. The dual noun takes a plural adjective.

20. *gobair*: this verb (*gabam*, I betake myself) seems to be equated in the native mind with the English "go," *gob a baile*=go home. In the sense of "taking," it becomes in *Ann 547*, verbal noun, *gabáil*. "Here, catch!"="reo, 547!" when a person throws a thing to another person.

41. *5airgead lit. valour. Here=sport, diversion.*  
VII., 3, 5. *5orci=5orute.* (One of the faults of the Western Gaelic is that it makes the terminations -*ea*, -*te*, of the passive participle, sound as if -*ci*.)

16, 36. *bárad*, so correctly written, not *márad*, as commonly.

#### ADDITIONAL ERRATA.

I.—16. *leasá*, read *leaséa* or *leaca*. *b, o, 5*, at the end of a root are pronounced like *p, t, c* in the future, under the influence of the silent *p*. 33. *o'iméig*.

II.—4. *niúmpaod, uathain.* 16. *éuad.*  
IV.—1. *móéar* or *móor*. 14. *uorur*. 23. *buail*.  
29. *tiáiréir*.

V.—7. *ré.* 20. *bṛasáod*: *od* takes the imperfect.

VI.—16. *béicivó.* 17. *5óúgear.* 33. *tiúir*.

VII.—4. *ré.*

In justice to the narrator, a really fine specimen of the profession, now rapidly dying out, I must once more say, for the benefit of those who may read this English version, that, if I had been able to write Irish in shorthand, I should literally have had another story to tell. The imagination of the *ṛeulairde* cannot halt till the pencil of the scribe overtakes it. Hence the chaffy, broken, somewhat jarring tenour of my story.

#### mac-*Leiginn*.

*Euomon an enuic.* In the above translation and notes you will find the information you require.

#### NOTES.

The publication of Irish literature goes on apace. The last month of the old year saw the appearance of Standish Hayes O'Grady's long looked-for *Silva Gaelica* (London, Williams and Norgate, 2 vols., 21s. each). It is a reproduction of many highly interesting Gaelic pieces on various subjects, and gives one a correct idea of what many of our 17th and 18th century MSS. are like. One volume contains the Irish text in Roman characters. It does not pretend to offer a critical text, but reproduces the readings of the MSS. from which the various tales were taken. Hence, aspiration, eclipsis, etc., are frequently neglected—and this is a decided drawback to the value of the book. The *Silva* simply supplies entertaining reading for those who know Gaelic pretty well. As regards the matter, much of the book is of uncommon interest. The translation, which fills the second volume, has a peculiar value and an attraction of its own—reminding one at times of the lofty diction of Homer, and again of the most hopeless American slang. The courage and enterprise of editor and publisher in producing such a large and expensive work, with questionable chances of repayment, are to be admired; but the *Silva* is hardly worth the price.

Another book, the appearance of which had been much looked for, is Dr. Meyer's edition of the *Vision of MacConglinne*. It is not intended for modern Irish

students, nor is it in any way a typical Irish book—quite the contrary, indeed, both as to form and matter. But in its way, the *Vision* is one of the most curious and interesting remains of mediæval Irish literature. The text, now edited for the first time, is of great value to the student of early Gaelic, from the number of scarce words which it contains, a value enhanced by Professor Meyer's philological commentary. The tale itself, as Professor Wollner convincingly shows in his introduction, the production of a twelfth-century Irish gleeman, who worked up a number of older folk-tales into a biting and rollicking satire against his natural enemies, the clergy. It tells of a country of Guzzledom dwelt in by a race of gorging giants, who have their homes by tanks of new milk, amid mountains of butter and lard. Thanks to his visit to this land of plenty, the hero is enabled to outwit the demon of voracity, who had taken up his quarters inside the King of Munster, and who had already devoured three-fourths of the substance of Ireland.

The chief interest of the tale lies, however, in its astonishing literary merits. The unknown mediæval Irish *jongleur* was a genuine and worthy predecessor of Rabelais. Exuberant fancy, rollicking verve, wealth of humorous vocabulary—all these gifts are his. The literary method recalls Rabelais strikingly—the same fondness for accumulation of epithets and synonyms, the same loving development of episodic features, the same running parody on the literature known to the author. In this latter respect *The Vision of MacConglinne* is of considerable importance to the student of early Irish literature. It frequently parodies descriptions and scenes only known to us by later texts, but which are proved by the parody to be much older than the date of composition of the *Vision*. The price is 10s. 6d., at which the book is not dear.

With the new year came *The Life of Hugh Roe O'Donell*, written by Lughaidh O'Clery, and now edited for the first time by Father Denis Murphy, S.J. (Sealy, Briers and Walker, 500 pages, 8s. post free). For its size and historical value, it is marvellously cheap. From the historical point of view it will be, for the period with which it deals, what Reeves' *Adamnan* is for the time of Columba. The language of the text is not the easy Gaelic of the *Silva*, but is the rather antiquated and artificial style not unnatural to the old annalist, one of the most famous Irish scholars of his time. For this reason it is not by any means light reading. Some passages, however, are very beautiful, and every line will be of value to the student of the older language.

Another exceedingly cheap book (price 3s. 6d.), is *The Battle of Rosnaree, on the Boyne*, edited (in the Todd Lecture Series) for the Royal Irish Academy, by Father E. Hogan, S.J. Should be in the hands of every student of Irish.

The *Révue Celtique* has recently printed the old tract on the *Battle of Magh Mucrimme*, edited by Dr. Whitley Stokes. This same tract is also to be found in the *Silva*, but not in the form of critical text as here. In p. 444 *ag for a cois, lit. an ox on his foot, probably=alive*. A common expression is *coispe ar a coir*. The *Révue* also contains a modern Irish tale by the *Craobhin*, and a phonetic reproduction (with ordinary transcription and translation as

well), of a Galway Story as written down by M. Dottin, the secretary of the *Révue*. Dr. Stokes has also published (*Folk-lore*, December, 1892), the text of the old *Dinnstachus* contained in a MS. of the Bodleian Library. In Kuhn's *Zeitschrift*, Dr. Stokes also prints with translations and notes, certain Irish glosses in tenth-century Continental MS., and also an ancient poem on Cuchullin. The same number of Kuhn contains notes by B. Güterboch on glosses, and marginal notes occurring in Roman and Turin MSS.

Recent issues of the *Brooklyn Gael* and of the *Tuam News* contain valuable Gaelic matter. The *Gael* in particular is doing splendid work. The courage of the *Tuam News* in printing, week after week, its column of Gaelic literature is enough to shame the rest of the Irish Nationalist papers. I may note that the writers of the *Gael* represent the spoken language of every part of Ireland. In the Donegal version of *Ídriam Dúib*, p. 233, *crué* is for *cruó*—an old word for "cattle" still used in Scotland. Like *ppé*, which originally meant "cattle," *cruó* is now used for "a dowry." *cailin gan cruó* is often heard. For the short pronunciation compare *moó*, *preu. moó*. Last, but by no means least, among the friends of the old tongue is the *Irish American*, which through its large weekly double column has printed a vast amount of racy Irish reading.

The publication will soon take place of a complete collection of all the texts of the Voyages of St. Brendan, with many still surviving legends. The editor is Rev. Denis O'Donohoe, P.P. of Ardfer, well known as an antiquarian.

In answer to many questions I may say that the best book in modern Scotch Gaelic prose, as far as I know, is MacFadyen's *Eileanach* (1890, price 3s. 6d., Sinclair, Glasgow). A new edition of MacLeod's *Clarsach* has just appeared (3s.).

The *Celtic Monthly* (Twopence) publishes articles, in Gaelic and English, from all parts of Gaelic-speaking Scotland. It also reproduces old Highland music and photographs of Gaelic celebrities. The *Oban Times* (weekly) has regular instalments of Gaelic prose and verse.

The new volume (380 pages) of the Transactions of the Gaelic Society of Inverness is full of interesting matter in Gaelic and English. The Gaelic part includes a metrical translation of "William Tell," which occupies up to fifty pages. A beautiful Gaelic paper is that of Rev. J. MacRury—*Mairneulacht* (= *mapurbeacht*) *agus rud nó dó eile*, where the signs and tokens of the weather, as read by the observant islanders of the Hebrides, are given. I wonder is *tuácp*, the "dog-days," used in any part of Ireland—here it is given in the verse:—

Ged thigeadh a' ghaoh a' tuath 'san Iuchar  
Bithidh am fuachd 'na fochair.

The volume contains some quaint Gaelic charms collected by Mr. MacBain. It is understood that the extensive collection of Gaelic charms recently published by Mr. MacKenzie, of the Highland Commission, in the *Highland Monthly*, will soon appear in book form. Many of these are of Irish origin.

*The Literature of the Highlands: a History of Gaelic Literature from the Earliest Times to the Present Day*, by Rev. Nigel MacNeill, London. Inverness, 1892. Price, 5s.

Although dealing professedly with Highland literature, this new volume is, even for students of Irish Gaelic, one of the most interesting works published for many years. The writer is a Highland clergyman living in London, and well known as a Gaelic writer and preacher. From the table of contents one may gather the nature of the book, which contains chapters in the writings of SS. Patrick, Brigid and Columba; on the Latin hymns of the Celtic church; ancient Gaelic prose romances; Gaelic ballads, ancient, Ossianic, Fenian and Jacobite; religious and ballad poetry of recent times; and modern Gaelic writers. A charming feature of the book is the poetic translation of much of the old literature. On the other hand, matter of a polemical and contentious character is introduced here and there, without any apparent reason. Seeing how utterly at variance in religious matters the majority of Highland Gaels are with the Gaelic speakers of Ireland, surely it would have been well in an undisputed purely literary treatise like this, to leave the only ground they have in common.

*MacTalla* (= *MacAlla*, *The Echo*) is a weekly Gaelic paper published at Sydney, Cape Breton Island. It is written altogether in Gaelic, and is a proof of the tenacity with which Highlanders in exile cling to their native language. The price is One Dollar annually.

#### THE GRAVE OF AN IRISH BARD.

Andrew McGrath (The *Mangarne Súgáe*) is buried in the old parish church of SS. Peter and Paul, Kilmallock, and as the exact position of the grave is known to very few, it may be well to make it generally known through the medium of the *Gaelic Journal*. It lies to the left of the path as you enter the door of the church, just under the wall of the church, and about twelve feet distant from the path. Immediately over the grave is the remains of an archway in the wall, which has been filled up with mason-work. There is no stone to mark the spot, and the grave is quite flat.

The newly created Cardinals, Cardinal Logue and Cardinal Vaughan, are connected with Celtic studies. Cardinal Logue spoke Irish from his childhood, and afterwards, while professor at Maynooth, occupied the Irish chair. Cardinal Vaughan actually learned another Celtic language, the Welsh, for missionary purposes.

Some of the provincial Irish papers are doing good work in bringing the claim of native literature under the notice of their readers. A very readable article on the subject is given in a recent issue of the *Wexford People*. The *Clonmel Nationalist* always contains something for Gaelic readers.

The new General of the Jesuits, Father Martin, is in many respects one of the most distinguished men living. It could hardly be expected, however, that he, a Spaniard by birth, should be a student of Irish. Such, nevertheless, is the fact. In the present issue of the *Journal* is announced the appearance of two important contributions to Irish literature by members of the same illustrious order,

In reply to many communications I must say that I have not time for transcribing phonetic versions of songs, etc., sent to me. I shall always be glad to receive them (especially when notes or translations are sent with them), but cannot undertake to have them printed. Neither are contractions of any sort allowable in MS. intended for publication.

### NOTICE.

Many subscribers, chiefly from America and Australia, complain that their letters are not acknowledged, that particular numbers of the Journal and Irish books which they wish for are not sent, and that sometimes their money orders are returned. Subscribers are again reminded that they cannot expect me to be responsible except when letters are addressed to myself, and orders made payable to me at Maynooth Post Office. As copies of the Journal posted by me have often been stolen in the Post Office, subscribers who fail to get their copies should notify the fact

### POPULAR GAELIC (ARMAGH.)

#### ALLAIB BEIRNEAC.

[Fhuil an t-abhán ro i Liofhaic Chonae Áirsa-mháda, mar ari ghuibhad ríor é le Fhainc Maghlinnneacáin ó béal rean-mhádaib f'loinnead beirneac.]

#### I.

A plúir na m-ban óg uí veirne (ó'a) b-fuil beo,

A'p, a 'óe, gan mé póirta ó'n éleir leat,

A'p nemheac ó'a b-fuil beo go meallfaim mo ríor

Ai leabair 'i mé (a's) cómháó léiri;

A'ghuair mar an póir, a béil canaib mar b'póir!

'Sí r'gáan na fóille(a) an maighdean;

Ó'a m-béiréad mo éairse-pe beo go n-áiréadain(b) sóib

Fuip báirneag, mo ríor ai éirinn.

<sup>a</sup> The mirror of gentleness (?); cf. fóil, go fóil foir-sionac, or for fóila, Erin.

<sup>b</sup> Áirgí = tell; áiréadain = áiréadain; tá tú 's áirgí b'péir, you are telling lies (Armagh and Meath).

#### II.

A bhunneall gan rímúir le'p leig mé mo púin(c)!

Naé o-tuigeann tú an éirí a buairí(d) me?

A'p ghuipar mo púin (ó')a g-cieríor uaim

ríor,

A'p go ríubailfaim gan éirí an ríogal leat;

Go Cúige Mhuin a'p go Conae an 'óim,

A'p go Corcaig na g-cuan ó'a b-ferfaim,

A'p a éiríle a'p a púin, náir éiríleac mo ríubail,

Amair(muna) b-ferfaim 1 o-túir gac lae tú!

#### III.

A éuac beag na n-gaeal, má tá tú ai vo léim,

Go Coillir 'óiméirí(e) anonn uaim.

Taibair beannaic agur ceo uaim go baile na g-cléiríleac,

1' ann a éiríle rí, g'eir na b-faimíor; (f)

Agur áirgí(b) ó'o'n g'éiríle go b-fuil mé 'na véirí,

A'p go b-fuilm 1 b-pém 'na timéiríle,

A'p naé b-fuil ai an t-ríogal a 'óeairíac mo léiríle,

Áet ALLAIB ve ríimí 'r'gíot' beirneac!(h)

<sup>c</sup> As recited ai leig mé mo púin leat.

<sup>d</sup> Pronounced 'wáy-ir'.

<sup>e</sup> Dunreivy Wood, formerly existing in Armagh coill is declined in Armagh like teine, the gen. being coillead (-eac = oo), and the dative coillir, as in older Irish.

<sup>f</sup> Pronounced 'rinshee'; cf. ríaimíleac in the Munster Poetry.

<sup>g</sup> Or inníle rí rím.

<sup>h</sup> beirneac = Murphy.

S. H. L.

It is possible that a play upon words is intended in eufia, which would correspond with eufia, grief, and also to eufia, a bribe. Compare the piece in the story of Tomáir Láirí, *Gaelic Journal*, vol. ii., p. 361. [Eufia, a bribe, is yet used in the phrases 1 g'eufia, *pron.* 1 g-eú = in exchange for; éiríle, £20, 1 g'eufia an éiríle rím = I should not wish to lose that horse for £20. To express same idea, the verb ceairíle, permit, is also used, ní ceairíleann ai £20 é. In some places a corrupt form (?) of this verb, ceairíle, or ceairíle, is heard. — E. O'G.]



## GALWAY.

AN TÀILLEÙR AGUS MĠEAN AN  
BÙISTÈIRIÙE.

ḡac uile Dóinnac é'péir' sionnéir' ré ḡnár  
muinntir na típe ciumnuḡac ag na cior-  
bóitepe agur dāir'a a beir ann. 'Do bí  
beirte i n-a mearḡ, ré rin fear ag agur bean  
ós, táilleúir' do bí inntir an bpeir agur mġean  
búirteir' do bí inntir an an mnaoi óis.  
'Sé an ḡnár inntir an típe ḡo o-tuefaró an  
fear in toiruiḡ, agur ḡo n-iarpparó ré páir-  
tíde le dāir'ac leir, agur an bean mar an  
ḡ-céasa ari an ḡ-ceno uair eile.

ḡraénóna Dóinnac ag cior-bótar Catair  
loirpeán eoiri dē-cinn agur Tuam i ḡ-con-  
oac na ḡailmhe do éir ré ari an mnaoi óis  
an t-am reo páirteir iarraró. 'Do éannic rí  
ruar, agur dāir' rí an fear ós reo 'n-a  
páirteir inntir na foelab mí-meapāhla  
reo.\* "A ríorúir' moirúir, meupācān! an  
é do éoil dāir'ac liom?"

'Agur páirte, a rúotós, moirúis, eoirio-  
mān!" ari reirpean. 'Do dāir'uiḡ ríac, agur  
buró é rin an dāir'a beirte do punneoir le  
céile.

'Do bí ḡnáró móir acu dā' éirle moiré rin,  
acé mar ḡeall ari na foelab mí-meapāhla  
do labpāoir ari ḡac táob do ciumnuḡac  
a n-ḡnár-ríarān.

Mar éoirio: "Mí' ḡnáró dā' meir nac  
bpeir'uiḡeann."

An old Highland Hunting Song from a manuscript which belonged to the late Captain Sileward of Glasgow, grandson of the Perthshire Gaelic bard, *Rob Rainach*. The MS. version was spelled phonetically, and is here transcribed in ordinary orthography.

[Transcript in modern Gaelic].

## THOGAINN Fonn AIR LORG AN FHEIDIL.

'S miann le breac a bhí 'n sruth cas,

'S miann le boc bhí 'n doire dlú,

'S miann le eilid bhí 'm beinn áird,

'S miann le sealgair falbh le 'chú.

\* A ríorúir, &c. = Mr. Scissors, measure and thimble!  
Miss pudding, tripe and bladder!

a nḡnár-ríarān, as spoken = a nḡnár-rān, *their love*.

Luinneag:—Agus ó air moro h-ò,  
Aoill ó air moro h-é,  
Agus ó air moro h-ò,  
Thogainn fonn air lorg an fheidil.

Cha mhiann bodaich mo mhiann fhein—

Cha mhiann leis éiridh ach mall;

Cha lāb gruagach 'na sgéith—

Tarrungidh e leis fhein an t-sranu.

Agus ó, &c.

Nichean sia do 'n tug mi spéis,

'S bu mhiannach leam iad bhí m' chòir:

Mo ghunna glaic air dheagh ghleus,

Direadh ri beinn, is bean óg!

Agus ó, &c.

'S nichean sia do 'n tug mi fuath:—

Bean luath is cú mall;

Oighre fearuinn gun bhí glie,

Agus slios nach altrum clann

Agus ó, &c.

Bu mhiann leam ri latha fuar:—

Direadh suas ri aonach cas,—

'N uair a thilginn mac an fheidil,

Coin air éill, 's ga 'n leigeir as.

Agus ó, &c.

Leam bu mhiann bhí 'siubhal bheann,

Osan teann a bhí mu m' chos,

Bròg iallach dhubh, gunna cruaidh,

Eilid ruadh is cú m'a dos.

Agus ó, &c.

'S ge d' fhaighinn bean a' chinn bhàin,

Air mo laimh bu bheag mo spéis,

Gu'm b' annsa leam bean dhonn

'Bheireadh trom ghaol dhomh le céill.

Agus ó, &c.

Nighean Uilleim anns a' Ghleann,

Bean a b' annsa leam fo 'n ghreín;

'S na'm biodh Uilleam ann am blàr,

Gheibhinnse mo ghrahl dhomh féin.

Agus ó, &c.

'S mo cheid air bean a' chinn duibh,

'S docha leam i 'n diugh na 'n dé,

Mhíad 'sà chuala mi de 'cainnt,—

Gar i b'annsa leam fo 'n ghreín.

Agus ó, &c.

W. M'K.

## HYMN OF ST. THOMAS.

Translated by the late REV. MICHAEL MEEHAN, P.P.

Faoi ḡné arān onóirum éú, mo ḡḡeapāna,  
a' mo 'Dé,

acá ag lonnuḡac ḡo réimh a n-oirí a o-  
taoirb arḡ mo éleirb.

ḡac a b-fuil agam do bionnam oiré ó  
iomlān mo éiríde,

Fíoir 'Dā annho cóim fíoir a' táir ari dēar-  
lāimh an áir-o-luḡ.



liom an t-*ar*-labrad. ann-ro òine foela éigin do éualar réin.

Bit (of a bridle), spoka? nave, doubt or "doot," makreil, pota, poca, liosta (list), stuff, &c.

Agus ní fuil aca foela, gheòilge no beupla, ar fon felloe, tyre, &c. Do buò ceapc do'n muintir r'ghobair gan foal t'pualilghe do eurrpior, aet amáin na foela fionr-gheòilge do eurr, lé n-a n-at-*beorá*. ní éeaoeáinn-péin na h-*ar*-foela mar "ocáo obliáto 7c.," nuair atáro ann na foela ceapc, mar "rocair." Uo éomáirleóeáinn go h-uíal, cláirín na b-foal-ro do élorúgao agus an ceapc-gheòilge ar a fon.

ann-ro éugac mo éior ar fon na bliáda,

Slán leat,

Uallán gan eoluróe.

### SIAMSA AN GHEIMHRIOTH.

In Mr. O'Faherty's book, which has been so favourably noticed in all Irish papers, and which is such a treat to lovers of the sound, racy spoken Gaelic, there are some few things which might be amended. Minor slips of spelling, punctuation and aspiration may be passed over, as they are neither numerous nor important. The following, however, Mr. O'Faherty would wish to notice, and he also wishes to convey his thanks to Gaelic scholars who have sent their criticisms to him:—

P. L.

7. 13. bocóroeaá, bacóroeaá, do not mean "swelling," but "chequered."

10. 16. Whenever the pronoun is to be used with such personified word as báio, it must be feminine. This brings about a confusion in gender, which, however, is only apparent.

11. 6. *ciubarrá* would be said. [See Atkinson's Keating].

11. 12. Read an méro. In Connacht this word is masculine, though feminine in form.

20. 8. *éanaé éuain* is the popular name.

25. 25. *reotán*: *o'iméig ré* na *reotán*, went off with the speed of an arrow.

30. 25. *caé-maáao*, a trick; also *pro-maáao*, a trick, joke, intended really to hurt one's feelings.

41. 13. na mbó.

46. 11. *ful ar lob*.

51. 21. *da éaillead oeng* would be said.

53. 12. *air an rliab*. Except after *oe'n* and *oo'n*, *o* is not prefixed to masculine nouns in W. Connacht.

59. 2. an dá bó, an dá éaoia, etc., are often used=one's stock, property, without reference to the actual number.

60. 2. *bliáam a' ré*.

62. 5. go oí an gaba. The phrase *éuao ré oo'n gaba*=fell to the smith's lot, share: *e.g.*, *éuao an bheacmóir oo'n gaba*, *air a éuann*.

63. 15. *r'ghobair máirne*, grief to you, *lit.* the lament in the morning, when one's losses after a night raid by an enemy were ascertained.

75. 5. *mire lé aon-bean*; line 11, *r'ar na h-aon-oróe*.

87. 12. an curóin dá éeapbrááair.

99. 5. *muinteoir*.

P. L.

134. 7. *ruin*=pearl on the eye.

21. *proeán i ocpom*, the opening of the skull.

137. 10. *Siobán*, now=roughness on feet of those who go barefoot. To remove this, and also warts, a charm is used:—

a uirge cloé gan iarraró,  
ní oóo iarraró éáinic mé,  
nígim mo éopa leat  
mar fuil a' go oéóigpeá  
na proeán a' na faeíneáa uaim.

Sometimes the first lines are a uirge tobair gan iarraró, *aig iarraró leigir éáinic mé*. At present *Siarán*=eye-tooth.

Among the points which may be debated are (1) the use of the termination *-ar* or *-ur*, as *burdeáar*, or *-éur*. The *-ar* form=old nominative, and *-ur*=old dative; (2) the colloquial *arb ainn oó*, *cui erat nomen*, for *oárb ainn*; (3) aspiration after *ba*, as *ba éoir*, and after *épi*, as *épi míle*; (4) the proper genitive of *aba*, a river. The correct form being undoubtedly *ábaim*. [I cannot agree with my friend Mr. O'Faherty's etymology of "humbug"=*uaim boá*, "soft brass!" as *uáia*, not *uáim*=brass; nor an *t-aon bó*, as *bó* is feminine.—E. O'G.]

We appeal to our friends at home and abroad to endeavour to extend the circulation of the Journal. The Journal had hardly any circulation eighteen months ago; since then it has improved its position very much. It is still, however, depending for existence on the generosity of a few people. If each Irish society, literary, historical, antiquarian, political, and each prominent Irish nationalist took even one copy, we should be able to publish the Journal more frequently and cheaply.

The change in public opinion with regard to the native language was strikingly shown during the recent Irish pilgrimage to Rome. Cardinal Logue was presented with an address in Donegal Gaelic, and Dr. MacCormack, Bishop of Galway, delivered an address in our native tongue.

Professor MacKinnon, of Edinburgh, has published two Gaelic Reading Books for his classes in the University. They contain many gems of Gaelic prose and poetry. The price is not marked.

The story of MacLéirginn, in Western Gaelic, has been so much appreciated, that a similar specimen of Southern Gaelic will be printed next issue.

Father Keegan, of St. Louis, in an eloquent article, extols O'Grady's *Silva* as "one of the greatest works of human imagination ever issued, a work of such supreme

beauty, that it can justly be regarded as one of the literary masterpieces of the world.

*MacTalla*, of Sydney, Cape Breton, in its last issue, says:—"Thá sinn ag cur faille cridheil air an *Irisleddhar* agus ag guidhe gun soirbheais leis gu maith 'na dheaghabair." Go mb' amhlaidh dhuit féin, a fhir mhí-neamhail.

In *Tiebraid Arann*, No. 43, l. 1, read *maoí* = boasting; 2, *áé* yinne *í* *beas* beann *ar* a *ngáireas*; II., 2, *í* *ceann* *é* a *éire* *gur* *í* *láirí*; 3, for *eú* read *ó*, spite; for *oíra* read *onca*, a flag.

TO CORRESPONDENTS.—The *Révue Celtique* is published in Paris. The subscription, £1 annually, can be paid to any Dublin bookseller. Canon Burke's Irish Dictionary was never printed in book form. Mr. Patrick O'Brien, 46 Caffe-street, Dublin, has many rare Gaelic books for sale. Copies of O'Curry's *Lectures* on the MSS. Materials of Irish History can be had post free for 15s. from Mr. Patrick Traynor, Bookseller, Essex-quay, Dublin.

Readers of the Journal will be glad to know that Mr. John Fleming is now somewhat restored in health and strength. Dr. Kuno Meyer is also better, and in current issue of *Révue Celtique* prints some amusing stanzas of the witty St. Moling.

Each issue of the *Celtic Monthly* (Twopence) is a distinct advance on its predecessor. An attractive feature is the reproduction of photographs of eminent Gaelic celebrities. We intend to do a little in that way for the future, and have succeeded after a long search in securing a photo of John O'Donovan. The March issue of the *Celtic Monthly* gives photographs of the Chief of the Gaelic Society of London, of the late Sheriff Nicholson, the collector of Gaelic proverbs, of T. D. MacDonald, one of the most prominent Scottish Gaelic scholars, and *gus naé* *ar* *veir* *ad* *í* *gnáé* *bean*, of Miss MacDonald of Keppoch, the bard of her clan.

Nothing shows the advance made in the study of Gaelic better than the quality of the popular Gaelic of the *Gael* of Brooklyn. Scores of people who now write Irish well, and speak it too, have the little *Gael* to thank for much of their success. Mr. Patrick O'Leary, M. P. Ward, the *gabair* *veinn*, Mr. P. A. Dougher, and others, fill the pages of the *Gael* with attractive matter.

It is astounding that the Irish language has not disappeared centuries ago. In the eyes of those who had the making of "laws" for Ireland, "the wearing of Irish apparel, and not using the English language, was a heinous crime, inquirable by the grand jury; the punishment for using the Irish dress or the native language was, for every lord, spiritual or temporal, £6 3s. 4d.; for every knight or esquire, 40 shillings; for every gentleman or merchant, 20 shillings; for every freeholder or yeoman, 10 shillings; for every husbandman, 6s. 8d.; and for all others, 3s. 4d."—(See Gilbert's History of the Confederation, vol. vi., p. 325.)

## THE "LEINSTER TRIBUTE."

### ARGUMENT.

TUATHAL TEACHTMAR, Chief King of Ireland, circa A.D. 100. Fithir and Darine, daughters of Tuathal. Domlen, King of Leinster, weds the elder daughter, Fithir, gets tired of her, goes back to Tara, says she is dead, and asks for her sister Darine, who is given to him. He takes her home, and after a short time she meets her sister Fithir, whom she believed to be dead, and expires at once of shame at finding how she was betrayed. Fithir, on seeing the death of her sister, dies of grief. Tuathal finds out how Domlen deceived him, levies the forces of the northern half of Ireland, makes war on Leinster, kills its king, Domlen, and imposes the famous Leinster Tribute, which was paid for nearly six hundred years, and was the chief cause of Ireland's subsequent political misfortunes. The tract on which the following poem is founded may be seen at page 294 of the Book of Leinster.

### sgeul na borainna.

a n-dan.

Tímceall ceo bhrádan tar éir bheir mic  
Dé,

Bí míf in Eirinn doo uairle in a ré;

Do buail ré náimhe típe ar a ílge,

Gur o' fan ré móir, lán cúmaíoa a'í bhríge.

Máirb ré Eirinn, míf nan-uaoineo m-boirb,

Do máirb na h-uairle amail máirbar tuirb

Tréada na maíaríeo in an gémíeo

lom

Arí íarúirib gaotamla gan rgeac gan tom.

Ba cúmaíoe Tuaeal treun iona don míf

Bí maíí íomíe; ní maíí ílaíe no íaoi

Náir éuir aír éum íeílb' a óútaíge

féin,—

Bí Eípe íona tarí don típ íaoí'n nglém.

Anníun do éíunmíí ré go Teamíuní

írlóí

Daíoeaí na h-Eípeann do éabairí a íaíe

óó



Le ghréin le pé 'gaur "leir na n-uile n-oul"  
 Gan aon nro páó do éur a péim' ari g-cúl,  
 'Gur míge éireann o' fágáil leir go beo,  
 'Gur le n-a píol có fao a' beró feari beo,  
 'S an mór áluinn fáoi pé ó érom-bhíon,  
 Do tugao leir ó aníof 'gur ó leon.

Dá mgean ghráda bí le Tuatal áro,  
 níor áile iao 'nárí fennearó maim le báro;  
 Dubairt flait a' faoi gurí b'áile iao 'nárí  
 neul

Óróa na maróne f'námair ór an t-foogal.  
 'Sé píetir ba h-ainm an tí ba rinne díobh,  
 A' tugao Dáine ari a veirbhíurí éaomh.  
 Ba móir na tmaeta do eug dóib a ngráó,  
 Aet ní fuaí aon feari fáilte ionn an lá  
 ari o-táime míg laigean ó fíuét na Deaíba  
 rinne,—

Ríge cealtgac é le bhuataíuib blaíoa binn';  
 Póir pé an tí ba rinne, píetir bân  
 'Dá gheall pé beir 'nna ééile ginn amáin.  
 Do eug pé leir í mearg a munnearí péin;  
 Éurí móir mear míogánuil ari an oír ariann.  
 Ní fao go n-dubairt oíre-óaoime iur an  
 míg,

"Ír áile 'n oíge a o' fágair, a óeag-faoi."  
 Annrinn do éuaró pé go Tuatal t-rian,—  
 Tuatal na m-buaró móir a' oearg-lann,  
 A' dubairt pé iur: "Ír maíbh, mo bhíon,"  
 ari pé,

"O' mgean píetir; tá rí 'noir fan g-cie!  
 'Gur b'áil liom o' mgean eile beir ágam,  
 Oirí tá mo éuoré marí aon le m'áruí lom."  
 Ní h-inneann r'táirí cá dubairt an Tuatal  
 móir

Um báir a mgeine de na cuacáir óirí.  
 Ba éirenn a ghean ari Dómlén, míg ó óear,  
 Oirí eug o' a páó lán éireann a' lán  
 mear,  
 'Gur dubairt pé iur: "Dá m-beir ágam, a  
 fáoi,  
 Céao bean, buó leat iao gur an veir-  
 mnaoi."

Do éuaró annrín Dáine le Dómlén  
 go tí a páé agur a mígeao péin.  
 Níl eolair ágann cá fao do bí rí leir,  
 No cionnar do leatnuí' dóib fleao a' fear.

Lá n-ann marí fíubáil Dáine tíro an lann  
 Connaíre a veirbhíurí oíleir ionnirí ann!  
 Do éunt rí ríorí gan beata ari an b-feurí  
 Maíbh de náire; eug píetir uail fan aeri,  
 'Gur éunt rí ríorí ari éorí Dáine éaomh,  
 Maíbh de éúma,—oá éorí taoib le taoib!

Fá óeoirí fuaí Tuatal fíunne an r'gél,  
 A' éurí pé ríorí éum laochíaró móir Uí Néill,  
 A' éum na g-cuairí tairí an t-Sionan  
 t-riarí

Dá maíbh do Tuatal 'gur o'a míge ríorí.  
 Tangaoirí leo go maéaíuib móira míre.  
 Annrinn do páó lán bhíon a' fearí, an  
 míg:—

"Ír móir an gíomh," a dubairt pé, iunn'  
 Dómlén,

Dá mgean áile do maíbaó leir, ariann!  
 Oíre, o' imígeao éagóirí agur feall,  
 O' a n-oíogalt, eiero mé, ní beró meire  
 mall.

Ír bhíonac 'noirí mé, Tuatal móir na  
 o-treuo:

Dob' feáirí liom m' mgeana 'nárí no fero.  
 Píetir ba h-áluinn a mearg éann an míg  
 Do eug flait Deaíba éum a páé, ra fíuét;  
 Do tugao o' í le eieroann lán a' ríorí,—  
 'S Dáine oíle, ba r'gámaíge m' an tír!  
 Maí eunt m'mgeana, ír é ro, oin, mo páó,  
 Go n-oíogaltairí iao le éumacó móir a' r'  
 eíao

Ari laochíuib laigean, ari éloinn na lír  
 guríur',  
 Go n-éuoirí fearí do éurí a n-dub-feall  
 oim,

Annrín do éionóil Tuatal a éirenn-fíog,  
 A' iunneaoirí laígní cat Raé' Immil leo.  
 Bá gann na laochíuib bí um míg Dómlén,  
 Do iuaigeao iao agur do maíbaó péin,  
 A' o' ionnraó laígean, tairí éir, ó báirí go  
 bun,

Do loíeao gac níó m' an tírí anonn;  
 Do cuíeao ari laígníuib ari ionn gíomh a míg  
 An eire érom o' fág éire boét gan bhíge,—  
 An "Dopanna" móir, éurí ole na o-trom-  
 éat oian

Do míll an tír ari feao lán míle bliáoan.

'Sì peo an eilne,—cui òaḡao ceuo deaḡ-  
bó,

Cui òaḡao ceuo moit iamaí clúmaí leo,  
Cui òaḡao ceuo mói-muc vo Thuaéal  
tpeun,

Cui òaḡao ceuo tpeom-í-labha aigro féin,  
Cui òaḡao ceuo deap-lennbhat faillirig  
iéiró,

Cui òaḡao ceuo ḡlan-éoiḡe uína ḡlé.

'Sé peo an t-olc ba mó vo iunneao iamaí  
le uíne uíécaḡaí in Éiunn éaoim;  
Sì peo an beap eui Éiḡe ḡlar faoi iuaí  
an Dainíri uíob ían t-Sapanaiḡ neim-íí,  
Ní máiríró Saoiḡe in aon tiri faoi'n nḡléin  
Muna m-beiró íoééam meapḡ a munteapí  
féin.

T. O. R.

[The foregoing is reprinted from the *Irish Echo*, with changes as marked by the author himself. As the writer is well known to hold strong views on Gaelic composition, I have not made any additional change, although I believe that some of his constructions would hardly be admissible in prose—E. O'G.]

## VOYAGE OF MAELDUIN.

(Conclusion.)

§ 76. Íaí oteaéé uóib aḡ iḡin, iánḡaoapí  
iní in a íaib mói-éuo eallaiḡ, uaní 7 ba  
7 caoiḡḡ. Ní íaib tígḡe nó uína mite;  
7 íro anḡin íeola na ḡaoiḡaí. Íḡ an-  
in aubaiḡe uíne uóib, aḡ íeicirí íeabac-  
maía uó, “Íḡ coraímaí an íeabac lé íe-  
bacab Éíeann.” “Íḡ íioḡ iḡin, ḡo uemín,”  
aḡ ípeam eile uóib. “Deunao íaḡe aḡ,”  
aḡ Mael Uínn, “ḡo íeicéí cá oéíro an  
t-eun uaiḡ.” Connacaoapí aḡ eicíoll uaaé  
é, íoiḡíeap.

§ 77. Vo íompaḡapí anḡin i íoiaíó an  
éin, an taoḡ vo éuaíó íé uaaé: vo íompa-  
oapí an lá iḡin ḡo íeapḡu. Toḡaí oíóe  
uóib anḡin, vo éíro talam coraímaí lé  
talíman na h-Éíeann: vo íompaḡapí éuici.  
Vo ḡeíbio iní beaḡ; 7 íḡ uaiḡe ío íuḡ an

ḡaoé léi íao aḡ an aḡeun aḡ oéíḡ, an tan  
éánḡaoapí i oḡoḡaí aḡ muí. Vo éuieaoapí  
a mbíaine (toḡaí euiḡaiḡ) i oéíḡ anḡin, 7  
vo éuaḡapí uó'n uín vo bí aḡ an iní 7 vo  
bíeoapí aḡ éíreacé; 7 íḡ anḡin vo bí  
áíḡieabéaíóe an uína aḡ caíeám a  
bḡioimne, ḡo ḡeualaoapí uaoime uóib (aḡ  
canḡ). Aḡeiuoiḡ: “Íḡ maíé uínn muna  
íeicimíḡ Mael Uínn.” “Vo báéao an  
Mael Uínn iḡin,” aḡ íeapí eile. “Aéé uá  
oḡaḡo anoiḡ, cáo vo uéunḡamuíḡ?” aḡ  
íeapí eile. “Ní uéacaiḡ iḡin,” aḡ toíreacé  
an tígḡe, “íáíḡe mói íoimne, uá oḡaḡo;  
óíḡ vo bí móiḡin-míroé aḡ lé íeao.

§ 78. Leíḡ iḡin, buaíró Mael Uínn an  
boḡ-éíann leíḡ an uoiḡḡ. “Cia acá anḡ?”  
aḡ an uoiḡḡaíóe. “Mael Uínn íonn,” aḡ  
íe íéin. “Oíḡaíḡ maí iḡin,” aḡ an toíreacé,  
“íáíḡe íoimac?” Vo éuaḡapí anḡin iní  
an tcaé, 7 cuíḡeapí íáíḡe mói íoimne, 7 vo  
beíḡeapí euoiḡ nuaó uóib. Vo inḡiea-  
oapí anḡin ḡaé uile ionḡancur vo íoillíḡḡ  
Dia uóib, vo íéirí íeíéḡe an íáéa naomí  
aḡeíḡ “haec olím memínḡe íuabac.”

§ 79. Vo éuaíó Mael Uínn anḡin uá  
cúíó íéin. Aḡur éḡ Uíuían ííle na cúḡḡ  
leac-unḡaíóe éḡ íé leíḡ uó'n líon, ḡuḡ  
éuiḡ aḡ aléoiḡ aḡro-Maaé íao i ḡ-cuimne  
buaóaiḡ, 7 i ḡcomímaíóeám na íeapí 7  
na móiḡin-míoiḡbuil vo íuḡne Dia uóib. Aḡur  
vo inḡieaoapí a n-míeacéca ó éíḡ ḡo uoiḡ-  
eao, 7 a íeuaíaoapí vo ḡábao 7 vo ḡuaíacé  
aḡ muíḡ 7 aḡ tiri.

§ 80. Vo éoiḡḡ anḡin aoó íonn, aḡro-  
eagḡuíoé Éíeann, an íeul ío amáil acá  
íonn—aḡ ḡáíroeaéao meannan vo íuḡne é,  
7 vo uaoimí na h-Éíeann in a uiaíó.

Cúíóé.

## DOMHÉAO MÓR O'DÁLA RO ÉAN,

aḡur é aḡ loé uéapḡ.

Tḡuaḡ mo éuiḡapí aḡ loé uéapḡ

A Ríḡ na ḡeall aḡ na ḡ-clog!

Vo éaoimeao vo éneao aḡ vo éíeacé,

Aḡ naéí oíḡ uéapí tairí mo íoiḡḡ.



1 gcoinnire ag cuapcuagó leabair úr. Mar sin ve, do bí pé lá amháin air cúipe ag n. Pinnian, agus fuair pé iapáct leabair na salm naíó. Aéc ní paib rin go leop, mar vo cúip pé uáil m' an leabair, níop máit leir gan ceann a beit aige pón. Air an boimeroe, cúip pé poimhe mac-leabair a deanaó, rin mar véarphá, macraimale an éinn eile. Leir rin reioir\* pé air a rípiobáó gan ceao ná eile, aéc go té (caroe) vo báraiait, nápi éualaró Pinnian go paib e. Cille ag deanaó an mac-leabair (míc.). Aéc bi peiréan glac go leop: níop leir pé voaóó air go paib pé cpioócuigéte, agus annpin cúip pé pá n-a coimne.

(an leanaíam).

## IRISH PROVERBS.

We can learn from the old Irish proverbs what our ancestors thought of many things. From the old literature we gather some idea of the mode of life of the old Irish people; but it is chiefly in the proverbs that we see their appreciation of the good, the beautiful, the true. There are many who think that if the whole body of Irish literature were examined, it would be found that the ancient Gaels were mentally and morally, as well as aesthetically, more advanced, *i.e.*, that their theories were more in harmony with knowledge, the religious spirit and good taste, than any nation in the world. No adequate collection has yet been made of Irish aphorisms. Dr. Nicolson's *Gaelic Proverbs*, a literary treasure.

Some of the old proverbs: ní'l lúib gan léigear, every herb has curative properties. The Irish names of many common herbs are beautiful and poetic; they are also full of practical meaning. Fú cú peao, a hound is worth whistling for—one should not be afraid to ask a favour. 1p amaoán iapiann é, he is not so very foolish, *lit.*, he is an iron fool. Focál líbe agus vealg líbe an vó juó u' géipe ar bié. A fool's words and a thorn in mud, *i.e.*, the truth when unexpected, are the sharpest things possible. Ná leir vo jún lé cloró, do not tell a secret, even to a wall. Keating records the fate of a man who told a story to a tree, part of which was afterwards fashioned into a harp, and revealed the secret. Ní pceul jún é

'nuair éluinear tuair é—two can keep a secret: three cannot. The advice given to a person called for a song is:—innir pceul, cum breus, nó *gabh amach*.

Some other proverbs from Skibbereen:— 1p peairi puróe 'na aice ioná puróe 'na ionao. Deun-ra marí aueuiao, ná veun marí veunpao. 1p binn beul ó beit iadóa. Toiáó fúiririg agus veiréao cúmang. Oióce júsac, marom bpióac. Ní h-ionann uol go cig an juó agus teacé ar. Maaoó juao i g-cioiceann na póirge. Maréagann an gjuan i noiaró na peairéanne. Veiréao mear jógaie agac ar vo deairibráeari 'nuair vo beiréao ag veunam marígaró leir.

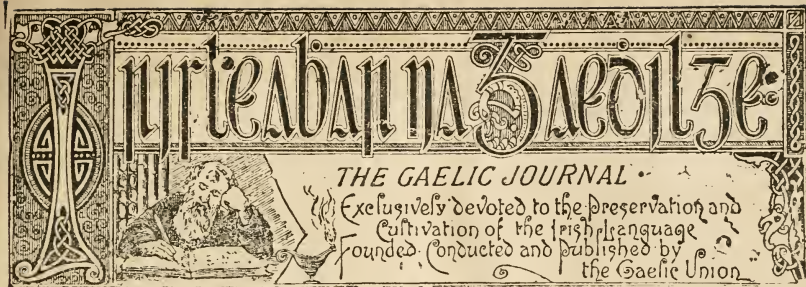
Ruo éoiréar tuat agus éilear muinn-tear. The whole country may be ringing with a scandalous report, but your friends will conceal it from you. Tapéir gac tuat-beirce tuigéar gac veigbeair. When a man *has* done the wrong thing, then he sees what would have been the right thing. Ní peiribe an múnlaé ioná an umlingéacé gan iapiaró, fulsome flattery is disgusting. Seanpoir Eiblin, an poir vo bí juam aici. Tagann an éairve agus ní maréear na píaá. 1p luaité veacé ioná pceul. 1p peairi jún i breairib ioná peair i bpiúin. Ní breoann gaol ag doimne (-neac) le veime gan áirvo.

It is unfortunate that many people who have at heart the interests of our common native tongue, cannot, apparently, refrain from bitter attacks on others who do good work for the Gaelic. The last issue of the *Irish American* contains (1) a criticism of O'Grady's *Silva*, which would be reasonable if the writer had not read the preface to O'Grady's second volume; (2) an attack, altogether gratuitous, on the editor of the *Gael*, a good Irish writer, and a man who has done, and is doing, excellent work for the language.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6l. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

\* = coirig pé, probably ríoo, rúo a'p é.—C. O'S.





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Subscribers are respectfully reminded that many of them are in arrear. The supporters of this Journal, the only purely Irish publication in Ireland, are even yet only few in number, although their number has been doubled during the past two years. If the circulation was still further extended we should be able to publish the Journal without being at a pecuniary loss.

We have to thank the friends of Celtic literature in the Press for their kind notices of the Journal, and we again ask them to mention that the annual subscription is 2s. 6d., to be sent to Rev. E. O'Growney, Maynooth College, Ireland.

The present issue contains a varied collection of Gaelic reading. The older language is represented by Dr. Meyer's *Anecdota*, and the modern Gaelic by contributions from Kerry, Cork, Armagh, Donegal, and the Isle of Skye in Scotland.

## ANECDOTA FROM IRISH MSS.

### VIII.

Irische Texte, III., p. 155.

Cloacán bino  
 Benaí i n-oiréi gáite,  
 Ba fearr lín vóla ina váil  
 Inóar i n-váil mná báite.

Sweet little bell  
 That is rung in the night of wind,  
 Dearer to me going to meet it  
 Than to meet a silly woman.

Leabairi bneac, p. 77.

It rinna feara fíri féil,  
 Nocho raetmar ceó poléirí:  
 Cinno ar ceó ciáburo gar,  
 Atóota fírién foirtaé.

Blessed are the miracles a generous  
 man,  
 Not every conspicuous man is gracious:  
 Hospitality excels every piety,  
 It behoves to assist the righteous.

ib., p. 78.

Bíó vólu fa vólu in biao,  
 Bíó tian ceó érebe bur ráer,  
 Bíao teice ar blectar na m-búar,  
 Bíao fúan ar fearar na náem.

Dearer and dearer food is getting,  
 A third of every household will be free,  
 There will be scarcity on the produce  
 of kine,  
 There will be sleep on the miracles of  
 the saints.

ib., p. 105.

Aé aé, ar tino ar toiricim,  
 Coiméino lino clac ir ceiréail.

Och, och, our sleep is hard,  
 As hard as a stone is our pillow.

ib., p. 226.

B'io in pecc'taé ruairic roéiaro,  
 B'io in ríuan rírooéiaro,  
 B'io nóem bail naé cóem la neé,  
 B'io fóel i cpaiceno éoepeé.

The sinner is wont to be pleasant,  
 comely,  
 The righteous man right hard-favoured,  
 The saint that is not gentle with all,  
 Is a wolf in a sheep-skin.

bail I take to stand for b'pail.

ib., p. 234.

Cipé beir h' maniríu,  
 Nó i coméinól ceir,  
 Ná oí[5]bas, ná toimairgeo  
 A maígarl nó a meé.

Whoso is in a monastery,  
 Or in a rightful gathering,  
 Let him not take away from, nor add  
 To its rule nor its law.

Stowe MS., 992, fo. 47a.

1r é oéiríuó 1r córu,  
 1r eó 1ro bóí la náemiu :  
 Feir a coelán fori gémín,  
 Geméan fori beas vo ériáebu.

This is the couch that is fittest,  
 This is it that the saints had :  
 Sleeping in a cowl on a skin,  
 The skin on a few branches.

ib., fo. 53b.

Dénam leppa vo ééil,  
 Déipe fpi neé not-áile,  
 Gabáil fori feirga ríribuít,  
 Oílguo vo neoé not-épiáre.

Assistance to thy neighbour,  
 Alms to all that ask thee,  
 Restraint on the fierce heat of anger,  
 Forgiveness to all that harm thee.

Oéipe, Old Irish oéfeipe, counts as two syllables. In line 3 the MS. has ríribuít, wrongly; it rhymes with oílguo.

ib., fo. 55b.

Oleáaro níú a maíuáruó  
 'Oo níéir na légein lebíac,  
 Oúíró ríli a ríáuáruó :  
 Feipi épteét nóá hengáé.

Kings should be obeyed,  
 According to bookish lore,  
 A poet should be honoured :  
 Better to listen than to prate.

H. 3, 18, p. 1.

Oénat luét na rogluma  
 'Oóib bovéin—ní ba taéa—  
 Lóú vo éinn a rogluma :  
 Ulmalóit vo éinn maéa.

Let the folk of learning make  
 Unto themselves (no small thing!)  
 Reward for their learning :  
 Humility for grace.

KUNO MEYER.

## POPULAR GAELIC, KERRY.

## sgeul tímcíoll píca.

B'í feiimeóirí ann fao ó, agur má b'í beró  
 go b'íac. B'í tluuiri mac aige náirí b'féiríu  
 a leitéro fáíáil aipíuaro na h-áite ann aipí  
 éóimnuígeaoarí, bíóeoarí éó lútmairí tpeun  
 gírótmairí rín.

Buó óeapíataíge an té buó fíme óioé ná  
 a beirte óeapíuátmairí agur inneóráro rín a  
 b'ieáígeacé. B'í mgeana na b'feiimeoirí  
 móirí, agur gac aon éailín a o'áitín é éó  
 maíé leó, uil bun or cionn tpeí gíróó óó,  
 agur oarí n-óóíú cá 'na éaoé naé m-beíeoao  
 'nuairí a b'í pé éó b'ieáí gálánta rín, agur  
 go móirí-móirí, náirí b'é an t-oíróé é?

B'í pé féin agur beirte ve na éailíníú feo  
 ag ríubal le ééile tpeátmóna b'ieáí. Tán-  
 gaorí ruar le éailín óú caítepeacé a b'í  
 ríubal aipí a rocaípeacé ran m-bóéarí  
 éeutoa. B'í muimntíarí an éailín rí an-bóé,

agus còmhnuigeasairi in aice tìge an bua-  
caille, agus gan fìor o'aoimne b'í rí i ngrao  
leir, a'c' túbhairt rí leí féin ná'c maib aon  
ghnó aici beir' veunao ómrigín oí féin tìm-  
eòill ari. Go mói-mhóir, b'í fìor aici ná'c  
leigread a a'airi vo aon cailín a pórao  
a'c' ceann go m-beiréao aig'ean go plúir-  
read aici, agus ní h-í féin an cailín úo.

Beannuigeasairi dá éile, agus riubala-  
sairi ann aomfeac't nó go o-tángasairi go  
pheilg mhóir a b'í ari éaoib an bóairi. Uirio  
an buacaille taob' ari b'alla na pheilge, agus  
c'ait uaró maibe veay a b'í aige 'na lámh cò  
fava ar' vob' f'éoiri leir airtéac 'meay na  
o-tuama. "Póirao," ari sejean, "an t'í  
c'abairi' mo maibe amac' éugam anoir."  
"Ní ma'fava airtéac, ma' vo beiréao an  
eagla ríó-mhóir oim," ari ceann aca. "O'  
f'eicirinn-rí maib ari o-túir' é," ari ceann  
eile. "Go b-fóir' Dia oimra," ari an  
cailín bo'c, "i' vóca go b-fuil r'c' cò maib  
agam iairia'c' a' veunao cum é c'abairt  
éugac. Fanaró ann ro go o-tio'fao tap  
air." Cui' na cailín' eile r'gar' a' gáir  
arta, agus éuaró an cailín bo'c airtéac.

Bu'ó veairéac' le beir' cuairteag' r'ná'c' aibe  
i m-beairt tui'ge an iairia'c' cui' rí r'iompi,  
ma' b'í na tuama an-plúir' read ann. Ní  
fuairi r'í é no go maib cu'io maib' ve'n oiróce  
c'aitte 'Nuairi éaimc r'í cum an g'eata i  
o-teac't amac' oi. b'í r'uróce ann r'iompi  
Púca mói g'áinna. C'uit r'í le h-eagla agus  
o'f'ill go taparó go o-tí an taob' éall ve'n  
pheilg, a'c' ran g-cuma éeuna b'í r'c' ann r'ín  
r'iompi, agus ma' r'ín a b'íréao ann g'ac' aon  
ait vó n-im'éo'c'ao r'í.

Fá veiréao, 'nuairi a b'í r'í ná'c mói maib  
le paicéoir agus le tuir'pe labairi r'c' leí.  
"Tá r'c' cò maib agac vo fuaimnear a  
glacaó," ari sejean, "ma' ní leigirinn amac'  
ar ro éú go o-tí eir'ge an lae. Cao a éug  
éú ann ro an t-am ro o'oiróce, 'nuairi bu'ó  
c'uirte' ouit beir' a'v' c'oolao." "Ma'réao,"  
ari r'ire vó f'p'eagairt. "Buacaille óm' áit-  
ra c'ait a maibe airtéac ann ro, agus  
b'íreay cò oí-céilleac' r'ín éán'gar va éuar-

túao. Uúbairt r'c' go b-fan'fao r'c' liom,  
a'c' táim cò fava uaró anoir i' vóca go  
b-fuil r'c' im'g'e a' b'aire." "I' maib a tá  
fìor agam-ra go b-fuil," ari an Púca,  
"agus g'uir' éir'g' r'c' éú ran áit uair'neac' ro,  
agus go veim' i' o'lc vo véan r'c' oir' é.  
Veim'-pe mo b'ia'airi ámhac' ná'c n-veun-  
fao r'c' a'ir' é. C'ait'f'ir'-pe m'ire c'ógaint  
anoir cum a t'ige a'v' oim."

Tóg r'í ari a' oim é, agus r'ug r'í leí é.  
b'í r'c' r'íó-érom oi agus f'leam'anu'geao r'c'  
r'íor ar a' oim anoir agus a'ir'. 'Nuairi a  
tuit'fao r'ín amac' o'f'p'uigeao r'c' go  
fear'gac. "Áir'uis r'uar mé! Áir'uis  
r'uar mé!"

Tángasairi fá veiréao go o-tí an t'ig.  
b'í na vaime ari favo na g-coolao agus na  
voir'pe vúnta. "Cui' mo lámh ari voir'  
vóib," ari an Púca. Véan r'í é agus  
o'f'or'gail an voir' uaró féin. "Cui' a  
r'uróe i g-ca'aoir' anaise na teime mé, agus  
lar' r'olur' éir'gin oam," ari sejean. Véan r'í  
é. "B'p'or'uis oir' anoir," ari sejean, agus  
tóg leat am bóirán úo éall agus tabairi  
éugam é lán ve'n mion-c'oir'pe g'eabairi ran  
g-cóim'ia mhóir a tá ran r'eoim'ia vo f'ior."  
Tair' éir' é r'ín beir' veunta aici uúbairt r'c'  
leí. "Tá an buacaille úo anoir ag coolao  
go r'ámh ann aomfeac't le na beir' veair-  
b'ia'airi. Cui' a r'uróe 'ge taob' na leaba  
mé, agus beir' leat an bóirán ma' an  
g-ceuna."

'Nuairi b'í r'c' r'uróce tóg r'c' r'geun g'eun  
ar a póca agus g'eairi r'eoim'ac' an buacaille  
leir. C'ong'baig' r'c' a' ceann o'f' cionn an  
bóirán no g'uir' r'íl g'ac' aon b'iaon f'ola b'í  
'na c'oir'. Uúbairt r'c' leí ann r'ín é féin  
agus an bóirán a c'ógaint r'íor cum na teime  
a'ir'. Véan r'í é. "G'eabairi vó f'p'ionnóig.  
I n-ait éir'gin ann r'úo, tabairi éugaim' iao."  
Fuairi r'í iao. "Su'ó r'íor anoir" ari sejean  
agus i'c' an p'p'air'ge r'eo ann aomfeac't  
liom."

Ní f'easairi r'í cao a' veun'fao r'í, a'c'  
tair' éir' tamail' b'ig éug r'í cum a cum'ne  
go maib mála beag ma' r'p'airán taob' airt'g'

na caiprúil aici, agus aitheas inné leis ní  
 gac rrionnós áiríúigeas ní eum a béil éir-  
 tim. Níor éug an púca fa n-veaia í, aet o' ite  
 ré féin marí oume berdeas ríanniaigste le  
 h-ociair, agus 'nuair a bí an boián follam,  
 éumil ré a éeangá airí fuaro na tairbe  
 airtis ée. "Anoir" arí sepean "beiri leat  
 mé go o-tí an áit éeuna ann a bfuairí mé.

'Nuair éug ní caipí arí é. Labairí ré leí.  
 "Anoir" arí sepean "bídeas ag faipe fao  
 na h-oróce ariéirí airí eadla go o-tabaipíeá  
 an t-iteas óam agus níor óéanaip. Uiró  
 maíe an máille óiríe-féin marí banrínn oo  
 éeann óiot. Irí maíe an caílín éu agus  
 táim burdeas óiot. Donnó fáipiaig tó  
 oimí anoir a óeunaó, óeuníeas é." "Maíe"  
 arí rípe "ní íaipíeas aon ríuo uair aet an  
 buacáil úo oo maíe tó ariéirí tabairíe eum  
 beaéa arií." "Níl ré ionnam rín a óeunaó  
 go óeimín" arí sepean "óá m-berdeas cuio  
 óe'n ípíaríge a bí agáinn ariéirí eumilíe óá  
 róímae tabairíeas ré caipí arí é aet ní  
 aon leígeas agam airí anoir. Ta leat úo  
 éall agus móirí-euro airtis ríuítí. Uirdeas  
 ré arí fao agat. Iméig a baile anoir agus  
 rílán leat."

Tós rí leí an t-airígeas agus o'iméig ar  
 an ríeig, agus ní míoie ríáó go maíe luac-  
 gáirí uiríeí. Éáimic rí eum tíge an bua-  
 cáille agus ní maíe ann rín íoimíe aet gúl  
 agus bíoín. Glaoó rí arí a áeairí agus a  
 máeairí, agus tós leí íao eum áite uairígeas.  
 "Cao a tabairíe ríe óamíe má tós-  
 ríao búi mac ó'n m-bar éúgáib." Óarí  
 n-óóig, óúíeasairí go o-tabaipíeas gac níó  
 a bí aca rían t-ríaoíal. "Fán ann ío go  
 róil" arí rípe. Airtíeas leíe agus éumil  
 an ríaríge airí róímae an buacáille, agus  
 o'eiríeig ré ríuar, agus 'nuair a éonnaip a  
 áeairí agus a máeairí é bídeasairí oul arí a  
 g-éeannáib le h-áeairí.

Íóirí an caílín agus an buacáil óarí n-  
 óóig, agus áeíeasairí ríaoíal ríao na óaríe  
 rín.

veapíeas, good looking, "likely."  
 caíeíeas, splendid.

cean go mberdeas = ag a mb,  
 veapíeas, like, the same = ionann.  
 ámíeas, however.  
 iteas, eiteas, refusal.

[The foregoing specimen of the Kerry Gaelic was con-  
 tributed by Mr. J. Deane, Camp, Tralee.]

## POPULAR SCOTTISH GAELIC.

### AN UISEAG.

Cha' n' eil eun anns an ealtuinn air an  
 robh uiread de mheas aig luchd-áiteach-  
 aidh nan Eileanan an Iar 's a bh' aca air  
 an uiseig. Rí mo cheud chumhine fhéin  
 bha meas mór aig daoine oirre. Ach tha  
 leithid adh' atharrachadh air tighinn air  
 beachdan agus air cleachdaidhean dhaoine  
 's gu bheil mòran dhe 'n t-sluagh os cionn  
 a bhith 'toirt fa near eunlaith an adhair.  
 Tha eagal mòr orm nach eil daoine a' bheag  
 air thoiseach ann an gliocas agus ann an  
 tuigse, no idir ann an caoimhneas agus ann  
 an caranas, air na daoine a bh' ann 'san  
 aimsir a dh'fhalbh, ged a tha iad 'gam meas  
 fhéin mòran nì's glíce na na daoine  
 'dh'fhalbh.

An uair a bha mi òg bha an uiseag air a  
 meas 'na h-eun beannaichte. Cha chreach-  
 hadh duine sam bith a thàinig gu gliocas  
 an nead aice air son rud sam bith. Bha  
 mòran eadhon a' meas gu robh e 'na  
 pheacadh nead na h-uisig a chreachadh.  
 An àm an treabhaidh, 'nan tachradh gu 'm  
 biodh nead na h-uisig ann an talamh a bha  
 gu bhith air a threabhaidh, rachadh am  
 ploc dhe 'n talamh anns am biodh an nead  
 a thogail leis a' chaibe, agus a chur an àite  
 sàbhailte air uachdar an treabhaidh. Nam  
 biodh an uiseag air tòiseachadh rì gur air  
 na h-uighean, cha 'n fhàgadh i uairid idir  
 iad; ach mur bitheadh, cha rachadh i 'nan  
 còir tuilleadh.

Is e ceithir uighean a bhios aig an uiseig  
 mar is trice. Ach uair is uair bidh a' còig  
 aig té is té dhiubh. Is e, *An Uiseig-Mhuire*,  
 a theirear ris an uiseig aig am bi na còig  
 uighean.

Gu math tric bidh fear dhe na h-uighean  
 anns nach bi eun. An uair a thig na  
 h-eòin às na h-uighean eile, thèid an t-ugh  
 anns nach robh eun a chur às an t-sealladh





oipmáinn, tríd é beiréimír ag dul a baile éum áir o-tigheas féin. Ní teapir na rgeálta o'áitirteapir oipia, aét in a óiaró ran ní b-puill puinn feara agáinn in a o-taobh.

Doieitíoiri supi ab ionnán an Sluaḡ Síde 7 *Dream an Uabhair*<sup>(3)</sup> .i. na h-angil oo oibheas ar flaitéar 'Dé de ópuim óiomupra. ḡairteapir rór *Daoine Maithe* óioib. Ní fearadri cia an fáé le n-a o-tugaó *Daoine Maithe* oipia, mapi tá ceao uile 7 mair oo óéanaim aca, 7 ní éuala puam 7o n-ḡnío mórián mairir o'donneas cé supi cinnre supi móri méro a n-olcair. Muna m-beiréas rúil a beir aca uil 7o flaitéamnap ní fearadrioe cupi ríoir aip a n-óioḡbáil.

Táio aip mupir cóm mair le tíri aét ip líonmairie iao aip an b-fairirre ná aip an talimán cinn. Áirouirio ríoirup aip uairub le n-a m-báitíteapir mórián oadonneas 7 aip uairub eile cupiro cunear aip an mupir móiri. Inp na h-oiróib áilne ríéirirgeal-aiḡe<sup>(4)</sup> éfóiro na h-iarḡairiríoe ag báoóiríeacé iao; iariparo teime má bío in a óit, 7 tugair na h-iarḡairiríoe óóib í le ríó-óoil, mapi óá n-eiréóéaríoe iao tíoeaprioe ríoir am éirir leó<sup>(5)</sup> 7 báas nó múcas a n-óán oe luaḡar no oe móill<sup>(6)</sup>.

Ma éagaro oadine óḡa—naoíoeanáin mairiariac,<sup>(7)</sup> cairín caom, buacáil bpiéḡ, máḡairi leanb no áḡairi mupirí<sup>(8)</sup>—ní éiríoir na fearoadine supi bári ceapir aét áḡairiḡaó beata o'fagair 7 supi bíao an Sluaḡ Síde oo ríoebann leó iao. Ip éirir oo na *Daoinibh Maithe*, tan tugair talim<sup>(9)</sup> ríoir neas a ríoebas, uime éirir beó oo beir in a b-fairiá—feari nó bean aét ip mionca bean 7o móri ná feari. Deipim, tan tugair talim ríoir neas a ríoebas, óiri téiríoeann ríé óíob<sup>(10)</sup> aip uairub ḡas uime ip mian leó oo éabairt leó. Bíonn óá órieam óioib ann ag tíoro a ḡ-comne a ééile: orieam ḡabáltupir a bíor ag óéanaim a n-óitíóill éum ríoebta 7 an orieam eile comfupimíte oe comḡaol 7 comfopur an té tá le beir ríoebta ag iariparo ḡan a leirḡean leó. Fearipir caé annan eaoipia,

Taḡaro óri cómairi a ééile. Buairteapir buille. Leir rin tíonḡantapir an comie-arḡari cupiáó colḡasé tapari teann-aríac. Cupíoeann an talaim ríoir n-a ḡ-óairib 7 bainro fuam 7 ríóḡairi a m-buillíro mac-alla ar uairiríor na h-oíóé Ríteann fuil in a ríioḡairib aip ríro máḡa an áiri. Fa óeirieas bíonn an camta ip fairne<sup>(11)</sup> cóm meirib meata, tuiríeasé tíndíte ran 7o o-tugair ríuar in éaoóéar 7 bupirteapir an caé oipia. Annan tóḡaro an orieam oo beiri buair bíé-éirḡ cairíeime<sup>(12)</sup> 7 má' iao oo mianuir an uime oo ríoebas téiríro 7o ríuirḡ<sup>(13)</sup> cupiro an bíorián fuam í ḡ-óil a éinn 7 beipiro amac é. Iap o-teacé ar an tíḡ óóib o'ér na óioḡbála óéanaim bíonn an bean ip áéóomairie<sup>(14)</sup> í n-ḡaol oo ag ríeḡeaim amuir aip 7o leíoeann rí ḡo ríaoa ríuríeasé<sup>(15)</sup> 7 ní ríeíoiri corḡ aip bíé oo cupi léi.

Aip uairub éagann an uime ríḡioḡa í ḡ-cionn beagáin amiríe; aip uairub eile bíonn re ag feariḡaó, ag ríamáó<sup>(16)</sup> 7 ag uil ar fearó mórián mior: Lá 7o mair 7 lá 7o h-ole, lá ḡan ḡeairán ḡan ḡuair 7 lá eile leir an m-báir. Ip in a o-tímíóill ran ip ríóir líom, a veiri ríle éirir.

Tinníor cupíoe ar míogairíac,<sup>(17)</sup>

Tairt an oimán ar o'íoríann ríro.

Éagaro cuio aca ar a fearaim, 7 cuio eile aca iap m-beir cóm ríuirḡe le ḡeacairie.

Aét ní ran oíóé amáin oéantapir ríḡio-bas: ip minie a cleacéttapir é in ḡas am oe ló, 7o ríó-áirirḡe má bíonn uime in áit uairiríor. Táio tíri trídta ann acá an-faoiríac oo ríoebas: tuiríom na h-oiróé, tíóíóill ḡlaorí na ḡ-coileas 7 meáóon an lae.

Nuairi ríḡioḡapir uime cupirteapir uime eile in a áit nó ríro éirir í ḡ-cupit uime mapi ip ríeíoiri leir na *Daoinibh Maithe* cupit uime oo éabairt o'donníro ip áil leo; aét ip mionca ḡnío úraro oe ríeírlín<sup>(18)</sup> ríaoir ná o'donníro eile ip ríóḡa leó. Cairleasó cairín mairiariac uair, 7 mapi ba ḡnás an tan

fan bí a mátaíri 7 a muintirí go léiri aḡ a caoinead. Dúbaíre an bean feara .i. an bean beó bí a b-foeari an t-Sluaḡ Síde, naḡ iarb ann aḡt beaite beaḡ luacra, 7 go iarb na *Daoine Maithe* aḡ ḡáiríe 7 aḡ cnáto<sup>(19)</sup> faoi'n ḡ-cailín i o-taob a ḡaoltaḡ beite cóim viciéillíre 7 beite aḡ ḡol 7 aḡ caoiḡ ór cionn iuró cóim iuaiaḡ le luacraí. Uairí eile bí buacailí bheáḡ óḡ aḡ vult tuiarna cnoiḡ ari cóimbiaḡ lae 7 oíḡce<sup>(20)</sup> go ḡiuo<sup>(21)</sup> í'an b-foḡmáirí. O'fásíre áteaḡ féin ḡan ḡeaián ḡan ḡuair aḡt pul ari í'ioiḡ ré<sup>(22)</sup> ceann a iuan b'iaite<sup>(23)</sup> ré marí beirḡeáḡ ualaḡtíom ari a éioirḡe; éáimic ré a baile ariḡ an oíḡce-fan; luḡ ré éum leaḡta 7 faoi éeann óá lá bí ré marí. An lá pul ari éas ré, vo bam a mátaíri táḡ<sup>(24)</sup> óá ḡiuais; éar í' blúiríe páiréirí timéioill ari 7 vo éuirí i ḡ-coimeáḡ é. O'éirí a mic a beite aḡlaḡta o'feuc í' ari an táḡ; in áit beite cóim vult le h-áiríe bí ré cóim liaḡ le luic cé naḡ iarb an feara o'arí ab leirí é<sup>(25)</sup> níor mó na fíce bliaḡáin o'aoirí.

Í' féioirí uime íeioḡta vo baime ve na *Daoibh Maithe*, aḡt áḡ am áiríḡte ḡeáirí-ta amaḡ éuirḡe 7 má leirḡearí vo'n am-fan eulóḡ éarí, ní féioirí le neaḡ ari bíḡ é í'aoiaḡ in a óiaḡ-fan. Veirḡearí linn go minic ḡuirí í'eaḡt lá an t-am-ro, cé go n-abiaḡo a lán oaoimeáḡ ḡuirí ab go v-tí an í'iaḡ a blaíraíri biaḡ an t-í'aoḡail eile, 7 cóim luac á'ḡ go v-téioimeann í'an in a béal, iméirḡeann cuimne an t-í'aoḡail-ro ar a éeann, 7 bíonn í'áíra le marí a bíonn aige<sup>(26)</sup> ar í'an amaḡ.

Táirí tui' neirḡe í'uaḡtanaḡ éum uime o'áḡ-ḡoiro<sup>(27)</sup> o'n Sluaḡ Síde: luib an leara, commioll í'iaiaḡ<sup>(28)</sup> 7 í'ḡian coiríe vult.

Seal maḡ ó í'oin o'éiríḡ beaḡ i n-veirḡeáḡ na h-oíḡce éum cuiríinne vóeanaḡ. Teair-tuḡ uairí vult amaḡ aḡ í'iaiaḡ uirḡe. U'í'aoa le n-a fearí ḡuirí éáimic í' tairí ari; b'uirí ari an b-foirḡne aige<sup>(29)</sup> í'á óeoḡ; éuairí ré éum an tobaíri: bí í' maríḡ ann í'oine. Tui' lá in a óiaḡ í'an éáimic beaḡ

an feara éum a í'uirí aḡ í'áḡ leirí ḡuirí éuirí a beaḡ i éuirḡe le í'ocal ná'í í' í'áḡ aon blúiríe vóe biaḡ na n-oaoimeáḡ maḡ í'or 7 óá v-tiḡeáḡ ré an oíḡce í'an, 7 í'uirḡeáḡ go maríḡ na h-oíḡce aḡ í'iuḡ áiríḡte (aḡ éuirí ainnme ari), go m-beirḡeáḡ an í'iaiaḡí'uaḡ Síde aḡ ḡabáil an t-í'irḡe í'an um an am í'an, 7 go m-beirḡeáḡ í' í'éin aḡ í'iaiaḡí'uaḡ aḡt ari an ḡ-capall veirḡo 7 í'á'í uain a beirḡeáḡ coíra coíraíḡ an éapailí éarí lári an v'ioiḡo bí tuiarna an t-í'ioḡta; óá léimeáḡ ré amaḡ, b'ieirí ari lání uiríḡ, í' éairíamḡ anuaí ve'n éapall, baíiríḡ<sup>(30)</sup> o'í'áí'ḡaḡ uiríḡ, í' í'óḡaḡ tui' h-uairíe, go m-beirḡeáḡ í' aige ariḡ, faoi í'áḡail 7 faoi í'áilante, cóim maḡ 7 vo bí aon lá áiríam. Aní'ian éurí í' cuirí vo leirí an leara óó, 7 o'inníí vócao í' an í'ieaḡia éúbiaḡ ré ari aon éoirí éuiríḡe éuirḡe, 7 na neirḡe eile ba éeairí a vóeanaḡ le n-a éoirí í'an. Aḡt ní iarb ann go léirí aḡt í'an í'uarí<sup>(31)</sup> marí níorí éuairí ré in a coinne ó í'oin.

(Le beirí ari leanníam.)

## TRANSLATION.

Who are the Sluagh Sidhe?

In the presence of the fire in the rough biting winter, we attentively listen to the terrible and wonderful tales that are told about them, and we draw closer to each other on hearing the roar of the angry ocean breaking on the submerged rocks, or the sweeping of a *sough* of wind down from the hills, we are so much afraid of them (*lit.*, there does be so much of fear on us before them), or a creeping coldness runs through our veins lest they would catch us when going home to our own houses. Many (*lit.*, not few) are the tales related regarding them, but despite that (*lit.*, after that) we have but little knowledge respecting them.

It is said that the Sluagh Sidhe are one with Dream an Uabhair, that is, the angels who were expelled God's kingdom by reason of pride. They are also called Good People. I do not know why they are called Good People, for they are allowed to work both *good* and *evil* (*lit.*, permission of evil and good to do is at them), and I never heard that they do much good to anybody, though it is certain that they work great evil (*lit.*, it is certain that great is the extent of their evil). Were it not that they hope to go to heaven, it would be impossible to estimate (all) their mischief (*lit.*, it would be impossible to put down on their damage).

They are on (the) sea as well as on land, but they are more numerous on the ocean than on the dry earth. They sometimes raise storms by which a great number of people are drowned, and at other times they put a calm on the great sea (=the ocean). On the beautiful moonlit nights the fishermen see them boating. They ask fire if

they need it, and the fishermen give it to them quite willingly, for if they refused them, they would wreak vengeance on them some time, and drowning or suffocation (would be) their fate sooner or later.

If young people die—a beautiful baby, a gentle maiden, a handsome boy, the mother of children, or the father of a family—the old folks do not believe that it is a natural death, but a change of life they get, and that it is the Sluagh Sidhe that carry them off. It is necessary for the Good People when they make an attempt to steal a person to have in their company a *live* person—a man or woman, but it is a woman much oftener than a man. I say, when they make an attempt to steal a person, for they sometimes fail to carry off every person they desire. There are two companies of them fighting against each other, an invading company, who do their best endeavours to steal, and the other company, composed of the relations and neighbours of the person who is to be stolen, who try not to let him go with them. A battle is then given between them. They oppose each other; a blow is struck; then is commenced the hard, venomous, quick, stubborn conflict. The ground trembles beneath their feet, and the sound and clang of their strokes take an echo out of the solitude of the night. Blood in streams runs through the battlefield (*lit.*, plains of slaughter). Finally, the weaker party are so faint, weary, worn out and exhausted, that they give up in despair, and the battle is gained on them. Then the party that gains the victory raise a living shout of triumph, and if it be they who desired to steal the person, they go to him; they put the *bioran-saun* in his poll and bring him out. After their coming out of the house when the evil work has been done, the woman nearest related to him awaits him outside, and she cries long and loudly, and she cannot be stopped (*lit.*, it is not possible a stop in existence to put with her).

Sometimes the person who has been stolen dies after a short space of time; at other times he withers, grows lank and fades away for many months; a day well and a day bad, a day without complaint or trouble, and a day in the agony of death (*lit.*, with the death). It is respecting these, I think, that some poet has said—

“Heart-ache and dozing,

Terrible thirst (*lit.*, thirst of the world), and I would eat.”

Again, some of them die suddenly (*lit.*, out of their standing), and others after being spent out as a rush.

But it is not by night alone that theft (of this kind) is committed; it is often practised at every time of day, especially if a person (should happen to) be in a lonely place (*lit.*, place of solitude). There are three periods particularly favourable to theft—nightfall, about cock-crow, and mid-day.

When a person is stolen, somebody else is put in his place, or something in the shape of a person, for the Good People are able to give a human shape to anything they please, but they oftener make use of a bundle of heather (for this purpose) than of anything else they can choose. Once on a time a beautiful maiden died, and, as was then the custom, her mother and all her people were weeping over her. The wise woman, that is, the *live* woman who was with the Sluagh Sidhe, said that there was not there but a little bundle of heather, and that the Good People were laughing and jeering at the maiden on account of her relations being so foolish as to be crying and weeping over a thing so contemptible as heather.

On another occasion a handsome young man was going across a hill at night-fall early in the harvest time. He left his own house without complaint or pain, but ere he reached his journey's end he felt as if a heavy burden were

on his heart; he returned home again the same night; he went to bed, and in two days he was dead. The day before he died his mother cut off a lock of his hair; she put a piece of paper about it and put it to keep. After her son was buried she looked at it; instead of being as black as sloe it was as grey as a mouse, though the man to whom it belonged was no more than twenty years of age.

A stolen person can be taken off the Good People, but there is a certain time appointed for it, and if that time be allowed to pass away, none can save him after that. We are told often that this period is of seven days' duration, though a good many others say that it is until the food of the other world is tasted, and as soon as that enters his mouth he loses all remembrance of this world, and he is content with his state from that forward.

There are three things necessary to steal a person back again from the Sluagh Sidhe—the herb of the *lios* (fairy mansion), a waxen taper and a black-hafted knife.

A pretty long time ago a woman got up in the end of the night to make a churn. She had occasion to go out for water. Her husband deemed it long till she returned; finally he lost all patience; he went to the well; she was dead there before him. Three days after the wise woman came to him, telling him that his wife had sent her with word that she had not yet eaten a morsel of the food of the Good People, and that if he came that night and watch till midnight by a certain stream (naming it), that the fairy cavalcade would then be passing that way, and that she would be riding on the last horse. By the time that the fore-feet of the horse would be over the bridge that was across the stream, if he jumped out, catch her by the hand, pull her off the horse, embrace her and kiss her thrice, that he would have her again safe and sound, as well as she was any day ever before. She then gave him some of the herb of the *lios*, and told him what answer he would give to any question that might be put to him, and the other things that were besides necessary. But it was all in vain, for he never since went to meet her.

(To be continued.)

## NOTES.

- (1) *Builg*, a submerged rock; also a billow breaking on a submerged rock.
- (2) *Cóe* or *comhac* (cowgugh), a “sough” of wind.
- (3) *Ureann an t-ábair*, the fallen angels (*lit.* the company of pride).
- (4) *Orde* *préipéaglaige*, a moon-lit night, when the moon is full; *orde* *uibíre*, a dark moon night.
- (5) *Tiocfaidh fuar* *leó* *am éigin*, they would have revenge, or they would retaliate some time (*lit.* would come up with them some time).
- (6) *De luathar nó de moil*, sooner or later; also *gno* *nó déiríonac*, or *luath nó mall*.
- (7) *Mianphac*, beautiful, heavenly, bright; also azure-blue, as *ruile mianphaca*. *Mian* (s.f.) a blue shade of colour, as *bi mian gorm* *le gile ion* *a cpoiceann*.
- (8) *Munnap* or *munpíol*, a burden, a family.
- (9) *Tailm*, an effort, an attempt.
- (10) (a) *Téiréann ré* *óib* *air uairib*, they sometimes fail (*lit.* it goes off for off) them). (b) *Téiréann ré* *onna*; (c) *meaílúgann ré* *onna*; (d) *cliréann ré* *onna*, and (e) *cimeann ré* *onna*: all these mean *they fail*. (a), (b) and (c) are used in



Munster, the others in Connaught and Ulster, and are entirely unknown (I believe) in Munster.

- (11) *an caméda* *ir* *faime*, the weaker or weakest party; *caméda*, a company, a party: frequently used in a bad sense.
- (12) *bhí-éig*, a loud shout; *bhí-éig caitéríme*, a loud shout of triumph.
- (13) *go ruig*, unto, towards.
- (14) *aécomair*, near; *go aécomair* *i* *n-gaol* = *gar* *i* *n-gaol*: both used.
- (15) *fuídeac*, lonely, expressing heart-felt sorrow.
- (16) *as fáinab* (pron. *sā*), growing lank; *fáinab*, edge, that is, with the bones protruding through the flesh.
- (17) *míogarnaac*, dozing, falling asleep; *míog*, feeling; *rmíog*, a word. O'Reilly has *rmíro*, a word, a syllable. *Smíogarnaac*, muttering words that are not intended for the ears of others.
- (18) *préilín*, a bundle.
- (19) *Cnáo*, mocking, jeering, making light of.
- (20) *Cóinbhrac Láe* *7* *oíche*, nightfall (*lit.* the combat between day and night); also, *canntráicín*, *ann-tróicéac* or *annoiréac* *ac* *tuicín* *na* *h-oíche*.
- (21) *go gnoo* = *go luac*, early.
- (22) *Shroic* *ré*, he reached; *próicim*, I reach (West Munster), and *treicim*, I reach (East Munster).
- (23) *bhráic* *ré*, he felt; also to perceive, to detect.
- (24) *Tác*, a lock, a tuft, a bunch.
- (25) *D'ar* *ab* *leir* *é*, to whom it belonged, or *d'ar* *leir* *é*, and even *d'ar* *leir* *é*; also *gur* *leir* *é* (= *as* *ar* *leir* *é*): this is the form most frequently heard.
- (26) *mar* *a* *bionn* *aige*, as it is by him; *bionn* *páirca* *le* *mar* *a* *bionn* *aige*, he is content with his lot, or with what he has. *Fan* *mar* *acá* *asac* = *fan* *mar* *acá*, remain where you are.
- (27) *dé-goró*, to steal back, to steal what has been stolen.
- (28) *Craíac* or *céaríac*, gen. of *ceir*, wax.
- (29) *bhrú* *ar* *an* *b-póirne* *aige*, his patience gave way, he lost patience (*lit.* broke on the patience by him).
- (30) *barrós*, an embrace.
- (31) *fán fuar*: *ni* *faib* *ann* *go* *leiríac* *fán* *fuar*, it was all in vain, it was all to no purpose. Alliterative groups of words and phrases like this and the following are quite common even yet in the spoken language of the south—*beó* *boic*, *cunnail* *cúnnlúgáe*, *sub* *uicé*-*aigeantac*, *pairpíng* *ro-ganca*, *riá(f)* *ruigíac* *fáileac*, *glan* *glánta*, *lán* *láiríu* *7c*.

## A VOICE FROM AUSTRALIA.

### THE IRISH LANGUAGE.

From the *Austral Light*, Melbourne.

It is barely a few weeks ago since an Irishman wanted to argue with me about his opinion of the language of Ireland. It was at a dinner-table. There were some five or six persons present, all Irishmen, and accordingly all ignorant of the Irish language. But the most ignorant of all of them was the man who proposed to argue about it. I felt that such an opponent, with such an audience, had the advantage of me, as conceited ignorance always has of any small accurate knowledge. This champion of a

polemic did the usual thing; that is, he told us—what indeed was evident—that he knew nothing about the Irish language, and, so much premised, he proceeded to libel it with great learning. The old gentleman at the head of the table appealed to me to defend it from such impudent abuse. But, never losing sight of the opponent and the audience, I begged to be excused on the score that it was a habit of mine never to discourse over the heads of my listeners. Now I have observed that scholars are always very modest and cautious in the propounding of their views, even in matters they are soundly versed in. They are slow to come forward as champions, even where the world knows their strength, and admits them to be masters. Hence, with a little experience, one must conclude that there are very few Irish scholars, because there are found so many who speak about the language with unblushing temerity. And so the before-mentioned libeller of our mother-tongue, although confessing to unlimited ignorance of it, yet felt quite expedite to run it down with an air of great learning. Now that disposition shown by him is general enough among Irishmen to be called typical; and though it might seem inexplicable in an Irishman, there is a very easy explanation of it.

"'Tis far in the deeps of history  
The voice that speaketh clear."

It was only after the fall of Limerick that Ireland's degradation really began. Our chiefs and our soldiers had gone into exile rather than stay in an Ireland, which had become the property of the *Sassenach*. When Limerick fell, they saw that all was over.

"Now a' is done that men can do,  
And a' is done in vain;  
My love—my Native Land—adieu,  
For I maun cross the main."

Well, they were gone, and in 1695 the treaty was broken, and the "iron days" began. Whatever scions of Celtic aristocracy were left a small corner of their ancestral domains were weak and few—and the natural thing happened. They soon came to fawn upon the Saxon robbers who were in power. The Saxon robbers spoke English, and the Celtic fawners had to begin to try to do likewise. The Irish language became gradually confined to the peasantry—and anything found only among the poor must, of course, be vulgar. If gold and diamonds were things peculiar to the poor, the rich would make it a duty to despise them. But that would not make them cease to be gold and diamonds. When the cock found the jewel in the dunghill, he said, to be sure, a grain of oats would be more useful to him; but he had the brains to see, and the decency to admit, that the jewel was, for all that, a very beautiful thing. Now I have heard roosters set down as typical of mindless people. I once heard a man say that a certain friend of his had not the brains of a rooster; but surely the rooster in the fable had more brains and better reasoning powers than the multitudes who conclude that, because the Irish language is found only among the peasantry of Ireland, it must therefore be vulgar and can have no beauty in it. I am speaking now specially about the Irish people themselves, and of their prejudices against their own language. And I maintain that Irishmen's ignorance of their native tongue, with the aggravating circumstance of their blind belief in its vulgarity, is the greatest and the deepest mark of Ireland's degradation. My task will be to prove this assertion; and the proofs are in the deeps of Ireland's history.

Burke said of the Irish penal code that "it was a

machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man;" and he said well, as we shall see. During those horrid times the English brigands lashed and scourged the very life-blood out of our people. Anything like resistance was impossible, and the people had nothing for it but to try and grow accustomed and resigned to their forlorn serfdom. They had to call their persecutors gentlemen and noble lords, and these noble lords and masters called the Irish their slaves. The slaves spoke the Irish language and it only, and the Irish language was therefore a language of slaves—fit only for those who spoke it, the unfortunate thralls of Ireland. And, naturally enough, if any of these serfs began to emerge a little out of the common slavery, he began to think himself bound to disown his Irish, to disuse it, and to learn the language of the noble lords who had plundered and ruined his country. And that feeling gradually became a fashion, and, like every other fashion, it spread downwards; but, unlike most fashions, it did not pass away—it is a living fashion still. How often have we not all seen, at home in Old Ireland, the sons and daughters of mountain peasants—sons and daughters who spoke and thought in Irish from their cradles—come in from the mountains to Mass on Sunday, and pretend in town that they knew nothing about Irish, although everyone could see that they had hardly enough of English to tell that stupid lie. Even these poor peasant boys and girls had heard that Irish was a mark of vulgarity and poverty; and they took steps accordingly to disown it, and be of the common opinion that it *was* really vulgar, and no one ought to speak it.

Now, that is the core of the heart of this question. That is what has killed our noble tongue wherever it has died; and, what shows the perfection of the enemies' training, we have even forgotten that the murder by ourselves of our own language is anything to be ashamed of. Nay, the shame is all the other way with us—we are ashamed it is not completely dead, it being such a vulgar thing. Thousands of Irish men and women would be mortally ashamed to be thought to know anything about it. If the highest art is to conceal art, the Saxon robbers were finished artists in the matter of training slaves; and this was one of the things Burke meant when he said that the penal code was a machine as well fitted for the debasing in a people of human nature itself as ever proceeded from the perverted ingenuity of man. Surely human nature itself must have been debased in us when the slave-training had brought us so far that, we not only became fully reconciled to our servitude, not only ceased to see anything mean about it, but even came to find ourselves looking up to the brutal brigands who had enthralled us, trying to ape their manners and their language, and ashamed of, or ignorant of—

"Erin's pride of yore,  
Ere Norman foot had dared pollute  
Her independent shore."

Ignorant and ashamed of the—

"Grand tongue of heroes, how its tones upon the gale  
uprose,  
When great Cuchullin's red-branch knights rushed  
down upon their foes;  
And how its accents fired the brave to struggle for  
their rights,  
When from thy lips they burst in flames, Con of the  
hundred fights!"

Or when the breeze its war-cries bore across that  
gory plain,  
Where royal Brian cheered his hosts to battle with  
the Dane;  
Oh, who shall fire our sluggish hearts, like them to  
dare and do?  
When shall we see thy like again, O hero-souled  
Boru?  
Sweet tongue of Bards! how trilled its tones in  
lofty flight of song,  
When white-robed minstrels deftly swept the sound-  
ing chords along;  
When Oisín touched the trembling strings to hymn  
the Fenian name,  
When trilled thy lyre, fond Fionbell, with gallant  
Oscar's fame.  
Alike 'twould tell of lady-love or chief of princely  
line,  
Fair Aileen now the poet sung, and now the  
Geraldine.  
'Twas music's self, that barded tongue, till iron days  
began,  
Then swelled its swan-like strains, and died with  
thee, O Carolan!"

Well, the poet says—"Grand tongue of heroes how its tones upon the gale uprose, when great Cuchullin's red-branch knights rushed down upon their foes." But we need not go so far back as Cuchullin and his knights, or as far as Brian Boru, for good instances of how the tones of the Celtic tongue rose on the gale when Irish heroes were rushing on their foes. It was in 1745, just fifty years after the breaking of the Limerick treaty, that our bold brigade met their olden foes again in the gap of Fontenoy. The treasured wrongs of those fifty years were in their hearts, and out of the pent abundance of those Irish hearts they shouted in their own old tongue of heroes:—"Cúinnighidh ar Luimnigh a's ar fheall na Sassenach!"—Remember Limerick and the false faith of the Sassenach. And nothing—not even the headlong fury of their charge—so terrified the British as that fierce, wild war-cry in Irish. If the boys of that old brigade were to come back to life now, what, I wonder, would be the first question they would put to us? I firmly believe it would be this:—"Where is the Irish language? Where," they would say, "is the language in which we shouted our hurrahs when we tore in pieces at Fontenoy the iron veterans of the Duke of Cumberland? Where is the tongue in which we cheered and prayed for Old Ireland on alien fields, when bullets rained upon us, and when cannon thundered round us?" And I should not like to be the man who would answer those brigade boys and say that we let the language die because we had heard from the Sassenach that it was a language of slaves, and vulgar.

Now let us look at this vulgarity question for a moment or two in another light. Who are those who say that Irish is vulgar and harsh, and so forth? Are they not those—Irishmen and others—who admit they know absolutely nothing about it? It is the same as if some witnesses were brought into court to give evidence that a certain man was a murderer; and they first admitted they knew nothing at all about him and then swore he was a murderer, and the man was hanged for murder on their testimony. Find me one Irish scholar who ever said Irish was vulgar. Nay, find me one Irish scholar—let him be German, Englishman, Frenchman, or what nationality he will—who does not put it on an equality with Greek and Italian. And so,

when I see Germans and Frenchmen and Englishmen, who know Irish, praising it and admiring it, and giving whole lifetimes to the study of it, and see it at the same time despised and thought vulgar by Irishmen who know nothing about it, I conclude perforce there must be some debasement of human nature in the national heart of Ireland.

But I have often heard Irish men and women say that even though they knew nothing about it, they could judge it vulgar by the sound of it. Now, that inane and contemptible fallacy ought not to be considered, and should not, but for the love we bear the subject of this paper. It is not the language, but the speaker that is accountable for the sound. I believe it is generally admitted that Italian is about the softest and most euphonious of modern languages. Yet if you ever find yourself in any city of Italy—say Naples or Venice—and go out in the evening to some place where the townspeople meet to talk, I will give a thousand to one you will be off in disgust before ten minutes from that language so famed for euphony; vowing in disgust that, compared with a jargon like *that*, Pandemonium were purely respectable. And in that you may not be far astray. But where you would be astray, would be, if you were to judge the speech of Dante and of Petrarch by the jabber of an Italian street crowd. And this is how Irish is always judged—especially by Irishmen themselves. We hear some poor uncultured old men or women conversing in their native Gaelic. The speakers are strangers to us. The language they speak is a mystery to us. We are unconscious that a good score of causes have long since predisposed us to regard it as vulgar. And we look upon it as such on the strength of these causes, while complacently deeming ourselves to judging it fairly by the sound of it. Some of these predisposing causes are:—FIRST, the debasement in our people of human nature itself—the living effect of forgotten penal times. SECOND,—but in fact there is no sound—every other cause is only an effect of that debasement of human nature. It is through that machine for the debasing of human nature in us that our Irish language came to be heard only among the poor; through it our so-called educated men came to know nothing about it, and to believe that they could not be called educated men unless they despised the language of their own clean, green little island. It is through that debasing of human nature in our people that the majority of Irishmen are ignorant of the very existence of their own Homeric literature. It is through it we take for granted that the language of a people, admittedly the most refined by nature in the world, is uncouth and vulgar; or if we claim not to take it for granted, if we deign to profess to reason the case at all, it is through that debasement that our justifying data for despising our own language will be sure to be, that we know it is vulgar by the sound of it. I say it here again, this proves the perfection of the art by which we were taught to be slaves. Surely Burke had weighed our case well, and gauged our position minutely, when he said of the penal code that “it was a complete system, full of coherence and consistency, well-digested and well-arranged in all its parts; it was a machine of wise and elaborate contrivance, and as well-fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.”

Sound has very little to say to the reasons that make Irishmen laugh at Irish. It is not the sound that evokes their mirth—it is unconscious, immemorial custom. It is just because Irish is generally laughed at by those who know nothing about it that we feel bound to laugh at it. We want to let it be seen that our intelligence is up to

the average. It is like laughing consumedly at a superior's joke, which may be as flat as unsalted porridge, just because to enjoy a superior's joke is a time-honoured method of showing deep and rare intelligence, finished fitness for promotion. The English became and remained our superiors, and they joked at the sounds of a language they wanted to destroy, that they might destroy the racy, native heart that language would be sure to keep beating in the people who spoke it. And we came to enjoy their joke, and those who laughed most thereat were called “the intellectual portion of the community,” and are called so to-day.

Sound, forsooth! Do we remember when we began to learn French, how the very first word of it we had to pronounce had to be sounded like a grunt? Now, if we treated French at that time as we treat Irish—that is, if we had judged it by the sound of it, and refused on that score to learn it, what wisdom we should have shown the world! But fashion does not laugh at French, and so neither did we. Fashion admires it, goes in for it, and so did we. And this reminds me that I have known and know Irishmen who greatly admire Greek, because of its beautiful sound—men who never heard the sound of it, men who never learned the alphabet of it, but who had somewhere seen that Gladstone was a great Greek scholar, that he had lauded up the language in his books, and they were at once of Gladstone's opinion, priding themselves on how they had reasoned out the matter, and on the independence of that literary judgment of theirs. Oh, Max Müller, how I respect thee for that unfashionable saying of thine, that there are plenty of passages in famed old Homer not worth the trouble of a read, and plenty of passages in authors all unknown to fame deserving to be read a hundred times.

And often have I wondered at those men of Forty-eight, those young men to whom everything must be forgiven, they were so purely and sincerely Irish,—often have I marvelled how it never occurred to them, gifted and brilliant students as they were, to study and to write the language of the CELT. One of them sang to his brother bards:—

“No whining tones of mere regret,  
Young Irish bards for you;  
But let your songs teach Ireland yet  
What Irishmen should do.”

What a wonder that none of them wrote a line—and what a pity, because it would surely be an eloquent and stirring line—to tell us hold fast by our olden tongue. *That* I conceive to be a very chief one of the things that Irishmen should do. See how they told us in Ninety-eight to keep the green—and the green, although a colour for which we would be ashamed not to die, would be a small loss compared with the loss of our native tongue. Now, for good or ill I am no bard myself. But as this may catch the eye of some bardic nature who will, doubtless, do it justice, I will make bold to rhyme this subject to that noblest of all Irish airs—“The Wearin' o' the Green.”

#### THE LANGUAGE OF THE GAEL.

Oh, then Paddy dear, did y'ever hear the likes o' this before,  
That Irish is a foreign tongue within the Irish shore?  
No more the boys and colleens love the speech of  
Grawnya Wail,  
There's now no need of laws agin the language of the  
Gael.







In the song *Alúaró beirneac*, No. 44, p. 184, the third line of verse II. should read as follows:—*á' r' gur curra mo rún nac g-cuierfóir uaim rúo*. The meaning is, "Seeing that you are my love, who will not believe that from me," *i.e.*, who will not believe me when I say that. *Seus na b-ppannrúo*=the maiden of the fringes. *ppannrúe* is still known in Armagh, and is applied to the fringe on the edge of a shawl, &c. It is evidently *fringe* borrowed, the *a* being introduced to mark the broad sound of *p*, and the *nn* being used in *ppannrúeac*, on account of the diphthongal or long sound of the first syllable in Munster (*frine-slugh*, *freen-slugh*).

*beirneac* is said by some to be only a nickname that was applied to the Murphys in Armagh and Louth, their proper surname being *mac Mhúrcáir* (fem. *níc Mhúrcáir*). The title of the song ought, therefore, to be *alúaró níc Mhúrcáir*.

*foúle* in verse I. should be *foúla*, as suggested in the note.

In the note on *éán*, p. 186, *éá mór an fear e* should be *éá mór an feara*. The affirmative construction with the pronoun is usually *í' mór an fear e*, but negatively the only construction used is *éán feara mór e*.

### GAELIC NOTES.

The *Voyage of the Sons of Corra* has been printed by Dr. Stokes in the recent issue of *Révue Celtique*. Celtic students will learn with regret that Dr. Stokes has been dangerously ill for some time past.

The new Irish Literary Society of London has started a Gaelic class. It is conducted by Mr. Flannery, and his name is the best guarantee possible that it will be a practical working class for students of the native tongue.

The *Irish Echo* of Boston has been revived, and the first issue of the new series is to hand. It was, indeed, discreditable to the Gaels of Boston to allow this Gaelic organ to fail for want of support, and it is to be hoped that they will make amends now. The present issue contains an article by Mr. D. O'Faherty, and a translation of Windisch's article on Gaelic poetry.

Going over some old Gaelic proper names it will be noticed that many female names end in *-nuit*, *e.g.*, *Dealnuit*, *Damhruít* (S. *Dympna*, hence *Tydavnet*, house of D.), *Ciarnuit*. What is the meaning of this termination, asks a correspondent. *-Nuit* is a late and bad spelling for *-nait*, nominative *-nat*, a frequent old Irish diminutive feminine ending, not only in proper names but for ordinary nouns. See examples in *Zeuss*, p. 274, *siurnat*=little sister, *altóinat*, little altar.—K. M.

The *Gael* for March has racy Gaelic songs by A. Lally, Mr. Dougher and the mysterious *ḡabar Dorn*, whose poetry is more and more Celtic every time. It may be questioned, however, whether the line *í' uíom a ceol map ceol na mbáir*, is idiomatic Gaelic. It is of course quite grammatical, but does not *uair* uíom, *éá' ceol map ceol*, *etc.*, be better? In the *deannaic* na *Muham*, the 13th line should read *map gaineam*: the preposition was omitted, through a printer's mistake, in the little

*Modern Irish Texts*. Captain Norris contributes an old Jacobite song and Notes on the Brehon Laws.

It is gratifying to learn that the Irish Literary Society is about to issue the first volumes of its new "Library of Ireland." The Library will consist of monographs on picturesque periods and outstanding personalities in our history. Indeed the first series of volumes is made up almost entirely of historical and biographical studies. Thomas Davis's unpublished work, "The Patriot Parliament of 1691," a defence of the much-maligned era of James II. in Ireland, will, we learn, be the first volume issued. This will be followed by a collection of Bardic Tales by Mr. Standish O'Grady; the Life of General Sarsfield, by Dr. John Todhunter; and an Anthology of Irish Ballads by Mr. W. B. Yeats. Dr. Sigerson, joint author with the Right Hon. James Bryce, M.P., of "Three Centuries of Irish History," will write of Irish Missionaries on the Continent; Mr. Michael M'Donagh will contribute a monograph on Dr. Doyle, the famous "J.K.L.," Mr. John F. Taylor, of Dublin, will deal with Owen Roe O'Neill; while Sir Charles Gavan Duffy himself will write the Life of Roger (Rory) O'More, the leader of the uprising of 1641, a work which he contemplated doing during the Young Ireland period. This excellent programme is sure to be admirably carried out. The literary ability of the several writers is sufficient guarantee for that. We have no doubt either but that the future volumes will be so arranged as to supply the *lacunae* which those already announced necessarily leave in our annals, so that when the Library of Ireland is complete it will cover every interesting and instructive epoch in Irish history.

Mr. Patrick O'Brien, of Cuffe-street, Dublin, is printing a very interesting old Irish tale. It will be brought out in the same way as the *Stampa*.

A teacher writes:—"We have 99 children in this school, all Irish-speaking. There was never any Irish taught in the school. Some of those children are in the fifth class, and cannot answer the simplest question in English. Still they are expected to understand what they read when the inspector comes, and to answer on the subject-matter of their lessons. The children are nearly as intelligent as in the next school, where Irish is taught, and, in fact, have no knowledge whatever of the English language."

### COGAR NA N-ANGAEL.

áirteagáe ó'n t-Sacra-béarla le páoimís  
O'Lozaine.

#### I.

Bí an báibín go ruanniam 'r a máear go  
ḡuairófluc,  
Map í na nuaic 's a ruasac 1 ḡcém  
uairí ap cumm;

Ar an gála ag bhuirthead, 'o éuaib' ri ar a  
glúinib,  
Ag a fásbáil 's an úm-mac faoi éumroac  
a óin.

## II.

Mai bi ri ag suirtheadan le euaib' ar le  
vóigiar  
'O éonnaire ri a naorúe beag ag  
rimgead 'n a fuan;  
Ar 'o máib' ri, ir vóca suir ríog' geal na  
glóire  
Tá 's caom-éaint, a rtoirín, le binn-ghé  
ao éuaire.

## III.

O ríu oirra, a uain liom, ar abairi tré 'o  
fuan leó  
So m-b' féarri leat ná luairtearí 'oe  
éuaireib' faoi'n rpreir,  
So n-éanfaoirí gáirí 'o 'n té tá ag  
rláearí\*  
'Oir féin ar 'oos' máearí ar an lán-muir  
móir tréim.

## IV.

B' an ghuan geal ag muirí a gaoite ar na  
liat-éunne  
Muair a éwall oirra 'Diamuirí 'n-a fán-  
iut ó'n tuinn,  
Ar 'o b'iac ri le h-áear a báibín ag maó  
leir,  
"Ní gó go maib' aingil ag caom-éaint le  
m'íaoim!"

## SCOTCH GAELIC.

The death is announced of Hector MacLean, of Islay, one of the most prominent Gaelic scholars of Scotland. He was a pupil of MacAlpine, the author of the Gaelic Dictionary, and was subsequently Gaelic teacher to Campbell, whom he assisted to collect his *Tales of the Western Highlands*. He wrote a great deal in both English and Gaelic, and only last year published a volume of "Ultonian Hero Ballads." His death, so soon after that of Dr. Nicolson, the collector of the Gaelic Proverbs, is a severe blow to modern Gaelic learning.

\* Sláear = róláear.

The beautiful translation of Schiller's *William Tell*, just mentioned in our last issue, has been published in book form [Price 1s., *Northern Chronicle* Office, Inverness]. It may be said to be the first play of any importance which has appeared in Gaelic. The translator has succeeded in making this version very natural and pleasing, so much so, that in places one can hardly believe he is reading a translation at all. One could easily imagine it, in many passages, a real Highland drama of life in the islands. No work has yet appeared which shows so well what the capabilities of modern Gaelic are. Although the translator's name is represented only by the initials K. W. G., to those conversant with Gaelic matters, these letters are very transparent.

The *Northern Chronicle* has published an interesting tale, *Sgeul an Tailltir*, by the Rev. John MacKury, of Shye. The *Oban Times* has printed, among many other Gaelic contributions, *Laoith an Phurgadóra*, an old Catholic hymn still surviving in many of the Catholic parts of the Highlands, and written down by Mr. Wm. MacKenzie. *MacTalla* has plenty of Gaelic reading. The *Celtic Monthly* continues to print old Gaelic airs collected from all parts of the Highlands.

Further details of the Census of 1891 show that the number of Gaelic speakers in Scotland was 254,413, as compared with 231,602 in 1881—giving an increase of 22,811 in the past ten years.

The appointment of Rev. E. O'Growney as President of the Gaelic Society of Glasgow, is one of the most recent signs of the friendly feeling between the Gaedhil of Ireland and Scotland.

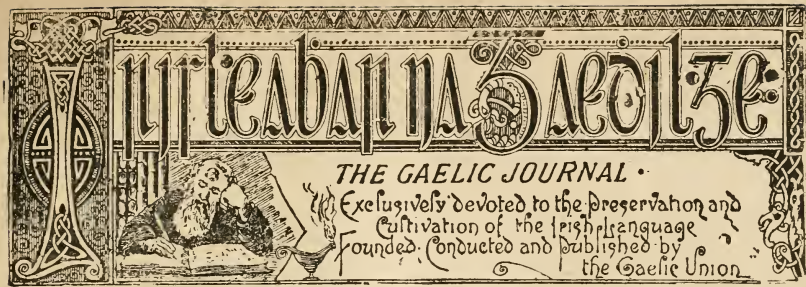
We have received from the gifted author a copy of the second edition of *Clàrsach an Doir*, by Niall MacLeod, a son of the Isle of Skye. The volume contains much beautiful Gaelic verse, and some fine prose tales. It is well brought out, and should be on the shelves of every good Gaelic student. (Price, 3s. Sinclair, 10 Bothwell-street, Glasgow.) In the recent issues of *MacTalla* is published the beginning of a fine account of a voyage to America in the good old days of sailing vessels. The following words in it at once strike a student of Irish:—*duatchuidh*, unattractive, the opposite of *puatnóir*, from which the common *puatnóir*; *feochán*, a breeze; *sealladh*, a view; *clig*, start; in Meath, *clipt*. The *Celtic Monthly* for May is up to its usual high standard, and deserves the wide circulation which it enjoys. We have also received the quarterly *Ionradh Eaglaise Saoire na h-Alban*, and the current numbers of *Beatha agus Obair*, which contain a great variety of suitable matter. The former includes some articles by *Fionn*.

The translation into Irish of the *Imitation of Christ*, by Father O'Sullivan, is familiar to all our readers in the attractive edition published some years ago by Dollard. (Price 2s. and 1s. 6d.) Father O'Lavery, the historian of the Diocese of Down and Connor, has kindly let us examine a much earlier translation made in 1762. Some years ago Father O'Lavery purchased it in Dublin with some other Irish MSS.—this volume was lettered "Irish Sermons," but proved to be a translation of the famous

(<sup>1</sup>) = accident, τι συμπτωτική, μίση ἀπαύ.







## THE GAELIC JOURNAL.

Exclusively devoted to the preservation and  
Cultivation of the Irish language  
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In the present number we offer our readers a varied collection of specimens of Irish as now spoken in many districts of the country, Cork, Donegal, Connemara, Clare, Arann Islands, etc. Also some examples of the Antrim Gaelic of the last century, and of the older language. One of the objects of the Journal is to ascertain, as far as possible, the whole vocabulary of modern Irish. Even in this issue, the reader will find many new words the exact use of which can be seen from their context, and in some cases from the explanatory notes. Our readers will be helping in this great object, if they note local differences in the pronunciation and usage of such words.

The prize of £1 offered by Mira Podhorsky MacNeill, Professor in Prague, for the best Irish article written by a teacher of Irish, has been awarded to Mr. O'Faherty for his *Ráomonn, mac muig Laigheann*, printed on page 217.

We would also ask our readers to send suggestions for improvement of the Journal, and also to induce their friends to become practical supporters of the publication of modern Irish by subscribing to the Journal. All communications to be addressed to Rev. E. O'Growney, Maynooth College, Ireland.

For want of space, we have been obliged to defer many articles of interest, and some notes on rare words.

### POPULAR IRISH PROVERBS.

From Skibbereen.—*I' fearrú ríoná ioná maíghí, aet i oeannta a éile i' fearrú iao. I' maígh ná otaígeann a éall, aghur ná curieann ruan lé n-a gúe. Tígh fuinneogac pionn, gan aian gan bonn [Toígh fuarí palam, gan biaó gan bealaó, nó balaó, Meath]. Gaé valta marí oílteaí. Má'í cam r'úge, i' p'íeró m'ó. Tagann an t-iaímháí (late season) aet ní bréann pé biaómháí. An té ná gabann comáíle gabann pé comípac. Sé an té i' mó ólann*

*i' mó uíil ann. Tarí veieaó an óil. Bréann cluara a' na coilléib. An té ag a mbréann long a'í lón, geiréann pé coíu uaiú éigín (here coíu=favourable breeze). Píll oim, veirí an oíoc-ghó. Bréann múnáó a'í fearí ó aoi'í go báí, aet ní mún-teaí beaí coiróe nó go b'iaé. An muo a r'ghíobann an Púca. Léigéann pé péin é. Molaó gaé aon-ne (gaé aoinneac) an t-aó marí a g'eoaró é. Tuigéann fearí léigínn leatíocac. Má'í fearí i'í polláin. I'í ionróa uíne bréaó a'í meirge, muna mberéaó leirge beirí ag uíol a'í. Ní carípeam go h-aon-tígeaí. An muo oo marí-bócaó uíne oo beaócaó uíne eile. Seacáin an oíoc-uíne aghur ní baogal uíut an uíne macáinta. Ní c'íeróteaí an r'íunne ó'n té a bréann b'ieugaé. An té a'í tuígh'eac r'uréaó, aghur an té a'í bacac, bréaó. Sé an té i'í ionmum le Oia i'í mó éiaóann Sé. I'í beag an maíe, an maíe a maoróteaí, aghur i'í beag an maíe an maíe ná h-ioníteaí (nac n-ion). Fuaet ía t'íoc oíe, má tá fuaet a m'íun (anvau) oíe.*

*Comáíle comípací naem-éongantaé. Ní maíe faoi r'áí-buaílteaé. I'í maíe lé Oia cabarí fa'gáil. I'í báíreamáil iao luét aon anma. I'í com-uapal gaé fearí ag muí. Sean-b'íog r'meaíe, b'íog nuaó. An t-a'bháin bog b'iaonac, curípeaó b'íu'í i'í gcluarí fean-éaopaé. Ní r'eiríbe an múnloé ioná an umíuréaé gan iaígharó. Ní tuí-*

riúctear fear na h-eiríola. 'Dá mbíod ré  
tirim go Saíam, beirtead bheall ari úinne  
éigin. Comaíle éabairt do mhaol boirib,  
nó gabáil do iube ari iariann fuair. I  
euf'gúige neoin ioná marim. Ní bídeann  
uime ari foígnam t'hiér ólacáin, agus ní  
tarí uaimra é (or, ré mó óála é.)

Connemara.—Coislaó fada práveann  
leanb (r.=make stupid). Cnaigeann an  
boct gac alp=a poor man must chew hard  
morsels. Beit aig iariaró olna ari gabair,  
nó abiar (yarn) ari puicroe. 'Sé a loct a  
laigeao.

Waterford.—An éaoia móir an t-uan i  
bpaó.

### A RELIC OF ULSTER GAELIC.

It is of much interest to compare the language of the Derry or Antrim translation of the *Imitation* referred to in our last issue with that of Father O'Sullivan, published by Dollard. In the Northern version the opening sentences are:—Cé b'é beirtear tóruigeaé uaimra, ní éimimigeann ré pan uoréaoar, eadon, ní foblamn ré ari eapraio, aoir an tigeapra. 'Siao ro briaétra Chriofa, tpe a briaétra 7 a briaétra uaimn, cionnor ír inleanta beata 7 beap Chriofa, má'f toil linn ari foilruigaé 7 ari noelruigaé go fíunneac 7 ari foiraéad ó'n uile uoréaoar cpoirde 7 amna. Deannioir oitcioll fíunaimigeaé go uirpaeac ari beataó Chriofa. Chapter II. opens thus:—Bianm toil 7 fonn náoiria aig gac énoime é féin a beir fíoraé, fíre-eolaé, ac cpeuo ír fíóim uo'h eolaé ro uo'h ealaóain gan eagla Dé? So uerimh, ír fearr fíolós úirpaeall uo mó fíeribí Dé, nó fallpnaé (ioná feallpnaé) uairpaeac a briaétra cúpra na noúil 7 na briaétraínnar a meapapraé (meapapraé?) ac a locar eolaé a briaétraínnar. In Chapter III. occurs the following fine passage:—Bianm loct uo'gin ceanglaé uo'h maé ír fearr, ír iomláine, 7 ír fíeribíe ari an tpeaglaó, 7 biam fíuio 7 uailé úirpaeac ari an fíunne-fíeribí 7 ari an fíuio ari gíre agaim. Eolaé úirpaeall oir féin an fíun 7 an tpeaglaé ír uairpaeac éum Dé; 7 fearr fíun ioná an tpeaglaé ír uerimh ari foíluim nó ari ápo-ealaóain. Fíreaoé, ní cóir foíluim nó glan-eolaé ari maé ari bít, uá'í óruigé Dia, uo uío-molaó, ac ír fearr cionnar glan 7 uerig-beata ioná fíun uile. Acé ué briaétra mó an tpeaglaé uo gíni móráin ari foíluim 7 ari eolaé, ioná ari uerig-beataó, ír fíu-míne, ari an uóbar fíun, éirí fíao ari fíeribí, aig briaétra fíu-beagáin toparó nó uairpae leo.

O! uá noéanarí uoime oirpae uíreúil aig uíbirp 7 aig fíuio na loct, agus aig fíu-míne aig fíu-fíu-fíu

na fíu-fíu-fíu, agus uo gíni fíao aig cúir éuairé-éapraen ari a éiríe, ní biao (beirteó) oirpae uile 7 fíuannala amearg uoime, nó oirpae uío-míamir 7 fíuannala amearg na n-óro fíu-fíu-fíu. So uerimh, aig teacé Lae an briaétraínnar, ní fíu-fíu-fíu (MS., fíu-fíu-fíu) uínn cpeuo uo leuamap, acé cpeuo uo fíunneamap, ní fíu-fíu-fíu uínn fá ari n-úirpaeac eolaé neamíuimeac, acé fá ari mbeataó éuairéig fíu-fíu-fíu. Inmí uam, cá áit a briaétraínnar ari uo'tíu fíu-fíu-fíu ari a fíu-fíu-fíu aig a fíu-fíu-fíu? acé a n-áit 7 a fíu-fíu-fíu ari aig uoime eile, 7 uo b'íu-fíu-fíu naé fíu-fíu-fíu 7 naé fíu-fíu-fíu fíu-fíu-fíu fíu-fíu-fíu. ba móir 7 uo ba oirpaeac a gólá 7 a meap í n-áit ari a mbeataó; agus ari ní labarap 7 ní éuairéac ari! O! ír uerpaeac, luac, uirpaeac fíu-fíu-fíu an tpeaglaé ro uaim. Uo b' fearr linn go briaétraínnar a mbeata uó fíu-fíu-fíu: ír ari-fíu-fíu fíu-fíu uo uéanarínnar fíu-fíu-fíu 7 fíu-fíu-fíu go maé. . . . acé fé móir go fíu-fíu-fíu, an té acé móir an éuairéannar; acé fé go uerpaeac móir, an té acé beag í n-áit fíu-fíu-fíu, 7 naé uerpaeac meap ari fíu-fíu-fíu nó an oirpae. acé fé cpoia uóirpae, an té fíu-fíu-fíu neite uairpaeac meap ari-fíu-fíu, ionmí go briaétraínnar fíu-fíu-fíu; 7 acé fé fíu-fíu-fíu-fíu go uerimh, an té uo gíni toil Dé, 7 uíu-fíu-fíu 7 éuairéac a toil fíu-fíu.

In reading the First Book of the *Imitation*, one is struck by some peculiarities of the language employed. The language is comparatively simple; the translator had a thorough command of spoken Gaelic, and very seldom indeed was compelled to make use of an uncommon word. In the present tense of the irregular verbs, the correct forms, without terminations in -ann or -ar, are used; as, an fear uo ní, who does; uo fíu, uo é; naé fíu-fíu-fíu. The p of the relative is kept after prepositions, an té leir a labarann fé: at present lé a l. is more usual. Some words remind one of the older language, fíu-fíu-fíu; fíu-fíu-fíu; fíu-fíu-fíu, future of fíu-fíu-fíu, imper., fíu-fíu-fíu; oíu, rest. But this last word is colloquial in Scottish Gaelic, and was probably so in Antrim. Other words yet current in Gaelic are: glonn, disgust; cainmíu, annoyance; fíu-fíu-fíu, peaceful; uairpae, calumny; uóca, dearer; an t-peagla, fear; gab nó glac ar lúim, undertake. Near the end of the First Book are a few sentences like ann a fíu-fíu-fíu Dé, ann a uerpae-fíu-fíu, which approach the Scottish usage. Northern words are seen in the infinitives fíu-fíu-fíu, uirpae-fíu-fíu, fíu-fíu-fíu; and in uirpae-fíu-fíu=the more usual uirpae-fíu-fíu; fíu-fíu-fíu, fíu-fíu-fíu=pride; fíu-fíu-fíu, fíu-fíu-fíu, quick. The Ulster pronunciation accounts for inmí=aíu-fíu-fíu, uíu-fíu-fíu=fíu-fíu-fíu, leacé=leacé. Peculiar Northern and Scottish usages are the present tense for future, uócaíu-fíu-fíu=uócaíu-fíu-fíu, uócaíu-fíu-fíu, fancy, opinion; ír méanar uo, it is well for; áiríu, count, think, fíu-fíu-fíu, uó f. without it = 'na éagmíu, (Munster), 'na uirpae-fíu, 'na fíu-fíu-fíu (Conn.). Other words are uirpae, prodigality; clú nó tain fíu-fíu-fíu, reputation; an ní ír linn leacé, what you wish. Two usages now restricted to Munster are seen in the sen-

tence : ní bhfuil dá méro a bréar uime uaisnead ann féin, ná méro do bhar tuigtheáil aige ar neitib árao.

We can note as wrong some few things, possibly the introduction of the copyist : an t-easlaí poime lé báy, leir an bá; curpa *ort* a mbáim=áir; na neite éuca (éum, éuis) a gclaonao; ir ba for the future of ir, which is now not used. And finally, the usage as caoi . . na n-aihgar adá ré d' fúlans (see *Gaelic Journal*, No. 44, p. 183, note 47). In the First Book there are also some obscure passages, for the solution of which I am indebted to Mr. J. C. Ward : adá na gáimna as uabap, = frisking about (cf. macnur, which is used similarly). So moio = part of gan fíor o(áin, uait, etc.) áine=want, adá a. áirgíro oim. Some few words are altogether strange : cátaome or cátaoine asur tporzad, fasting and abstinence (cf. aoine, fast). Also the last sentence of Chapter X., which runs in the MS. : agas go sunnradhach san áit a mbiad daoine d' ann inntinn agas d' ann shiorad cruinn *air anobhal* (?) ann Dia. Caill ié h-órlach, to lose at once (?). Go fuiniamhach, negligently.

We give a final extract from the preface of the translator :—

an óion-bhoillac éum an leugéópa.

A luét annaéta an érabaró ! as go asair leabrán ceir-éabrác, oas-éomairleac, binn-foclac, vap ab annm Tóruidheacht na bhFireun ar chéim lorg Chríosta, nóe oo rígríobad ar oáir 'fan teangasó Lavone le bpadair aingliré oirpéirce oe oio beannuigéte naoim ághuirtin; anoir ar n-a éoirbire oib anhoio i noeilb, i n-évead, 7 i líbre map (=bur) oáirce féin—eádon, 'fan teangasó ghaioirleige.

Ir pava ó oo éealpaig teapap 7 oas-éúú an ugoair beannuigéte po ar pava na éuime, ar thoó gur bpeadnuig luét eagna 7 móir-eoluir ar érabad, náe parib amaé ó'n ggiopóituir éiaba aen leabap aiháin ir oáirce, oíaba, oas-éomairleige iona é. asur uime rin, ir cian ó oo gáabapap paóap, oaoime poqlama gáé aen éirce, an leabap oíaba po a éup i oteangasó 7 i gcanamaint oúéapapig a máap 7 a oáirce féin . . .

Ar an adápar rin, oo cógbad (=éonnacap) ooirpa, map an g ceuona. paóap oo gáabál o'a éup i g-cló 7 i gcaint ar oáirce féin, eádon, 'fan teangasó gaoúilge, asur, oíó go bhfuil ré anoir [as] neoin 7 veirpao an lae, ní fuil ré go póúll pó-mall an maie oo oéanain, uair ar bit. . . Ir uime rin oo rígr-neap oíéúúoll, maille lé gápa Dé, an leabrán po . . oo éoirbire oib éom aigéapap, poúléir, po-éuirgiona, asur oo b'eol nó oo b' éuir liom, ionnur go mbiaó ré 'na éaoineéac 7 'na éompánac oíleap asat, a leugéóir, 'na lócpam poúllre in oo láim, 7 'na peult-eolair as munaó 7 as tapbeánaó an bealaig 7 na rígead pómat.

Ar an adápar rin, gnáéaig 7 cleacé an leabrán po oo leugéó go pó-mimic, gáé éugac é map maáail ar éeig-beacéad, ná h-eirpí coirpéa dé, óir, tap éir a leugéa aon uair aiháin, fill air aihí, óir oo gáubaró

tú eagna, oíleap 7 oíleamain úir gáé aon uair, lé ppoíad ann.

Leug an leabap leir an inntinn, leir an úir-íreacé, 7 leir an érabaró ceuona oo bí as an ugoair naoiméa oo rígré é; eádon, an bpadair beannuigéte oe oio n. ághuirtin. Ir é oo b' annm oó, Tomár a Cempir, ó'n baile 'fan alamáine in a puáó é. Tugad an t-annm rin air, 'fan mbliadóain o'aoir ar oíéapapna 1380 (míle, trí céto, oéthoáé)—eádon 382 (trí céto, oéthoáé 7 oá) bliadóain ó foin.

## A BITTER ELEGY.

The following death-song has been sent by a valued contributor, Mr. Hugh Brady, of Ruan, who copied it from a MS. in his possession. In its condensed and concentrated expression of fierce hate, it can hardly be surpassed. All Mr. Brady can learn about the subject of the poem, Seaáan Ciarós or Cioimrós, or John Cusack, is that he was High Sheriff for Co. Clare in 1700, and that he belonged to that detestable and detested class called *discoverers*, in the evil penal days. The popular feeling of exultation at his death found vent in these bitter Gaelic lines, and also in the English epigram given below :—

### FEART-LAIOIRÓ SEÁÁAN CIOIMHÓG.

#### I.

Faoi éliab na lice po cupéa, tá 'n oll-  
páirp paipap  
Do éiap lé oúgíctib an fuimhonn bur méiró-  
meacé, teann;  
Do b' fearpoe mipe, 'r gáé nouime oáir  
fuilng oúge gáll,  
An Oíabal o'a rígríobad, tá tuilleam a'r  
paeat mbliadóa ann.

#### II.

An maip po féin, mo leun, níoi pmaéuig  
a éoil,  
Ir maip go éiréig Mac Dé, 'r map p'eapap  
náí góil;  
Do maip gáé aon oáir feuo—fá maipbad  
níoi boct—  
Adé oo maip é féin mapap, uir anam a'r  
coip.

## III.

Mallaict na b'fann, gac am, vo tuill ré  
 gan t'uaig,  
 A'f earfaimhóe éall 'na éann, vo cuiréad  
 gac uair,  
 As fearaí go teann i gcoinne Cille asur  
 Tuair,  
 Éis leabaró 'meafg amur ó éall, in  
 r'pionn túb.

## IV.

Consguig fad' bonn go lom, a gairb-lic  
 mói!  
 An múrtaire fallra vo meabhuig fangaró  
 a'f gó;  
 Le oligéib na n'gall éis r'ganmhuó aui  
 Banba a'f cói,  
 A'f go b'ceasó-ra in am, fad' o' faimhile,  
 a maireann dá pói.

## THE ENGLISH EPIGRAM RUNS THUS:—

The Lord is pleased, when man refrains  
 from sin;  
 Satan is pleased, when he a soul doth win;  
 Mankind is pleased, whene'er a villain dies:  
 Now *all* are pleased, for here John Cusack  
 lies.

## NOTES.

The following is an extract from a recent letter:—"I had no idea there was so much Irish in Munster. Almost everybody in this village speaks it, and I am told 'tis pretty much the same in a great part of this county. There is a 'National School' here, and the master knows no Irish, and of course teaches none. The young people laugh at you if you ask them about Irish, as though they thought it a good joke. My friend S. told me he noticed the same in Kerry. He spoke about Irish to some boys whom he met on the road, and they laughed at him for his folly. In fact, the Irish is treated in a spirit of contempt by all. Even the priests do not stand by it: their announcements are made in English. Could not something be done to make the people feel what a treasure they are despising?"

At the American Catholic Summer School, lectures will be delivered by the Rev. Father Conaty on Celtic Literature at the end of July.

Subscribers who reside in Irish-speaking districts are invited to send local Irish proverbs (with translations and

notes, if necessary), and also variants of those published in the Journal. They are also requested to note any words they may have remarked as strange in recent numbers of the Journal.

Correspondents will please note that during the long vacation, from July 1st to September 1st, the Editor will be absent; but all communications will be acknowledged in the first week of September.

According to one of those Irish newspapers whose habit it is to sneer at everything merely Irish, a terribly inconvenient thing happened in Donegal lately. "At the Mountcharles Petty Sessions on Thursday, the Chairman, Mr. C. Tredennick, J.P., found some difficulty in 'negotiating' a number of extraordinarily unpronounceable names. He confessed that he could not get round some of the terrible jaw-breakers with which the presentment sheet was studded. Here are some of them:—'Lisceanaghan,' 'Largynaseragh,' 'Crannogeboy,' 'Meentinadea,' 'Meengilcarr,' 'Owenteskna,' 'Meenahimrish,' 'Jully-nagreena,' 'Sheskinatary,' 'Meenainshbeg,' 'Tieve-meen,' 'Largysallaghobog,' 'Buggaugh,' 'Balyoderland,' 'Straughter,' 'Roocrow,' 'Meenavally,' 'Cronasillagh,' 'Meenahullaghan,' 'Carricknamohill,' 'Aughewog,' 'Drimbarity,' 'Ogherbeg,' &c. It will be admitted that Welsh 'isn't in it' with the local nomenclature of the barony of Banagh."

In any other country the wonder would be that a man perfectly ignorant of the language of the people should be sent to administer justice in a district of this kind. We may also remark (what, no doubt, escaped the "Irish" journalist) that the name of the magistrate would at once indicate his own Celtic origin—he belongs to that branch of the Cymric race, the Cornish, which has allowed its language to become extinct. We, however, cannot throw stones at them.

At a recent meeting of the Dunganvar National Teachers' Association, the teachers warmly congratulated Mr. Foley, of Ring, on being again awarded the Cleaver prize, a good testimony of his untiring zeal for the preservation and cultivation of our native tongue, and the following resolution was adopted:—

"That we thank the Rev. E. D. Cleaver for the great interest he has taken in the Irish language, and we also wish our esteemed chairman, Mr. M. J. Foley, Ringville, N.S., joy in securing the Cleaver prize in the Irish language for the County Waterford the seventh year in succession."

Many people "take an interest" in Irish, but very few who have an opportunity of doing so, give such encouragement to it as Mr. Cleaver, and few also have the courage and determination of Mr. Foley in teaching it.

Instead of the phrase *go veimhin*=indeed, the expressions *leoga*, *a leoga*, and *baire*, *maire* are used in Donegal. The following note on these is of interest, and may induce others to throw some light on the strange words. "It may be well to say (writes our correspondent) that I don't remember ever hearing *go veimhin*. *leoga* is the ordinary equivalent of *indeed*. It very often goes with *mairead*. '*leoga mairead* *ir maist an capall atá agat*.' *Bhaire* is = 'pon my word,' 'faith,' and it also goes with *mairead*. '*Bhaire mairead* *ir maist an capall atá agat*.' It would not be easy, in the ex-



amples, to see any difference of meaning. There is, however, some slight distinction; *leoga* is generally used when one is speaking candidly, whereas *baige* is often used when speaking sarcastically. One can also say *oep* (= *oap*) a *leoga*, but not *oep* a *baige*. There is another phrase, *oep* a *leópa*, which is considered to be a curse—it means, I suppose, *by the book*. Compared with this, *oep* a *leoga* is a mild expression." To these we may compare *oap* a *nooinn*, *by the shrine*, usually shortened to a *nooinn* = *indeed, in truth*. In its diminutive form the expletive force is very attenuated indeed (*a nóinin*). The Western phrase, a *baíroie*, is another remnant = *oap* an *baíroie*, and the form *maíroie* probably is all that remains of *oap* mo *baíroie*. In all these, *oap* is now pronounced *oep*; just as *oap* *liom* (= the old *andar* *lim*) is now sounded *oep* *liom*, or more usually, *oep* *liom* *fém*. We shall be glad of further notes on such expressions.

Dr. Douglas Hyde will soon publish in book form his Songs of the Connaught Bards, which have been appearing in the *Weekly Freeman*. The same paper is now publishing articles on the bearings of Irish history, &c., on Shakespeare, by Mr. David Comyn, the first editor of this Journal.

One of the staunchest supporters of the *Gaelic Journal* and of every other Gaelic venture, writing from the foot of the Andes mountains, writes:—"What I want to say is this—that it would be well to gather up, through the Journal, all the native technical terms still to be found, ere they perish for ever; for instance, the words used for operations in cheese-making, dyeing, weaving, smiths' work, agriculture, &c. There is the more reason for trying to ascertain these words, as they are not likely to be found in our MSS., and are therefore liable to be lost by the death or dispersion of those who speak them. A part of the Journal might be dedicated to this service, and thus in a systematic manner good work could easily be done now, which in another generation it will not be possible to do at all." We shall be glad to have any such words, and first of all shall try to collect words connected with flax-growing, from sowing the seed, *poir*, to using the woven flax. The words that suggest themselves to me at present are *poir*, *póiread*, *rgeit*, *taimnaí* *lin*, *bunac*, *baírac*, *ríot*, *com*, *clug*, *reicnig*, *cuairgín*, *flur*, *cúinne* (*poa*, *poileán*, *peaparo*, *eang*, *ríeang*, *ceap*, *cluarán*) *ceirle*, *tochar*; *reol*, *garmann*, *uáim*, *rit*, *rígeadón*, *olút*, *innac*, *rúigeos*, *tuair*, *paímpuig*. The words connected with woollen manufacture could be easily given at the same time. We invite criticism on the above words, and lists of other terms.

The second number of the *Irish Echo* of Boston, in its new form, is now to hand. Its chief article is the text of the famous *Bunúigean Chéire* *Corann*, with translation and vocabulary—thus giving in one issue a complete text-book. The subscription is One Dollar annually, payable to Charles O'Farrell, 3 La Grange-street, Boston.

Every Irish Celtic student will learn with regret the death of Mrs. O'Donovan, the widow of the eminent scholar, John O'Donovan. Mrs. O'Donovan survived her celebrated husband for 31 years, and lived over ten years to mourn the untimely loss of her son, Edmond, the famous war correspondent. If any lady of the Irish land could be

Irish of the Irish, she was. A Celtic student of no mean attainments herself, she was her husband's and Eugene O'Curry's fellow-worker in the great movement of the *renaissance* of native Irish literature, and the critical as well as the popular study of the Irish language. Her husband was a student who, beyond his connection with the Young Ireland movement, took little interest in politics. He felt his mission to be to aid in convincing the world that his race had a civilized history to boast of.

The *Journal of the Cork Archaeological Society* has published the text, with translation by Mr. Patrick Staunton, of a very ancient life of St. Finn Barr. The text is taken from a MS. copied by Michael O'Clery in the year 1629, and now preserved in Brussels. It is intended to republish the life in book form, with notes of interest.

In the same issue are valuable notes by Father Lyons, P.P., Macroom, on the Gaelic topography of Munster.

The Rev. Father O'Donohoe, of Ardferit, is about to publish *Brendaniana*, which will contain, among many things of interest, the Irish life of St. Brendan, taken from the Book of Lismore.

Some ancient Gaelic prayers, &c. (written down by Mac-Léiginn from natives of Inismaan, Arann Islands.)

### A. TEAGAS BRÍGÖE.

(From MARTIN FOLAN, Máirtín Maírtiú.)

Teagas brígöe, arí a leaí 'ó'n peactaí,  
beannaíct 'ataí 'r a comairle 'glacaó,  
muípe má'airi go b'iaíct agaimn,  
Réult eóluir go fo'gainteaí agaimn,  
plannroa eubairé na cóiríac 'feapam, 5

Mac na Mná náí tuill a maíla.  
Ué! go b'iaíct na veapamro 't'ataí,  
Óir 'r é féin 'a junne arí goeannaíct, —  
t'irí n-a éioirde rátaí na 'rleaga,  
Taíngí géupa t'irí n-a géupa geala, 10  
Sgúirí n'í n'íe, agur iao dá 'gheaoaí,  
Nó gupí baíneaoaí óe-ían a' éioiceann  
t'ieapna.

Ó'airí ré veoc agur é dá 'taíct;  
'S cé 'n veoc 'gheaoaí ré, maí gléar  
magéa,

Áct vomblaí aéoba an oiaíun íalaí, 15  
'Caí peact mbliáona leir a maíra (?)  
'Glac ré leir, maí 'bí ré beannaíct,  
'S 'éioí ré 'óeap-lám íuar aír,  
'S 'junne ré fíon ve arí blaí na meala.

Don-*tuine* a*gaib*, 'b*fuil* t*u*il a*ise* 20  
 D*éiric* a' t*ri*o*cair*e f*as*b*áil* l*é* c*ea*nn*ac*,  
 D*iana*d*ó* r*é* t*éiric* *gan* b*ri*é*is*, *gan* m*aga*d*ó*,  
 D*iana*d*ó* r*é* t*éiric* *gan* b*ri*é*is* a*i* a' t*ala*m<sup>h</sup>;  
 N<sup>á</sup> b<sup>i</sup>o<sup>d</sup> a' t<sup>u</sup>il a' l<sup>ú</sup>ba n<sup>á</sup> a' g<sup>ce</sup>l<sup>ea</sup>ra;  
 N<sup>á</sup> b<sup>i</sup>o<sup>d</sup> a' t<sup>u</sup>il a' g<sup>ce</sup>u<sup>o</sup> a' c<sup>ai</sup>ra<sup>o</sup>; 25  
 N<sup>á</sup> b<sup>i</sup>o<sup>d</sup> a' t<sup>u</sup>il a' m<sup>na</sup>o<sup>i</sup> d<sup>á</sup> d<sup>éir</sup>e  
 A<sup>d</sup>e l<sup>é</sup> n-a r<sup>ó</sup>ra<sup>d</sup> m<sup>ai</sup> o' o<sup>ri</sup>u<sup>i</sup>g<sup>h</sup> b<sup>ea</sup>sa<sup>i</sup>.  
 S<sup>i</sup>u<sup>o</sup> é a<sup>n</sup> t<sup>ri</sup>l<sup>ig</sup>e t<sup>éir</sup>e<sup>d</sup> a<sup>g</sup>ur l<sup>ea</sup>n é.  
 S<sup>i</sup>u<sup>o</sup> é a<sup>n</sup> b<sup>ó</sup>sa<sup>i</sup> a<sup>g</sup>ur n<sup>á</sup> r<sup>as</sup>g<sup>h</sup> a<sup>ma</sup>d<sup>é</sup>,—  
 R<sup>i</sup>anna<sup>t</sup>a r<sup>i</sup>o<sup>ri</sup>u<sup>i</sup>o<sup>d</sup>e d<sup>oo</sup> b<sup>ri</sup>u<sup>e</sup>, d<sup>oo</sup> d<sup>ó</sup>g<sup>as</sup>,  
 'i' d<sup>oo</sup> t<sup>ea</sup>r<sup>g</sup>sa<sup>i</sup>e. 30  
 T<sup>éir</sup>ig<sup>h</sup> 'g<sup>h</sup> éir<sup>te</sup>a<sup>d</sup> 'u<sup>n</sup> a<sup>n</sup> a<sup>i</sup>r<sup>i</sup>u<sup>i</sup>m<sup>h</sup>;  
 C<sup>ui</sup>ri o<sup>o</sup> d<sup>ea</sup>r<sup>g</sup>l<sup>u</sup>n r<sup>u</sup>o a<sup>g</sup>ur g<sup>u</sup>ir<sup>o</sup> o<sup>o</sup>  
 b<sup>ai</sup>sa<sup>i</sup>;  
 C<sup>u</sup>ma<sup>oi</sup>n a<sup>n</sup> c<sup>é</sup>a<sup>sa</sup>na a<sup>i</sup>u<sup>i</sup>t a<sup>i</sup> m<sup>ai</sup>ro<sup>i</sup>n.  
 'N<sup>u</sup>a<sup>i</sup> b<sup>er</sup>o<sup>ea</sup>r t<sup>u</sup> r<sup>i</sup>é<sup>d</sup>, t<sup>éir</sup>ig<sup>h</sup> 'a' b<sup>ai</sup>le;  
 T<sup>a</sup>ba<sup>i</sup>ri t<sup>éir</sup>ic 'a' r<sup>i</sup>é<sup>i</sup> t<sup>ac</sup>u<sup>i</sup>m<sup>h</sup>; 35  
 T<sup>a</sup>ba<sup>i</sup>ri l<sup>óir</sup>t<sup>i</sup>n o<sup>o</sup> d<sup>é</sup>o<sup>ir</sup>a<sup>d</sup>e g<sup>o</sup> m<sup>ai</sup>ro<sup>i</sup>n;  
 M<sup>u</sup>n o<sup>o</sup> c<sup>l</sup>ann, 7 c<sup>oi</sup>m<sup>i</sup>g<sup>h</sup> r<sup>ao</sup>i o<sup>o</sup> r<sup>ma</sup>d<sup>e</sup>  
 i<sup>ao</sup>.  
 O! m<sup>á</sup> g<sup>h</sup>i<sup>n</sup>i, i' t<sup>u</sup>ic<sup>h</sup> i' r<sup>ea</sup>ma<sup>i</sup>n<sup>h</sup>,  
 a<sup>g</sup>ur n<sup>i</sup> b<sup>á</sup>r t<sup>u</sup>ic, a<sup>d</sup>e m<sup>a</sup>la<sup>i</sup>u<sup>i</sup>t b<sup>ea</sup>d<sup>á</sup>o!  
 a<sup>g</sup>ur 'f<sup>ea</sup>ba<sup>i</sup> a' 'c<sup>ea</sup>nn<sup>a</sup>ig<sup>h</sup> l<sup>o</sup>ra C<sup>h</sup>i<sup>o</sup>ir<sup>t</sup> na  
 f<sup>la</sup>i<sup>ti</sup>r, 40  
 'S n<sup>ac</sup> b<sup>ea</sup>nn<sup>u</sup>ig<sup>h</sup>e a<sup>n</sup> t<sup>é</sup> m<sup>a</sup>ca<sup>r</sup> i' t<sup>ea</sup>d<sup>á</sup> a<sup>n</sup>n?  
 M<sup>i</sup>h<sup>e</sup> b<sup>h</sup>i<sup>g</sup>is<sup>o</sup>, c<sup>á</sup>m<sup>i</sup>g<sup>h</sup> d<sup>á</sup> b<sup>u</sup>i o<sup>ea</sup>g<sup>as</sup>g<sup>h</sup>.  
 C<sup>u</sup>m<sup>a</sup>c<sup>ta</sup> m<sup>ó</sup>i r<sup>u</sup>a<sup>i</sup>ri m<sup>é</sup> o' m' a<sup>é</sup>a<sup>i</sup>ri  
 't<sup>ea</sup>d<sup>e</sup> g<sup>o</sup> o<sup>ci</sup> r<sup>i</sup>b<sup>h</sup> a<sup>i</sup> a' t<sup>ala</sup>m<sup>h</sup>.  
 'C<sup>l</sup>oig<sup>i</sup>m<sup>h</sup> u<sup>o</sup> a<sup>n</sup>all a<sup>d</sup>a' *gan* t<sup>ea</sup>ng<sup>as</sup>o 45  
 't<sup>á</sup> r<sup>io</sup>r a<sup>g</sup>as n<sup>ac</sup> a<sup>i</sup> b<sup>ri</sup>é<sup>as</sup>a n<sup>á</sup> a<sup>i</sup>  
 r<sup>g</sup>é<sup>al</sup>ta a<sup>d</sup>a' m' a<sup>i</sup>u<sup>e</sup>.  
 A b<sup>an</sup>-m<sup>ao</sup>m<sup>h</sup> u<sup>a</sup>ra<sup>l</sup>! 't<sup>á</sup> r<sup>io</sup>r a<sup>g</sup>as  
 g<sup>o</sup> b<sup>fuil</sup> m<sup>o</sup> f<sup>u</sup>ir<sup>o</sup>e<sup>ac</sup>án d<sup>ia</sup>na<sup>t</sup>a i<sup>n</sup>r na  
 f<sup>la</sup>i<sup>ti</sup>r  
 C<sup>oi</sup>m<sup>h</sup>as a' m<sup>ai</sup>h<sup>ea</sup>r r<sup>i</sup>ol c<sup>ab</sup> n<sup>ó</sup> d<sup>á</sup>sa<sup>i</sup>m<sup>h</sup>  
 N<sup>ó</sup> m<sup>ac</sup> D<sup>é</sup> b<sup>eo</sup> a<sup>i</sup> a' t<sup>ala</sup>m<sup>h</sup>. 50

### NOTES ON T<sup>ea</sup>g<sup>as</sup>g<sup>h</sup> b<sup>h</sup>i<sup>g</sup>is<sup>o</sup>.

4. R<sup>eu</sup>lt<sup>e</sup> o<sup>é</sup>lu<sup>r</sup>: Dr. Hyde has a note somewhere on this expression. It is a commonplace of popular Irish poetry. O<sup>é</sup>lu<sup>r</sup> is very frequently used in the special sense of "knowledge of the way," e.g., n<sup>i</sup> f<sup>u</sup>il a<sup>n</sup> t<sup>o</sup>-o<sup>é</sup>lu<sup>r</sup> a<sup>gam</sup>, *I don't know the way*. Hence, r<sup>eu</sup>lt<sup>e</sup> o<sup>é</sup>lu<sup>r</sup> probably means "star of direction," "guiding star."

5. C<sup>ó</sup>pa<sup>d</sup>, genitive of c<sup>óir</sup>, *justice* (?); or read c<sup>ob</sup>pa<sup>d</sup>, gen. of c<sup>ob</sup>a<sup>i</sup>, *aid*. The translation may be "the fragrant Plant of Justice to stand (sc. a<sup>g</sup>am<sup>h</sup>, with us)."

9. S<sup>á</sup>t<sup>ai</sup>h, i.e., o<sup>o</sup> r<sup>á</sup>t<sup>ea</sup>d<sup>á</sup>, were thrust.

16. L<sup>ei</sup>r a' m<sup>a</sup>pa: so dictated to me. Perhaps for L<sup>é</sup> h<sup>ai</sup>r a' m<sup>a</sup>pa (??) In the next line but one, I fancy that the word t<sup>ea</sup>r<sup>g</sup>-l<sup>á</sup>m<sup>h</sup> originally ended the line, and made the assonance. The lines ending a<sup>ise</sup> and d<sup>éir</sup>e also fail to make assonance.

28, 29. S<sup>i</sup>u<sup>o</sup>, r<sup>u</sup>o: so pronounced: r<sup>u</sup>o was explained as referring to what precedes, r<sup>u</sup>o, to what follows. I think that only one form, r<sup>u</sup>o, is authentic. I heard a youngster reproved by an elder brother for saying r<sup>u</sup>o.

30. The preposition o<sup>o</sup> is pronounced g<sup>o</sup>\* in Arann, except in the compounds o<sup>am</sup>, o<sup>u</sup>ic, o<sup>á</sup>, &c. The possessive adjectives m<sup>o</sup> and o<sup>o</sup> are always pronounced in full after prepositions, unless a vowel-sound follows: the line was given thus, r<sup>i</sup>anna<sup>t</sup>a r<sup>i</sup>o<sup>ri</sup>u<sup>i</sup>o<sup>d</sup>e g<sup>o</sup> o<sup>o</sup> b<sup>ri</sup>u<sup>e</sup>, g<sup>o</sup> o<sup>o</sup> d<sup>ó</sup>g<sup>as</sup>, 'i' g<sup>o</sup> o<sup>o</sup> t<sup>ea</sup>r<sup>g</sup>sa<sup>i</sup>e.

32. S<sup>u</sup>ir<sup>o</sup> pronounced g<sup>u</sup>ir<sup>o</sup>: g<sup>u</sup>ir<sup>o</sup> for g<sup>u</sup>ir<sup>o</sup>e. By a similar change, eir<sup>ea</sup>nn, *ivy*, is pronounced eir<sup>ea</sup>nn, and cl<sup>ar</sup>d<sup>ea</sup>sh, a *sword*, becomes cl<sup>ar</sup>b<sup>é</sup>. (Final *h* is silent in some words, as cl<sup>ar</sup>d<sup>ea</sup>sh, t<sup>ala</sup>m<sup>h</sup>, g<sup>ame</sup>sh, g<sup>ail</sup>l<sup>u</sup>h, &c.) In contrast to the change of o into b, the pronoun compounds a<sup>gaib</sup>, n<sup>o</sup>ma<sup>ib</sup>, c<sup>u</sup>ga<sup>ib</sup>, o<sup>raib</sup>, are pronounced a<sup>g</sup>as<sup>o</sup>, &c., as in verse 20.

33. Pronounced n<sup>u</sup>a<sup>i</sup>r<sup>h</sup> i<sup>o</sup>r t<sup>á</sup> r<sup>é</sup>o.

40. "And, since J. C. was so good in purchasing Heaven, surely he is blest who shall enter there. *Lit.*, "and its excellence as J. C. purchased Heaven, and is he not blest, &c." The idiom, like many others in Irish, is so rank as to defy a literal rendering into intelligible English.

45. a<sup>n</sup>all for c<sup>all</sup>, *yonder*.

49. Ch<sup>oi</sup>m<sup>h</sup>as: the sound as dictated was c<sup>óir</sup>. a<sup>i</sup>ri a' t<sup>ala</sup>m<sup>h</sup> is somewhat inept in the final verse.

The piece does not appear complete. The proportion of it which is really "t<sup>ea</sup>g<sup>as</sup>g<sup>h</sup>" is relatively small, and does not cover the ground as much as might be expected. Some of the dialectical forms are given as dictated.

### B. r<sup>ai</sup>o<sup>ea</sup>r n<sup>oi</sup>m<sup>h</sup> c<sup>h</sup>o<sup>o</sup>l<sup>as</sup>h.

Compare the following with "An t-Altachadh Leapa."  
—*Gael. Soc. Glasg. Transactions*, vol. I., p. 36:—

g<sup>o</sup> l<sup>u</sup>ir<sup>o</sup>m l<sup>é</sup> d<sup>ia</sup>, 'i' g<sup>o</sup> l<sup>u</sup>ir<sup>o</sup> d<sup>ia</sup> l<sup>io</sup>m;  
 n<sup>á</sup>r l<sup>u</sup>ir<sup>o</sup>m l<sup>ei</sup>r a<sup>n</sup> o<sup>lc</sup>, a' n<sup>á</sup>r l<sup>u</sup>ir<sup>o</sup> a<sup>n</sup> t<sup>o</sup>-o<sup>lc</sup>  
 l<sup>io</sup>m;  
 C<sup>ri</sup>o<sup>r</sup> b<sup>h</sup>i<sup>g</sup>is<sup>o</sup> r<sup>ao</sup>i m<sup>o</sup> l<sup>á</sup>r, a' b<sup>ra</sup>c m<sup>i</sup>h<sup>u</sup>i<sup>e</sup> r<sup>ao</sup>i  
 m<sup>o</sup> c<sup>ea</sup>nn;  
 T<sup>ea</sup>r (= t<sup>ar</sup>) a' m<sup>i</sup>h<sup>i</sup>é<sup>l</sup> o<sup>i</sup>g a<sup>g</sup>ur g<sup>la</sup>c m<sup>o</sup> l<sup>á</sup>m,  
 a<sup>g</sup>ur d<sup>eu</sup>n m<sup>o</sup> f<sup>u</sup>ir<sup>o</sup>e<sup>ac</sup>án l<sup>é</sup> m<sup>ac</sup> na n<sup>g</sup>á<sup>r</sup>.  
 m<sup>á</sup> 't<sup>á</sup> o<sup>ro</sup>c<sup>h</sup>u<sup>o</sup> a<sup>r</sup> b<sup>i</sup>t<sup>e</sup> a<sup>r</sup> m<sup>o</sup> t<sup>i</sup>  
 C<sup>ui</sup>ri<sup>m</sup> m<sup>ac</sup> D<sup>é</sup> r<sup>ioir</sup> m<sup>é</sup> r<sup>é</sup>m a<sup>g</sup>ur é r<sup>é</sup>m  
 O a<sup>no</sup>é<sup>t</sup> g<sup>o</sup> o<sup>ci</sup> b<sup>la</sup>sa<sup>i</sup>m<sup>h</sup> o' a<sup>no</sup>é<sup>t</sup>,  
 a<sup>g</sup>ur a<sup>no</sup>é<sup>t</sup> r<sup>é</sup>m a<sup>g</sup>ur g<sup>o</sup> d<sup>eo</sup>ir<sup>o</sup> a<sup>g</sup>ur g<sup>o</sup> b<sup>ra</sup>d<sup>á</sup>c.

[Recited by b<sup>h</sup>i<sup>g</sup>is<sup>o</sup> n<sup>ó</sup> D<sup>h</sup>onn<sup>é</sup>as<sup>o</sup>, i<sup>n</sup>r<sup>i</sup>h<sup>ea</sup>so<sup>o</sup>m.]

g<sup>o</sup> l<sup>u</sup>ir<sup>o</sup>m; the optative often takes the future inflexion, g<sup>o</sup> l<sup>u</sup>ir<sup>o</sup>as<sup>o</sup>. In Arann, l<sup>u</sup>ir<sup>o</sup>m is pronounced l<sup>u</sup>ir<sup>o</sup>m.

### C. c<sup>oi</sup>g<sup>i</sup>l<sup>e</sup> na t<sup>ei</sup>ne<sup>as</sup>h.

Compare with "Am Beannachadh Smalaidh" the two following versions of a "p<sup>ar</sup>u<sup>i</sup>," recited in raking or covering the fire at night (a<sup>g</sup> c<sup>oi</sup>g<sup>i</sup>l<sup>e</sup> na t<sup>ei</sup>ne<sup>as</sup>):—

(\* o<sup>o</sup>,—Ed.)

1<sup>o</sup>. Martin Folan's version.

Cuinglisim (=coislim) an teime re  
 mar cuinglisear chíort cáir :  
 muirpe i mullaí an tige,  
 agus bhígeo i n-a lár;  
 (An) t-octar ainglre i r t'éime  
 i gcaíar na nShár  
 \*Cunthaisgeal an tige re  
 a' r a d'aoime tabairt plán

2<sup>o</sup>. Brigid MacDonagh's version.

Cuinglisim-re an teime re  
 Lé cranna, cranna páorais :  
 ainglre ó é 'ár noúiread,  
 náir fuarglaró ar námaro.  
 Oet n-eac (?) faoi 'n teac,  
 Teac naé lúreann ceó air,  
 naé n-iméóca son tháir ar,  
 agus naé ngoincear uime beó ann.

an t-octar ainglre, the eight archangels, *lit.*, the angelic eight; or ainglre may be genitive pl. of aingel, as nouns which in colloquial Irish make the nom. pl. in -róe have often the same form as gen. pl.

## D. ainglis mhune.

The following (also from Martin Folan) speaks for itself:—

“An coislaó rin ort, a mháear?” “ní head, áct ainglis, a mhic na páirpe” [=na maighe, or read na páirpe]. “Cia an ainglis, a mháear?” “Go raib tú ooi’ rgháir, ooi’ pléadál, ooi’ éanagal lé pilleur-éloré, ooi’ éroacó, agus ooi’ po-éurpó; ‘oo éuro pola bpeag beannuigé ‘n-a rruatánais go talam leac; an tpleag nime dá caréam pó oo éur.”

“ní ‘l son uime éúgpeac t’ainglis, a mháear, agus aoeurpó i tpi huairpe pul éoológac ré,—níor’ baogal óo son póo oo éúeais rghun ficeadál go bpeacé, ná son éroac-éoirg ‘tabairt ar ainglis.”

ni ‘l would be better omitted. Compare these “parpeacá” with some of those in *Siampa an Shenihúro*.

Mac-Léiginn.

## DONEGAL GAELIC.

## colum cille. III.

“Óo bí na coillte oapac an-éurpamad aige, 7 nuair a éurteacó crann oapac in a ‘thoirpe óilur féin, ní leigpeacó ré uime oá éonhair ní ag baint leir go ceann naoi lá. agus annuinn beipit curo de mar éúirpe oo na oaoimín boctá, curo eile oo na *strain-seuraibh* (coiméigeadáir, aoiúeadáir), 7 an fuigheall oo d’aoimín ‘thoirpe. Nuair a bí an éill oá cur ruar,

oo bí ré an-rpárálac ar na crannaib, 7 oá otagacó leir, ní leigpeacó ré baint lé h-aon éeann aca. áct ní éioapacó leir gan curo aca a gaeppac. ar rcoir ar bí, oo fáabál ré an méro a éaimic leir aca, oo bhig gup cuirpeacó ruar an éill in áit naé raib na cróimín ró-éúig.

ir iomaó rgeul a éluintear fa o-éacó ve naomh Columcille agus ‘thoirpe, agus ro ceann aca. buó gnaéac oó éúirpe oo ‘tabairt oo ééao uime boct gac aon lá. áct ar uime oo bí aige air an oipar ag ‘tabairt amac an buó, buó éuma leir oá m-beréacó na boctáin air ríubal ríor leir an tuille. mar rin ve, uime air bí a éioapacó mall ní raib faic aige le rágail agus oá m-beréacó féin éúirpeacó an t-óganac ro an oipar in a aóar, agus ann rin ceao aige bogac leir pá n-a gúóite. ‘oo éaimic fear boct mall, lá ahiám, agus éúirpeacó an oipar air mar beréacó masacó ann. Lá-ar-na-thárac oo éaimic ré in am thair, áct ní raib blar aige le rágail. ‘oo bí ré ag teacé agus iméacé mar rin tamall faoa, áct cuirpeacó air ríubal a g-éuimúre é gan gneim. ní ‘tabairpeacó an oipar oí oí oipacó agus éúirpeacó air bárr píonna. in ar veirpeacó, éur an uime boct rgeul anoir Cholumcille oá éonhairluagac náir éúir oó níor mó, éúirpe éongbáit ve uime air bí fao agus beréacó ré aige. nuair a éualao naomh Columcille an rgeul rin, éur ré móran ionganear (go oéó) air. Síor leir féin air an bomaire (moinente) go o-tí an gaepta gan clóac, báiréac, nó eile, go b-feirpeacó ré an uime éur cuige an rgeul úo. nuair a fuair ré go o-tí an gaepta ní raib an uime boct le rágail. leir rin, oiméig ré na óiaró, corpánoctúigé ceanncánoctúigé agus gan clóca! nuair a fuair ré ruar leir, cia oo bapáthail a rúghe cratácó láime leir áct ar Slánuigéoir é féin! ann rin nuair a éur ré ríor air a aóar aig coraib ar Slánuigéolra fuair ré éúirpe rúgáthail, rin mar oéappa rólur na b-plaiceár. áriam na óiaig ro buó ríonruigéac go oéó an uime oo bí ann. ‘oo éioapacó leir innpéacó éur cao é berééca ag ríuaintuigacó air, no cao é beréacó oá ééanac in áit air bí. bhí a ríor aige le n-a éúir rin, caint na n-eun; agus gac coimpacó beag oá g-cluimpeacó ré aca oo éioapacó leir innpéacó cao é ag uil an (éum) coruig éatopra.

an ééao éill a éur naomh Colum air bun i n-‘thoirpe ir é an t-annm tuagacó uirru Dub-Regler; agus ir i an áit a raib rí ‘na ríapacó an áit a b-fuil calaípe naomh Cholumm anoir. má cá, ní fuil ballóg no clóe le rágail oí anoir.

‘oo éur naomh Columcille móran ve éillib agus ve tháimpeirib eile air bun, áct ve’n iomlan ní raib aon éeann aca b-feair leir ioná ‘thoirpe. raparó! oo bí ‘thoirpe ann fao ó íoin, áct ní ríeitéar é níor mó! in ar laetib rin oo bí ‘thoirpe ‘na aon éóil oapacó buo go bárr agus ó éacó go caob. ánu ní fuil oipacó agus ceann ahiám aca le rágail! a ‘thoirpe aorbm na g-craob! náé tú acá éúirpéacó! in áit oo ríuaintuigé agus oo fábalceir, ní éluimpeacó anoir áct corman na g-cárr agus callán tige an óil! Scpóacó

\* Pronounced cuithac [oo éuithacó an tige ro.—Ed.]  
 † For cárpacó?

no éigthe beannúigthe le daoimib gan ééill, agus gan cioróde! níor págaó agaimn aét na faoileoga deapa bána agus an abaimn; beorí prapran ann go b'ráé, aét ceól mílir na g-cliair agus bunurpur na n-eun ag leigheáó air úapacaib Dhoire Columcille, ní éluinn. teapí iao níor mó!

críuó.

## ANECDOTA FROM IRISH MSS.

### IX.

Book of Leinster, p. 282 a.

Báí níl amhá na Dhrécaib, Salemón a ainm. Dóirónao díouu cobleao móirí uó la níl via éúdaib. Rorgab meirca móirí. Ro bátaí étairpe ocon níl. Mo ain-re uóib innoct, ol ré fhu tríaí cáem via munntí. Dógen-tarí, oir feat. Ír amlao díouu mo bátaí oconó aipe, ocup reppia fína ma fapiao, ocup gilla oc gabáil éainole fhuu. Báí cáé uóib oc aipue éúile viaiaílu. Maíe tría, oir m trer feri. Ír maíe uóin. Aetlo-óomai viai tigeina. Maíe rianraín éuip aét óenpiét. Ít fáilte na corpa ma iogut cen glúaraét. Fáilte naí-láma ic tairibhíe m éuip. Fáilte na rúle oc veipin m túaia. Fáilte na rúona fhuu boluo. Fáilte na beóil fhuu blappaét. Aet ní nao fáilte ano. í. aip n-erecté, aip ní éluinecháí cáé úan papabuil m-bíno fhu aiaile.

Cerpe cio immerárorem? Mí anra. Dúir cumaéta ar trerriu pil forí talmain.

Ro fetarí-ra, aip m láec uó Romanéaib. í. fín. Aip ír fín iomedaip m plúag co m-bátaí cen éono cen ééill, ocup comtarí meia [p. 282 b] meirca, conoiaia í rían fo éorpaib a m-bíobao.

Ír uegoul, oir m feri ue Dhrécaib. Aét ba uócu lim ba trerriu cumaéta na fláca via tairao m fín. Trerriu fláit ferai. Spúitíu uóilíb uume. Ír a cumaéta ríoe ponjuzn-ne cen meircaí cen éotluo, ci aetam oc ol fína.

Maíe, oir m laec uó Ébriub. Ít maíe na uóla uoiata ano. Nemiarreppur a ainm ríoe. Ba uócu lim-ra, oir ré ríoe, ba moó cumaéta banreáde. Noco n-ingao uano aét bao éuman lat mbáiaé.

Bíe ano co matín. Maíe ale, oir m níl, cia cocepe mo bóí epiuib-ri aipiaí? Ír eo ríoe amne mo imrárorem. Cia cumaéta ír moó forírin talmain. Arriubarí-ra, oir m láec uó Romanéaib, cumaéta fína. Arriubarí-ra, oir m láec uó Dhrécaib, cumaéta níl. Arriubarí-ra, aip m t-Ébriaoe, cumaéta mná.

Ro báí mo nílzan forí lecláim mo níl. A moó díu aip cino mo níl. Ír trerriu m fín, aip moiaia feri. Ír trerriu cumaéta m níl, aip aiaile. Cio ane cen cumaéta lim-ra? oir mo nílzan la tabairt béimne via báirí forí a éatbairí mo níl, co m-bóí forí láí m tairge. Am-mari-bao! oir cáé. Noíreécaí m níl reáae. Tibro mo nílzan lapoam. Tibro uano m níl foéctóirí. Mí lotrepeí m ben, ol m níl. A fem ale, oir Nemiarreppur, ír tréin a cumaéta rín. Ír fíh, oir m níl. Ír trerriu cumaéta mná oluáí ceé cumaéta. Oir ír ma étun bír uí a ratan comateéta, connaé tabaí a aítebri fupíu ceá n-uéni.

### TRANSLATION.

There was a famous king of the Greeks, Solomon was his name. A great feast was made for him by a king of his people. Great drunkenness seized them. There were those with the king he trusted not. "Watch ye me to-night," said he to three dear ones of his household. "It shall be done," said they. Thus were they at the watch, with four gallons of wine by them, and an attendant holding a candle to them. Each one of them was attending on the other. "Well, now," saith one of the three, "we are happy. We give thanks to our lord. All the senses of the body are happy, save one thing. The feet rejoice in their extension without stirring. The hands rejoice in providing the body (with food). The eyes rejoice in beholding the repast. The nose rejoices in smelling it. The lips rejoice in tasting it. There is one thing that does not rejoice, to wit, our hearing; for none of us hears a sweet parable from the other."

"Of what shall we talk?" "Not hard



to say, namely — which power is the strongest there is on earth?"

"I know that," saith the Roman warrior. "It is wine; for it is wine that has intoxicated the host, so that they were without reason, without sense, and they were besotted and drunken, so that it has cast them asleep at the feet of their enemies."

"Well said!" saith the man from Greece; "but it seems more likely to me that stronger is the power of the prince by whom the wine was given. Strongest of men is the prince. Wisest of creatures is man. It is his power that has made us be without drunkenness, without sleep, though we are drinking wine."

"Good," saith the warrior of the Hebrews; Nemiasserus was his name. "The things are good that have been put here. It is more likely to me," said he, "that the power of woman is greater. I should not wonder, moreover, if you will remember it to-morrow."

There they are till morning. "Well, now," said the king, "what discussion was between you last night?" "This is what we talked about, which power was the greatest on earth." "I said," saith the warrior of the Romans, "the power of wine." "I said," saith the warrior of the Greeks, "the power of the king." "And I said," saith the Hebrew, "the power of woman."

The queen was on one hand of the king, who wore his diadem of gold on his head.

"The wine is strongest," said one of the men. "The power of the king is strongest," said the other. "Am I then without power?" saith the queen, giving a blow with her hand to the helmet of the king, so that it was on the floor of the house. "Kill her!" cried all. The king looked aside. At that the queen laughs. Forthwith the king also laughs. "No harm shall be done to the woman," said the king. "From that then," saith Nemiasserus, "(I gather) her power is strong." "It is true," saith the king. "The power of woman is greater than any other power; for in her brow is her guardian-Satan, so that no blame can be put on her, whatever she does."

and thoroughly Irish version of the third and fourth chapters of the Third Book of Esdras, Solomon being substituted for Darius, Nemiasserus for Zorobabel. † The conclusion and point of the story is rendered more dramatic by the actual introduction of what in Esdras is only mentioned as an argument to prove the superior power of woman, as follows:—"Videbam tamen Apemen filiam Bezacis, mirifici concubinarum regis, sedentem iuxta regem ad dexteram et auferentem diadema de capite eius et imponentem sibi, et palmis caedebat regem de sinistra manu. Et super haec aperto ore intuebantur eam: et si arriserit ei, ridet; nam si indignata ei fuerit, blanditur, donec reconcilietur in gratiam."

## NOTES.

cobleo, a compound of con and *pleo*.

*por-gab*, seized them or him, *r* being an infixed pronoun of the third person singular or plural.

*perpa*, borrowed from Latin *sextarius*, W. *hestawr*. Cf. *ceitru pteer perpa* oo *lemlaet*, Harl. 5280, fo. 66 b. As to the probable size of the measure, see Ducange, who says: "Apud Anglos sextarius vini continet quattuor jalones."

*e-taiupre*, the opposite of *taupre*, faithful, loyal, hence, trusted. Cf., *uair pob iac po ba taiupri laim nig* oo *eataigio in baipri*, "because they it was who were trusted by the king to visit the crown," *Echtra Nerai*, 8.

*atlocup*, with or without *buio*, I thank.

*poget*, cf. *hono pogeto*, gl. extensione, *ML* 37d, b. *pogetri*, gl. *producatur*, *ML* 110, 1.

*oár* = *do fup*, to know, introducing indirect questions.

*po-n-pugn*, that has made us, with infixed pronoun (-n) of the first person plural.

*éetun*, dat. sing. of *éetan*, forehead.

KUNO MEYER.

## CONNEMARA GAELIC.

(D. O'FAHERTY.)

## RAOMON MAC RIÚ LAIGEAN.

Bí m'í g-cúigeaó laigean fao ó; iugaó mac óó agur tugáó Raómon maí ann ari. Bí gnár ann, an t-am iin, nuair beiríí mac oo iúg, go n-éantaoi a éleáinnar le m'gín iúg eile a beirííaoi an oróce éeuna. Tárla go iugaó m'gean oo iúg na Spáinne an oróce a iugaó Raómon, agur iugneao a éleáinnar léi. Seal geairi 'na diaóó iin fuair a m'áeari báí. O'fan a áeari gan pópaó go maib Raómon 'na fear. Dubairc

The foregoing is a curiously distorted

ré ann rin: “tá mé gan céile ó cailleadó  
 oo m'áitir, agus ní beiríodas níor fúroas gan  
 bean. Tá ingean áluinn deas ag iug na  
 Seaimáinne agus ír mian liom uil dá  
 h-iaipiaró; an u-tiocfa-da liom?” “Rádas,”  
 aipia Raómon. “Óiméigídeas leo go u-tán-  
 gasas go cúit iug na Seaimáinne. Óinnir  
 iug Laigean fá a éuruir. Cuiread fáilte  
 ioinne. Cárteasas an oróce rin le fíleró a’  
 feurda. Aí maroin, lá aip na m’áitir,  
 ceasas cluice comóitair ioir mac iug na  
 Seaimáinne agus Raómon mac iug Laigean.  
 Roinnead na fíri (leat aip gas taob) aet  
 éurí Raómon ‘r a éuro feapí an laetóro  
 amad. “Níl mo éuro feapí ag obair óam-  
 ra com mait a’ fá to éurore feapí ag obair  
 óuit-re,” aip fá mac iug na Seaimáinne.  
 “Tá go mait,” aip Raómon; “beuríaró  
 mipe leat mo éuro feapí óuit a’ feicimír cia  
 éurífeapí an laetóro amad.” Rígnead aín-  
 laró, aet buaró Raómon an báipe. Leir  
 an rgeul a éuruirígas, éuaro Raómon an  
 aasó a iomláin a’ éurí ré an laetóro  
 amad oipia. Táila go maib ingean iug na  
 Seaimáinne a’ deapícas oipia trí fúinneois  
 aip fead an ama éurí rí teactairíe faoi óein  
 Raómun ‘gá iaipiaró iurá do’n éapíleán  
 óipí éurí rí rípeir m’óipí ann, a’ buó feáipí  
 léi é maip ééile ‘ná a áairí. Óuilearí  
 Raómon an cuiread, óipí rímuain ré aip an  
 b-fát bí leir. Maip géal aip an tapíuríne  
 ro bí iún aipí oioasaltar óimíit aip  
 Raómon.

Pópáó rí Laigean agus ingean iug na  
 Seaimáinne, a’ éus ré a baile leir go  
 h-éuríun i. Bíread an rí agus Raómon  
 ag reilz gas uile lá. Lá óá u-táimic ré a  
 baile ó’n t-reilz, iunne a bean mupán leir  
 faoi na fágbaíl ra m-baile aonipie, ‘r  
 oubairíe, “buó cóipí óuit-re to m’ac a fág-  
 baíl maip comíuasapí liom; ní maip ro a bí  
 mé i g-cúit m’ áairí.”

Ófás an rí Raómon ra m-baile lá aip na  
 m’áitir, ‘r óiméigí ré féin ‘na reilze. Níorb  
 fasda bí ré iméigíte ‘nuairí faoil rípe oioó-  
 beapíe imíit aip Raómon. Ríe ré uaité a’

níorbí ríto ré go u-táimic ré go cúit iug na  
 Spáinne. Fáilteigíad ioinne agus ríapíur-  
 gíad óe fá a éuruir. Óinnir ré rin  
 oóib. Oubairíe an rí leir ná b-fúigíad  
 aon feapí a h-ingean aet an feapí a  
 maipbócas tríurí fátae tá i n-Óoipín-  
 na-b-fátae. “Aet,” aip an rí, ír olc  
 m’áitíne nó ír tú Raómon mac iug  
 Laigean 7 m’á’ tú, ír leat m’ ingean, óipí  
 iugínead a cleaimíar leat an oróce iugíad  
 tú.” “Lé aasó gairíge iugíad mé, a’ lé  
 aasó gairíge tá mé, agus iur aip bí a  
 óeuníar feapí aip bí,” aipia Raómon, “tá  
 mé fáíra a a óeunao ríul gíobapí mé  
 óingean.” Go moe marínead, lá aip na  
 m’áitir iug ré a éuroan, éoipí ré a éeann, óit  
 ré a b’éilí, ‘r óiméigí ré go Óoipín-na-  
 b-fátae. Táuríing ré amad a gíeup  
 teimead agus iunne teine óó-féin. Rug ré  
 aip éaopí, maipbaigí ré í, ‘r éurí ré aip an  
 ceimí a’ a’ buirí. Ní maib ceatíamíad oí  
 ite aige ‘nuairí éáimic an fátae ‘r oubairíe  
 “fú, fá, feapíó! fágaim bolao éuríunnaig  
 bínn, bíeupíagí b’raoíagí.” “Do óonaet ‘r  
 to óoíeall\* oipí féin, agus míle maipbáipí  
 oipí; ní lé cóipí nó ceapíe a éabairíe uil  
 éáimic mipe anníeo, aet lé gas uile cóipí  
 agus ceapíe a baipíe óioí,” aipia Raómon.  
 Óionnirígeas a ééile, ‘r ní’ gairígead  
 ó éúr an óomáin go deiríe ad óomáin náe  
 u-tuicíad ag bíeapíuagí oipia óá m-bei-  
 óe ad fíorí aca go maíbasapí lé ééile.  
 Cúimíngí Raómon náe maib feapí a éaointe,  
 nó a rínte, nó a éuríte ran aipíeasae, ‘r éus  
 ré copí oon fátae a éurí aipí a gílínabí é,  
 a’ oón oapína copí leas ré é. “Póil, a  
 gairíróigí ‘r feáipí ra’ óomáin, faoil mé náe  
 maib feapí aip bí m-an rínn a óeunao liom  
 aet Raómon mac iug Laigean, nó é rin féin  
 go m-beiríe ad ré in aoir a bíadóna ‘r ríeas.  
 Óeupíaró mé leat mo ríogíacra lé mo beo,  
 a’ í eilíng lé mo maib; rin agus mo clai-  
 óeáin ríolurí a óeuníar ríolurí i n-óoipíeasapí,  
 má leirgeann tú mo éeann liom.” “Cá  
 b-feupíad mé fasapí to élaróim?” aip fá

\* Compare mo óona ‘r mo óúipíne in Donegal.

Raómon. Feud' ar an g-cianm cñion rin éall é. "Ní fceim cñann arí bit' ip' spánna 'ná oo ceann cñion liaé." Buail ré i g-comhgarí an cñinn 'i' an muinnéil é, 'i' bain ré an ceann oe. Shníoim ré gao do'n coill, 'i' cúip ré amac típí na dá éluair é, a'f' éus marí rin a baile go iug ná Spáinne é. Nuair éáimic ré i b-foigre feacé n-iomaipe 'i' feacé n-acra do'n teacé, éatí ré an ceann oe 'i' éioití ré an cúip. Éáimic ré arteaé 'i' oubaip, "ip' liom tñan oos' m'gín, a pí na Spainne." "Ip' leac eilgí i, má 'i' tú Raómon mac iug Láigean. Cáit' ríao an oróce rin, tñan le ríannaiéacé, tñan le ríeulaigéacé tñan lé caiteá n-ó a'f' oigé 'i' le páim-coollata; cupána teotá, blaí na meala arí gac gñeim, a'f' gan an oajma gñeim arí aon blaí.

An oajma lá maibaié ré fátaé eile. Arí tñall a baile oó, an tñiomáó lá tapí éip an fátaé a maibaió, éáimic ceo mópí 'i' cuipéao a muga é. Cuaiaró ré eugeaoim bocté 'i' rinne ré arí. "Cia tú fém," arí ra Raómon. "Tá," arí ré, "cñéatúip na g-cñéatúip, 'i' boctán na m-boctán, a ceangail na fátaig ríap' moiu." Sgaol Raómon é; acé cia bí ann! an cñéacásoipí tapmoctaiéite, mac iug na fuaiaróeacé, náipí b-féioipí a m'icáó, nó a bátaó, nó a maibaió, marí naé ann fém bí a anam. Ceangail ré Raómon ríap' in a áit fém; éus ré ceann an fátaig aig iug na Spáinne. "Ip' liom o'ingean," arí ré, a'buaiaó méipí faoi na cñip' 'i' gá tabaip leip.

Moctúig an pí náipí bé Raómon éus leip i. Cuaró ré arí a éóipí 'i' fuaiip ceangailte lé teupiaéa oiaioeacéa agur eapailuioeacéa é. "Nil ré i noán éú a rígaioleao," arí an pí, maipia bpuil mo éuro pola comí glan naé féioipí cáin a éupí le mo feacé rinripi." Leip rin bain ré fuil ar fém, cuimil ré oo na teupiaéaib í, 'i' éuit ríao lobéa ó céile. "Tapí liom agur pan liom." "Ní fanpaó," arípa Raómon; "ní beró mé pároa go b'págaró mé gñeim arí an gñeacásoipí." O'iméig leip gupí éuit an oróce

arí. Rinne boctán oó fém; éapuiang ré amac a gñeup teineao; o'f'aoaig ré teine a'f' leag ré a lón iomíe. Éáimic cú aige a'f' o'iaipí "cúilín nó cñáimín, cúro arí leití nó coilín lé tabaip ag mo éuro cuileán." "Géobairí rin 'i' fáilte." "Ip' feaiipí go mópí éú 'ná an cñéacásoipí a éuaro éapit anhepo ariéipí a'f' an bean 'i' áilne oá b'paca ríul leip, 'i' gac oepí lé na ríul éomí mópí lé monóg ríléibe; o'iaipí me píuinnín arí; éatí ré a rígan fáta liom, a'f' fóbairí go m-bain-feao ré an ceann oíom; má éeap'oiégeann congnaó mo leitéioe-re uait go b'páé, glaoró arí éú-in an Ooipie liaé, agur beró mipe agat." Lá arí na máiaé lean ré loig an cñéacásoipia. Caparó feabacáin na h-aile b'péag leip agur iomín ré leí. Oubaip ré:—"cñuaoctan arí bit' in a m-beró tú, glaoró oipm agur beró me agat." An tñiomáó lá caparó marí' uirge na h-aile ouibe oó. O'iaipí ré píuinnín arí. Romí ré leip. Oubaip:—"áit arí bit' a o-teap' oócaró mo congnaó nó mo éuroiugáó uait glaoró oipm 'i' beró mé agat." An lá rin, pan meaoón lae, bí ré ag cap'leán an cñéacásoipia. Bí ré fém ar baile, acé bí fáilte mópí aicí iomíe. O'innipí rí oó go maib anam an cñéacásoipia in uib a bí i m-bolg laéan, a bí i m-bolg ierite, a bí i láip íaile a bí ríopí pan ríoiléapí agur marí m-beupparó arí an gñioó mópí, agur é a éupí ríopí o'aon buille agur an tñail a éógbaíl o'aon íapíaró, agur an tñail a rígoilteao o'aon buille, annipm éioeparó an ierite amacé, a'f' an meul a éuipífeao ré a'f', cluiipíroé pan uoimán íoipí é; beróeao an ierite ag iug arí an gñeacásoipí agur eipíon a oeuinaó arí an ierite. Oá m-beupparóe arí go iupífeao an laéa amacé, agur oá m-beupparóe arí an laéa go iupífeao an uib aipí a'f' go n-beuníeao rí eapcúim, a'f' oá m-beupparóe arí an eapcúim, go n-beuníeaoe uib aipí, agur é a buiaiaó leip an uib pan m-ball oópáim tá faoi na cic éli, naé maib ré i n-oán é maipia. "Nil aon feapí ionan rin a oeuinaó acé Raómon mac iug Láigean a o'f'ag mé

ceangailte." Rug Raðmon ar an ghró  
 agus éis ré an t-ail; i gcoit ré an t-ail  
 o'aoon buille; iú an iúite amaé ag méil-  
 leac. Cúalaró an cneacásoirí an méill  
 agus bí ré ag ceunao airi. "Cá b-fuil tú  
 a éuin an uoipe lúe?" "Tá mé annreo  
 agus an iúite i ngleim agam." Súo amaé  
 an laéa ar bolg an iúite. "Cá b-fuil tú  
 a feabaicín na h-aille bheaga?" "Tá mé  
 i annreo agus an laéa i ngleim a'm." Súo  
 an ub ar bolg na laéan agus iunne pí  
 earcain. Bí píre ag ceunao airi an loé:  
 "Cá b-fuil tú a maorí uirge na h-aille  
 uoipe?" "Tá mé annreo a' an earcain  
 i ngleim a'm." Rug Raðmon uilii. Súo  
 aige an cneacásoirí a' a éuro euraig  
 iúioite ag na uirgeacáib. Uuail Raðmon  
 leir an uib é, agus éuit ré marb. Cúg  
 Raðmon ingean iúg na Spáinne leir go  
 o-tí a h-atairí a' comnuirgeoirí leir go  
 uoipeao a m-beata.

Críoc.

## beata agus bás uoime-uasail éigin.

an cnaoibhin doibhin ceo.

Cliabán óirí iúit, a' tú óg,  
 Mátairí cóirí uuit, a' neair póg.  
 Capall aéiac, a' tu o'óganaé,  
 Sgol agus léigean, a' olut-compánaé.  
 Bean áluinn a' tu i o'feair,  
 Teac fúilíiríng, i' gac nro o b'feair.  
 Bean mín, páirtroé, réura,  
 Ba, maom, táinte, i' tpeura.  
 Áit iúroé agus áit iúroé,  
 Neair bho agus neair uige.

Tura o feanóirí ameairg feanóirí,  
 Ag faéail mearta 'gus onóirí.  
 To' ceann ar coirte, ar éuirte, ar cómaile,  
 'S níoir mioré tú na feanóirí.

Oeipe laéteao, i' an báir ann rin,  
 An t-aipeuaé, an cláir, i' an cill.  
 'S cao é tá 'gao o b'áirí anoct  
 Ar éaðmon-na-oeipe no Seágan boct!

## IRISH IN NATIONAL SCHOOLS.

At the late Congress of Irish National Teachers, Mr. Manning, of Dingle, delivered an eloquent address on the teaching of Irish, in the course of which he said:—

"For the past ten years there have been indications of a hopeful kind for lovers of the old language of Ireland, but these are far from being as bright and vigorous as they should be. It is disheartening to find that it is an individual from an obscure and remote part of the country that appears in the the national metropolis, to plead the cause of the national language. The efforts now making to preserve the olden language of our country may appear to some amongst you as matters merely as sentiment and patriotism, and not at all as coming within the category of things practically important or materially advantageous. I am not a bit afraid to appeal to the National teachers of Ireland, even on the ground of sentiment and patriotism. A well-known Irish scholar, writing to me a few days ago, says:—'I can hardly express to you the high respect and sincere admiration I feel for the teachers—truly enlightened and patriotic—who do not grudge their little leisure to encourage the study of the old language of their country. There are national teachers even in out of the way schools who, if they got a little training, would soon, by their own talents, industry, and knowledge of Gaelic, be in the front rank of Irish scholars.' It ought to be a pleasure to our body at large to find so flattering a compliment coming from a source so competent to form a judgment on the point. But is not from the standpoint of patriotism and sentiment alone that I would speak to you in the interests of the Irish language, but as a matter of great and every-day practical importance to me, to hundreds of teachers, and hundreds of thousands of children along the south-western, and north-western seaboard from Waterford to Malin Head in Donegal. I must here remind you that amongst the gleus and mountains, and particularly at the extremities of the innumerable promontories that abound along this extensive and much-indented stretch of coast—the language of Ireland is by no means a thing of the past—it is still very much alive. You'll hear it in the school when the children get the chance of interchanging a word with their neighbour. You'll hear it from them on the playground, on their way to school, when returning home, and by the fire-side. You'll hear it from the altar and the pulpit. Danish or Russian spoken from these places would be about as intelligible as English to nine-tenths of the audience. In those places, Irish is still the instrument of thought and the medium of communication. It is still the language in which are transacted the every-day business of life. It is used not only by the old, but, as I have said, by the young, and in several of the localities I have indicated it is still the only language in which both old and young can accurately convey their thoughts and feelings, their wants and wishes—the only language in which they can adequately or satisfactorily transact the ordinary affairs of life. This reminds me of how often I have seen in courts of law our Irish-speaking peasantry grievously wronged, non-suited, abused, and kicked off the bench, because they would not undertake to state their cases in a language (English) of which they practically knew next to nothing. In those remote and illiterate corners of our island which I have referred to, the Irish language will, I am convinced, continue to be the spoken language for centuries yet to come. A glance at a map will satisfy a person of this. Because of their extreme remoteness and complete isolation they are quite cut off from almost all communication with the outside world. No stream of civilization flows through or near them, and as they are they will continue



to be for years to come. As a rule, the places referred to are congested districts. They are thickly populated, and the population is in exceedingly poor circumstances. Such people emigrate in thousands. Need I tell you, National teachers, how indispensable some education and a knowledge of the most useful of all modern languages, English, is to these emigrants. This brings me back to a former statement—that it was principally from a practical standpoint I wished to treat the question of the preservation of the Irish language in Irish-speaking districts, and the teaching of it in the schools of such districts. In order to intelligently and effectively teach such people English, we must do it through the medium of their own language, and so teach them Irish at the same time. Schools are established in these districts from almost the very inception of National Education, and yet they continue to be still almost exclusively Irish-speaking, and practically destitute of a knowledge of English.

"A great Irishman, the late Dr. MacHale, Archbishop of Tuam (applause) charged the National Schools with being the graves of the National language. This is a terrible, a sad, and a humiliating indictment to be brought against any system of popular and national education. No doubt, in our case it is, without any fault of ours, generally true; but on our western seaboard district the National schools appear to have had no more effect in extinguishing the popular speech than have the fierce waves of the Atlantic on our bold and rock-bound western coast. The reason is obvious. Teaching in the schools in Irish-speaking districts is begun at the wrong end. The recognised principle in education is to proceed by easy stages from the known to the unknown. In the schools I have spoken of this rational common-sense principle is entirely reversed. Our children are set to learn a language (English) which is as foreign to them as Danish or Russian through the medium of that very foreign language of which they absolutely know nothing, and hear nothing except within the four walls of the schools. Even in the schools we, the teachers, when we want to reach their little intelligences as in teaching arithmetic, grammar, &c., are compelled by the very necessities of the case to discard the modern language (English), and resort to the familiar and intelligible vernacular. But it is when we attempt to explain the ponderous and high-flown English of our advanced reading books that we are lost in despair and give up the task as utterly unattainable. You cannot possibly imagine anything more stupefying or intelligence destroying than this mode of teaching children through an unknown tongue. How such modes of teaching have continued to be used in the schools I have indicated, is to me amazing, when I consider that their grave and serious disadvantages struck the great and illustrious Irishman (some 40 years ago when Head Inspector in Donegal), who for the past twenty and odd years has so worthily and so ably presided over the destinies of National Education in this country, and who, by his direction and management of it, has been quietly and unostentatiously a benefactor to his race and nation. We must only assume that the prejudices, or the want of correct knowledge in those more highly placed, were too strong for him. But without doubt the result of the present modes of teaching in districts such as those I come from is that the people have neither good Irish nor indifferent English. I could cite innumerable ludicrous instances of this, but that I do not wish to weary you. Since the educational journals announced that I was to read a paper on the Irish language before your Congress, I have received from various correspondents materials for a very long paper indeed. Several of my correspondents complain of the

too great difficulty of the present Irish programme for children of tender years; others of the want of suitable text-books; while all complain of the unreasonable fetters and restrictions placed on the teaching of the National language in National Schools. The two points which I desired to put before you are (1) the irrational methods of teaching that at present obtain in National Schools in exclusively Irish-speaking districts; and (2) to appeal from this platform to teachers in Irish speaking districts to lend a hand, and a strong hand, in preserving the noblest heritage that comes down to us from our fathers. We have all read of how, when our ancestors were pagans, and the youthful St. Patrick was a slave amongst them, he beheld in a dream or vision our fathers with outstretched hands crying out to him to save them. Somewhat similarly the languishing language of our country calls upon us to-day to save it from extinction. The language in which Patrick, Brigid and Columba prayed and sang—the language through which we were christianized and civilized at a time when the progenitors of the present nations of Europe were painted savages—the language of the warriors, bards and chiefs, and of the ancient saints and sages of your country, calls upon you not to let it ignominiously perish. Let us, teachers in Irish-speaking districts, do our duty by our grand old language, and we may hope that at no distant day our schools may give other O'Currys, O'Donovans, and Joyces to Irish literature" (applause).

#### SCOTTISH GAELIC.

The Rev. John MacRury has reprinted from *Life and Work* his serial *Eachdraidh Beatha Chrìosd*, the first Gaelic Life of Christ of any size. The work is beautifully produced at Sinclair's Celtic Press, Glasgow. Mr. MacRury is one of the first writers of Scottish Gaelic, and his Gaelic needs no recommendation. In p. 55, the phrase *ionnus gu robh iad inbhe dul fada*, so that they were on the point of sinking; helps to explain the Donegal phrase *cá mé in mrib a' òeanas*, I am able to do it; in Leitrim, *cá mé in ionas*, am on point of; both of which may be the origin of the much contested Connemara *cá mé; nan*. It may be noticed that this common phrase has the two meanings (1) to be able (2) to be fit. Another Scottish and *airidh*, worthy, is often heard in Ulster, and may explain the Connemara *airgeact: e.g., má tá an lá in airgeact*, if the day is suitable. Many other places help to elucidate obscure expressions in various dialects of Irish Gaelic. In return, perhaps the frequent *dol dachaidh*, go home, is the old Irish *via eais*, to his house, c.f. Book of Leinster, p. 186, a, 20; *luo in gilla via eais*=*eo éuao an giolla a baile*=*dh'fhalbh an gille dhachaidh*.

The *Scottish Canadian* publishes a Gaelic column every week, and sometimes it prints Irish Gaelic.

A Collection of Catholic Gaelic Hymns is on the point of being published. We give a specimen in another column.

The arrangements are completed for the great Gaelic *Mod*, to be held in Oban in September next—it promises to be a great success.

"The Fairies' Song," published in No. 42 of this Journal, by Mr. Lyons, was reprinted in a recent issue of the *Oban Times*. A Perthshire correspondent thereupon wrote:—"In common with all lovers of Gaelic song and story,

I was delighted to see 'The Fairies' Song,' Cahir, in Tipperary, is a long way from Appin of Menzies, in Perthshire, so it is interesting to find the same story in circulation there with slight variations. The locality given there is a *sithean* near the farm of Drumdewan, and instead of the rich hunchback confining himself to the addition of *Diardaoin* to the song, the version there is as follows:—After receiving the addition of *Diaciadain* from the first man, he thought to improve it by repeating after them—

'Dia-luan, Dia-mairt, Dia-luan, Dia-mart,  
Dia-luan, Dia-mart, Dia-ciadain.'

And then adding—

'Djardaoin, Dia-haoine, Dia-sathuirne,  
'S Diadomhuich mar an ciadna.'

But, of course, by giving all these words he did not spoil the rhythm, as he would have done by the one word *Diardaoin*, and it is difficult to see what other objection the 'little folks' could have unless it were mere caprice."

They are paying a good deal of attention just now to the state of schools in the Gaelic-speaking districts. At a recent discussion on the subject, one clergyman stated that he had been engaged last year going from village to village in Lewis reporting on the religious instruction in the schools there, and two things had specially struck him. The first was the large preponderance among the teachers, of teachers who knew no Gaelic whatever. He did not insinuate that these teachers did not do good work, but he insisted upon this, that they were called upon to begin their work by taking upon themselves a labour which no man, except under exceptional circumstances, should be called upon to undertake—the labour of undertaking the instruction of children between whom and them the whole communication would, in the first instance, be restricted to the language of signs. (Laughter and applause.) His first observation, therefore, was the paucity of Gaelic-speaking teachers; and the second thing that had struck him was the abundance in the island—the superabundance—of the very material out of which Gaelic-speaking teachers were made. It was lamentable to think that the Highland population should want properly trained teachers who could speak to the children in their native language. It struck him that a portion of the funds that were now floating through space might be utilized in giving bursaries to the promising pupils in such districts as the Island of Lewis. They knew that in the preparation of its teachers "gallant little Wales," which had a language of its own, managed to get a hold of a considerable portion of the public funds to enable them to provide Welsh teachers who could carry on the work of the children in a proper way. Why, he asked, ought not the Highland teachers to be provided for in the same way? (Applause.) They were entitled to a share of the money floating about, and they ought to secure some portion of it, which might be used for the purpose of training Gaelic teachers. (Applause.) It was almost incredible that the public school system in the Highlands should have been conducted in such a way that the teacher was a foreigner to the children, and could not explain to the children in a language they could understand the meaning of the words they were discussing. It was thought to do away with Gaelic, but as long as they had that language it ought not to have disrespect cast upon it. It was a shame that children in these schools should not be able to read their own language.

*Mac Talla* has entered on its second year of publication, and we wish it the success it so well deserves. None of

the Gaelic papers gives so good an idea of spoken Gaelic. Nos. 53 and 54, the opening numbers of the second volume, are especially interesting. Mr. J. G. Mackinnon, Sydney, Cape Breton, the proprietor of *Mac Talla*, will forward it for a year for fifty cents.

an sluag sìòe.

le p. o'l.

(ar leanamain).

I' mion 7 i' minic ro ùalta fém tréact  
ar òaoimibh no h-a'gòrdeas o'n e-Sluag Sìòe.  
má' r' fìor an lùne atà anam ar b'ruac na  
h-uaghe b' mórán aca ruar le linn a n-òige  
féin, 7 i' gairia-ua leò anm a èup ar an  
tè-po 7 ar an té uo, ro b' peal le coir an  
e-Sluag Sìòe nó guir t'gusò tar ar iao.

Má téir pé ve na *Daoinibh Matha* òuine  
ro b'heir leò òe'n éasò iarruact, ní càillro  
ciorde o'a òuim r'm. Feucaro leir ar' 7  
ar' 7 eile, ar' mór guir anam c'ar nac leò  
b'ior buarò faoi òe'heasò. C'anic pé èum  
c'ùice, uair, guir èus an o'a òe'am cat o'a  
c'èile ar' r'on leinb a b' muintearò a go  
ma' ès òe'am ve na òe'amair. Rug an  
camta a b' èum r'gòbta an buarò, 7 èus-  
gar a'cne ro aon o'a mnáb uol i' r'ead 7  
an leant b' ro ion a còslav 7 b-òeari a  
a'ar 7 a m'ar ro b'heir amac. C'uarò r'  
i' r'ead; b'iorar a o-r'guir go r'am ion a  
ruan; r'in r' a l'm tr'ar na leapra 7 ruar  
ar an naoròean. Iar leigean a l'anie ar,  
èup r' r'g'ead ar ro o'uirg a a'ar ro  
cònnaric an bean ar m'ur'gail ro; ruar pé  
b'ar'gòs ar an leant 7 n'ior leig l'èit é.  
Tama' l' ion a o'iarò r'in èus a g'no ar baile  
é, ar' 7 é ion a còslav r'an o'òe f'axol pé  
guir cònnaric pé an bean r'gòbta ar' 7 a  
leant péin a'ar ar b'èal a c'urleann, "An  
m-banr' r'iom anoir é?" ar' r', 7 ro g'air  
r' go c'aròeamail, cat'buasac, 7 o'eulug  
uarò. Ar a c'ead a baile b' a leant marb.

Anoir i' ioncùn ar c'ear "Cá g-còim-  
g'ro an Sluag Sìòe?" I' iomrò a'at a m-b'io.  
Uair 7 uair i' clor uinn go b'fuit a  
n-àir'ead 7 g-c'ear-l'ar na g-cnoc n'g'ar  
n'gléineac, àlunn ar, a b-fao o' g'èoin 7  
g'leò, o' a'arann 7 ar'gail an e-r'ao'gail.  
Ar' 7 ar' eile clor'mio go n-g'no a n-àir-  
còim'ro'ete 7 n-g'leann'ar b'òpca o'ùba mar  
a m-b'ionn r'acail na h-oròe ro r'ior ag r'uan

7 uaigníor naé m-bhíreapí aét fo-uairí le méilíoc an gábarí, éigean an iolairí, garib-  
 shé zaoice zemiúó nó túaíne 7 coirann  
 cuille rógímaí aš léim go lonnac lúctmaí  
 tapí lom-rléapáib na g-caímaígeac nó aš  
 gérí go gáirí aš bun na n-ailléac uactmaí.  
 Aét cibé aít a m-bío ír áil leó pláran  
 glan beít taobí le uoirí an léapa ar móó  
 go m-beirí aš a n-gíanaó 7 aš a n-gíapó  
 péim típé bíonnií áim-šaeé na gíeme íam-  
 íaró aš caítmíomí go taíóleac ar énoc 7  
 gleann, muirí 7 móirí-fáiríge. Cómí an a  
 n-uíil 1 m-báimíreacáan gupí teapíe líorí naé  
 m-bíonnií ceanní 1 u-tíeó éigim tímcíollí aipí  
 muna m-bíonnií pé buailte fíuapí leirí.

Ní fíuil aon níó ír móó cóirupígeapí a  
 b-fuaé ná cuirí 7 caíreapí leirí na uaoimí.  
 Ní maít leó áitíreapí na áit-cómnuiríte beít  
 1 n-garí ná 1 n-garí oóirí 7 óá u-tígeóimíó  
 go n-uéanfaróbe tígí taobí leó, o'fagíaríóir-  
 íean a íóé-apíurí péim, aét ní gan óioğbáil  
 7 uócarí uóéiríreacá uó uéanapí ar u-tír  
 uo'ín té le n-áirí cionntac a n-íomapíabó.  
 Cá h-áit a u-tíróro anníran ní fíorí uomí.  
 Aét ír anapí ír éigíon uóirí ían a uéanapí,  
 óirí ír eóil uo'ín u-rluağí mapí a m-bío, 7  
 béríreacá imeagla apí gac áonneac teacé in  
 áécomapí uóirí íul a n-uéanfaróbe íao a  
 mílleao 7 a meacéluğáó. Uá m-beiríreacá  
 íé ué mí-áó apí uóime teacé aš canntáil nó  
 aš coirímeapíğ oirípa, ní cian go n-imeóir-  
 éaróbe bíón bíapí 7 beagíagóail apí péim nó  
 apí a fíioéct nó báimíreóbe uá bólaéct nó uá  
 m-bíeacéct.

Bíonnií íteacó 7 ól go leóirí aca: apían  
 cuiríneacá, coiríce, 7 eóirían íon a éirí-  
 éaib; miorğán u'ím mílir; báiríalíreó  
 éiríge; leamíneacá bog bíoğímaí íon a ír-  
 éaib; uactapí íon a fíaoaríab; mílbúirí 7  
 céirí-beacé íon a máimanníab; meacó íon a  
 meaoaríab; coirí, beoirí 7 uiríce beacá íon  
 a u-taoiríe—go h-aéğéapí gac rógíorí óapí  
 ímuam cuiríe nó uáirí íanníurí an uíil  
 apíam. Cé gupí maít íao ío íonnta péim  
 ír gáirí, an gáirí go b-fagíann uóime é péim  
 tuirígeacé uóib. Uime ír ní aš íteacó ná  
 aš ól uó éaríro a n-áimíurí go h-uile bíonnií  
 caé comóiríapí, cóimíac aoníurí 7 gíapí-gáirí  
 láim go mínic eaoirípa; téiríro aš íúnceacó  
 apí íeiríob, aš caíteamí léimeann 7 líag; aš  
 míurí báiríe apí máğáib mín-áilne nó cleapí  
 na cuairíge anuapí le fánarí, u'í péacáimí

cía aca ba éúiríge go bun. Uairí bíó aš  
 gábáil a n-ábíán, uairí eile aš ínníurí a  
 n-íntéacéa 7 a n-eacéiríarí uá éiríe, 7 uairí  
 eile rórí aš aíríurí go írígíeamíal apí baóé-  
 beapíaríab 7 cuaríó-éleacáiríab an u-íaoğáil  
 u-íuapíaríge-íeo. Seal uóirí go íomíeaníneacé  
 aš íeílğ íaró 7 gíurí-íuáó, maaoó-íuaoó 7  
 coirín, tapí énoc 7 ceacánn, go claoaríac 7  
 pluapí, íuapí ílíorí ílíéibe le íaoéapí nó  
 anuapí le fánarí 1 fán-íurí go bhuacé  
 fáiríuríge—aét ní íraoarí anníran—tapí  
 tuínní tíémí 7 buílğ bíúéaríge, níorí luaité  
 ná an gáóé Mára 7 apí leó go bípé apí uó  
 íuaoaríe. Seal eile téiríro aš íóimáirí 7 aš  
 gíapíarí, aš íreapíaoiríeacé 7 aš íurí le  
 báoaríab nó le h-eacáiríab. Má eugánn áon-  
 neacé gáirí 1 n-gaol uóirí tapí léapí nó apí a  
 uóiríte péim téiríro 1 íuğarí a báile é uá  
 éirí péim éum é éóiríam, 7 uá éirí írín é áó-  
 lacacó íoní an íoirlíge a b-fíuil an éurí eile  
 uá míuníurí.

Uairí uó bí íeapí aš a íuabí muiríeapí móirí  
 aš obapí apí aon ué míanağíib uíma uéapí.  
 Ní íuabí áonneacé uá éloínn íonğnóta 7  
 muna m-beiríreacó an uéan maít a bí póiríta  
 leirí ní íeapíaró íé tígí ná tíreapí uó cóimeacó,  
 mapí bí aipígeapí teapíe 7 gan gíaoaríacé apí  
 íócáimíobí. Bí móirííeapí bíeagíe aige 1  
 m-béal báimíe, aét ó bí íé péim apí obapí  
 lae, 1 íurí na míora ían, níorí íeúro íé “an  
 típíğ ían tímcíollí uó éeacé leirí,” mapí a  
 uoirí an íean-fócal. Bí an áimíurí an-  
 áluimí 7 an íeapí aš lobacó 7 aš líacacó uó  
 éeal a báimíe. Táimíe íé a báile aon  
 típíctnóna áimíam u'í éirí a lae oiríbe, éurí íe  
 cnagáiríe u'í uiríge beacá leirí 7 uóil é gan  
 gíuamí gan gáiríabuaic. Fuaipí íé a íreapí  
 anníran; bí an oiríce ann, aét bí an gíealacé  
 aš caítmíomí go gíinní gílémeac apí írlíge go  
 íuabí an oiríce beagíneacé cóimí íolérí íolurí  
 mapí leirí an lá. Cuirí íe íeabapí apí a íreapí,  
 7 coiríurí íe apí báimíe; apí u-tírí go mín  
 íeirí go íuabí buille no uó báimíe, 7 beapípa  
 íorğáilte aige. Cuirí íe íeabapí eile íuapí  
 7 ío aš le ašacó íreapíann íeamapíaríge go  
 íuipíeamíal íuaoaríacé é 7 aš cuipí íionnám  
 7 íionn míóna aš íeaoğaríol tímcíollí apí.  
 Ba gíeapí uó go b-facacó íe íon a uáirí  
 íeacé íreapíaoiríuríe aš báimíe na g-coirí ué  
 péim 7 uá éiríe.

(Le beít apí leamíamí.)



## TRANSLATION.

Often and often I heard mention made of people who were stolen back from the fairies. If the generation now on the brink of the grave be true, there were many of them alive during their own youthful days, and it requires but little thought on their part to name such and such a person who were for a while with the Fairies till they were brought back.

If the Good People fail to carry off a person the first time, they do not lose hope (*lit.*, lose heart) on that score. They try again and again, so that except in a very case the victory at last rests with them (*lit.*, in a manner that seldom [the] case that not with them do be the victory at last). It came to pass once that the two parties gave battle to each other on account of a child who was near (*lit.*, well) related to one of the two parties. The party intent on stealing gained the victory, and bade one of their women go in and bring out the child who was asleep with his father and mother. She went in; the three were soft asleep; she stretched her hand across the bed and caught the baby. When she caught hold of him he uttered a shrill cry which awoke his father, who saw the woman when he had aroused himself out of sleep; he caught his child tightly in his arms, and would not suffer her to carry him off. Shortly after his business brought him from home; when he was asleep at night (*lit.*, and he in his sleep in the night) he thought that he saw the woman of stealth (*i.e.*, the Fairy woman) again, having his own child in her arms. "Will you take him from me now," says she, and she laughed sneeringly, triumphantly, and vanished. On his coming home his child was dead.

Now, it is proper to ask the question, "Where do the Fairies dwell?" Many a place they dwell. Often and often we hear that their habitations is in the heart of green, resplendent, beautiful high hills, far away from the noise and bustle, the strife and contention of the world. Again and again we hear that they make their abode in dark, gloomy glens, where for ever sleeps the shade of night, and a solitude that is but seldom broken by the bleating of the goat, the scream of the eagle, the rough voice of the winter wind or the rush and roar of a harvest flood, leaping strong and vigorous over the bare sides of the crags, or moaning roughly at the base of the frightful cliffs. But wherever they be they delight in a clean plot of grass being beside the door of the Fairy fort, so that they might be basking and warming themselves when the soft rays of the summer sun are shining brightly on hill and dale, on sea and ocean. So strong is their desire for a green plot that there are few Fairy forts which have not one somewhere around it, unless it be quite close to it (*lit.*, struck up with it).

There is nothing which moves their hate more than intercourse with people. They do not like to have a habitation or homestead near or nigh them, and if it should so happen that a house would be built beside them, they would leave their own Fairy mansion, not, however, till they have first done grievous wrong and damage to whoever has been the means of bringing about their exile. But it is seldom that they need do this, for everybody knows (*lit.*, for it is knowledge to the multitude) where they are, and anyone would be afraid to come near them lest they might kill or hurt him. Should anyone be so unfortunate as to encroach on their territory, or come tormenting them, the sorrow of death and a short life would soon be practised on himself or his children, or he would lose his cattle, or their yield would be lessened (*lit.* (it) it would be taken from his drove of milch cows or their yield of milk).

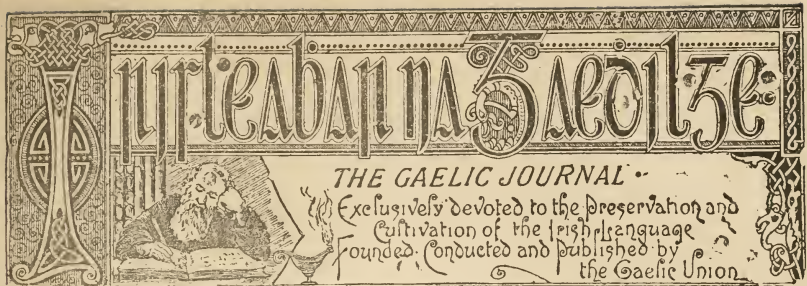
They have enough eating and drinking; wheaten bread,

oaten bread and barley bread in ricks, rolls of sweet butter; barrels of fish; streams of soft strong new milk; cream in abundance; yellow honey and bees' wax in handfuls; mead in methers; ale, beer and whiskey in an ocean (*i.e.*, in oceans)—in short, every luxury that the heart conceives (*lit.*, conceived) or the appetite longs for (*lit.*, or the desire coveted). Though these in themselves are good (yet), one soon, very soon, grows weary of them. Hence they do not spend all their time eating and drinking. They do often have a battle of emulation, a duel or a wrestling match (*lit.*, a contest of hands); they go dancing on level hill-tops, leaping or casting, hurdling on beautiful plains, or somer-aunting down an incline to ascertain which of them would reach the bottom soonest. Sometimes they do be a-singing their songs, sometimes relating their adventures and their feats, or scornfully mimicking the foolish deeds and hard habits of (the people of) this contemptible world. A while with light heart chasing the deer or the hare, the fox or the rabbit, over hill and difficult pass, to den and cave, up the mountain-side with labour, or down a slope at headlong speed (*lit.* in health speed, *i.e.* one's best speed) to the margin of the sea—but they stop not there—over mighty wave and belching billow, swifter than the March wind, and vanish out of thy view forever. For another while they go digging and grafting, mowing and boat-racing, or horse-racing. If anybody near related to them die beyond the sea, or out of his own native place, they go and bring him home to his own house to wake him, and after that to bury him in the cemetery where the rest of his people are (interred).

There was once a man who had a large family, working on one of the copper mines of Béara. None of his children were able to work, and were it not for the good wife he had he could not keep a house or home (*lit.*, house or tribe) for money was scarce, and there was no demand for (farm) effects. He had a fine meadow, which was mature for mowing (*lit.*, which was the month of cutting), but as he himself was at day-work during that month the strand and the round could not come with him, as the proverb says (see note for explanation). The weather was very fine, and the grass rotting and growing musty for want of being cut. He came home one evening after his day's work; he brought a naggin of whiskey with him and drank it without difficulty (*lit.*, without a frown or ado). He then got his scythe; it was night, but the moon was shining so bright and clear that the night was almost as resplendent as the day. He sharpened his scythe (*lit.*, he put edge on his scythe) and began cutting, slowly at first, till they had cut a stroke or two and had room opened for himself (*lit.* till a gap was opened by him). He sharpened his scythe again, and commenced quickly and nimbly laying low swaths of seamrath, and putting mountain grass and lichens whistling around him. He shortly saw after him seven mowers right close to himself and to one other (*lit.*, taking the legs off himself and of one another).

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[PRICE SEVENPENCE.

The *Gaelic Journal* has to thank cordially its friends in the Irish press for many kindly notices of the last number. It is only now that people generally are beginning to be aware of the existence of the Journal.

The next issue will complete Vol. IV. of the Journal. It has been thought better to keep back the promised photograph of John O'Donovan, and issue it with the frontispiece and contents table of the volume. The price of the three will be threepence, and they will be issued with No. 48.

We have endeavoured to send the Journal regularly to our friends; we have also sent them any information we could. In return we ask them to obtain new subscribers.

In another page of this issue will be found the papers set at the recent Intermediate Examinations. One of the University papers in Irish is given along with them. The others, if procurable, will be given in next issue. Examination papers are always of value to the student; these are especially so. Not, indeed, for any information they afford, but for the way in which they teach the student what he should avoid. They contain examples of many things students are taught to guard against—negligence, bad spelling, disregard of declension, etc. To the papers as printed below, notes of correction are affixed in nearly all cases (31 in the four Intermediate papers and 7 in the University papers). But as

an impression prevails that the grammar and spelling of modern Irish are rather unsettled (the impression is, of course, a natural result of the personal quarrels for which not even the language movement is free), it has been thought better to give a brief analysis of the defects noted.

It may be premised that the Intermediate papers were comparatively easy. The strange practice of giving a vocabulary of even the commonest words (*e.g.*, *im*, *cin*, *úil*, *mácair*, *ghrádúir*) still prevails. In the University paper no help is given, although the unprescribed passage given (Judges xiii. 20, 21, Bedell's Bible—apparently the first edition, as in the edition of 1830 the absurd *a nuair* is correctly written *an uair*) contains the difficult expression *leat-mé-neamh*. Again, the vocabulary is positively misleading. Students are told that *feic* = *to see*, *iair* = *to ask*, etc., and, on the contrary, *cuir* = *put*—all obvious absurdities, but, nevertheless, inexcusable.

The peculiar nature of the passages given for translation at sight might also be objected to. Four passages are from the Kerry translation of the Imitation, a text often difficult and full of provincialisms. The old edition of 1822 is the one followed, although in the edition of 1886 most of the passages noted below have been corrected.

Many of the words criticised are mere misprints—ten or so are noted. To these may be added *oo* for *óo* *passim*. It may seem hypercritical to refer to the absence of the mark denoting that the vowel is long, but the examiner himself in question three Middle Grade, requires the student to spell

correctly the very word he himself spells incorrectly. *Óóit* and *óúéaró* should be *óóig*, *óúéarig*; the ordinary colloquial forms *óóice*, *óúíte*, *óúéca* show that the final consonant is a guttural. In connection with all this, it may be borne in mind that the candidate before whom these papers were laid is expressly cautioned (the warning is confined to Irish papers) that "in case of grossly bad Gaelic spelling, the candidate may be wholly disqualified." *Chléipe* (Junior, II, b) is beyond all understanding.

In a few places a fine disregard of declension can be seen: *úlléarig*, *íréigíó* for *íréigíóirib*, *úlléann* for *-linn*. This last deserves special recognition. In all Irish grammars will be found a conjugation recognised by the termination *-ig*; in the papers we read *éúéaró*, *malairóte*, *úllmaróte*.

It does not require any profound knowledge of Irish to see the defects, but it does require much patience to enable those who are doing what they can to encourage the study of Irish, to look on calmly while the language is disfigured and mangled in the very examination papers of the Intermediate.

### THE GAELIC LEAGUE.

It is with no slight pleasure that we chronicle the fresh development of the movement to preserve the Irish Language which has come into being since our last number appeared. The subject is already familiar to most of our readers from the announcements in the Press, but it is none the less fitting that a particular account of it should be given in these columns.

The idea of making our movement more popular and practical has long been in the air. It was put forward by Dr. Hyde in New York two years ago. Since that time it has been touched upon more than once in the *Gaelic Journal*. It has now at length taken tangible shape and found for itself a local habitation and a name.

On the 31st July a number of gentlemen who interested themselves in the idea met at Mr. Kelly's, 9 Lower Sackville-street, and resolved themselves into a Society for the sole purpose of keeping the Irish Language

*spoken* in Ireland. It was agreed that the literary interests of the language should be left in other hands, and that the new organization should devote itself to the single object of preserving and spreading Irish as a means of oral intercourse. A council was elected, consisting of the following then present, with power to add to their numbers:—C. P. Bushe, J. M. Cogan, Rev. William Hayden, S.J.; Douglas Hyde, LL.D.; P. J. Hogan, M.A.; Martin Kelly, John MacNeill, B.A.; Patrick O'Brien, T. O'Neill Russell. Mr. MacNeill was appointed honorary secretary *pro tem*. The title chosen, after some discussion, for the organization was the "Gaelic League," *Cumhnaíocht na Gaeilge*. At a subsequent meeting Dr. Hyde was elected president and Mr. J. H. Lloyd honorary treasurer. The rate of subscription was fixed at five shillings a year for Dublin members and two shillings and sixpence for country members. It was also arranged to hold meetings in Dublin every Wednesday at 8 p.m., and permission was obtained from the Irish Literary Society to hold the meetings in their premises, 4 College-green. This arrangement is at present adhered to.

Notwithstanding that operations were thus commenced at the very outset of the holiday season, every week has brought fresh members to the young Society. Some of these are veterans of the movement, as are several of those mentioned as members of council; the names of Dr. Sigerson, David Comyn, *Sabair Donn*, and Michael Cusack are familiar enough in this connection. But what is not less cheering, many of the recruits are young men who have never before taken part in the movement, but who announce their determination to stick to it and work for it henceforward. There seems every prospect of the Society becoming in a short time a large and vigorous body, capable of doing real work for the cause for which it exists.

So much for the organization. As to the work before it, the members are possessed of a perfectly clear idea. For the present, this work is of necessity confined to Dublin, and consists in enlarging the membership of the Society and in holding the weekly

But it may be expected that the new organization will not so far forget its purpose as to drift into the condition of a Society holding weekly meetings of a formal character. No subsidiary developments are likely to divert the attention of the members and council from the principle upon which they resolved to add themselves to the number of existing organizations, or from the single purpose which they have unanimously adopted. Their principle and their *raison d'être* in contradistinction to the bodies existing side by side with them is, that under present conditions it is impossible to save the Irish language by means of a movement directed wholly or mainly in educational lines. Their object, correlative with this principle, is to conduct the movement mainly on popular lines, imitating *mutatis mutandis* the general scheme of the method invariably and successfully employed by every practical public movement of the day—the method, modified to suit the exigencies of the case, of local organization and local demonstration. In short, they purpose at the earliest opportunity to change the venue of their work from Dublin to the Irish-speaking districts; to appeal to the Irish-speaking people; to teach, exhort, and encourage

We do not wish to lead our readers to expect that the members of the Gaelic League intend to awake the West during the coming winter from a thousand platforms throughout the Gaelic country from Inis Eòghain to Dúthaigh Breágh an Phaois. They will perforce be content with a smaller beginning. A meeting held in Dungarvan to-day, in Tuam a month hence, and so on, will suffice at first to set people a thinking. A stirring address in the native tongue should, where possible, form a main feature of such meetings. When speakers having a good command of Irish are not available, English will have to do instead ; indeed, there is little likelihood that any exclusive feeling will arise to hinder the effective use of English as a useful instrument of this crusade in a bilingual country. The work of the League ought not, moreover, to limit itself to such larger centres of rural population as we have just mentioned. No remote country parish, no village or hamlet, in



short, no inhabited corner of the Irish-speaking territory that offers a decent opening, should be neglected.

It will not, however, be possible for the League to make a descent on a remote and unknown locality, and there hold a meeting and start the movement without some means of special knowledge of the place. Hence it will be their duty to invite (1) local co-operation, as, for example, the support of the local clergy, school teachers, or other residents of influence; (2) local information as to the extent to which co-operation may be expected, and as to the facilities of holding a meeting and the likelihood of getting good men in the neighbourhood to be present and to join in the work, &c. The localities which fulfil these conditions best, that is, which are most friendly and about which the most information is at hand, should be the first field for the work. A single successful meeting held in this way will influence popular opinion, will arouse discussion and set minds a-thinking, and will spread the principles of the movement, or its one great principle—the honour of maintaining, and disgrace of abandoning, the national speech—even to the humblest firesides of the peasantry for miles around.

Another useful means of forwarding the movement, a more powerful means, perhaps, than public addresses, but of necessity much more limited in application, would be the following:—Every member of the League whose calling allows him an annual vacation should endeavour to spend that vacation in the Irish-speaking country. This in most cases will entail no sacrifice whatever. It so happens that the districts to which the old tongue still cleaves are in almost every instance the most picturesque and the healthiest parts of Ireland. That is to say, that whether the object be to see beautiful scenery or to obtain a period of salutary rest, there are no places within reach better worth visiting than those which the *Gaodhiallach* of Ireland abundantly provides. Moreover, owing to the patriotic affection of Irish people for such resorts as the Isle of Man, Buxton, Harrogate, or Brighton, the districts we allude to in no

way labour under the common disadvantage of being “overdone.” Lastly, in the enumeration of their good points, they are as a rule inhabited by a race whose acquaintance will be made with great benefit by most of us who dwell in the midst of modern “civilization;” a race possessing splendid characteristics, preserved to them, no doubt, by the survival of their ancient speech and all that it has brought along with it down the stream of time. Hence we affirm that the spending of a holiday in these regions is no sacrifice but a manifold benefit. When they visit these places, it will be easy for members of the Gaelic League or for any others who know a little about the language, aye, for those who know nothing about it, to give a powerful stimulus to the movement by simply conversing with the people, removing prejudice, letting in light, telling them of the hundreds of thousands who, like themselves, “have Irish;” telling them that there is no idea of letting the language die out, but that, on the contrary, a strong, widespread, organized effort is being made to revive and spread it; giving them to understand that intelligent Irishmen the world over, and even foreigners, regard the wilful loss of the language as a national disgrace to the country; teaching them that their native Gaelic is no inferior kind of speech, but a really noble and great language; and in this way breaking the ice of apathy, and giving an opening for the enthusiasm which, well we know, only waits to break forth and sweep all obstacles before it. From the observations of persons well acquainted with every part of the Gaelic country, we are quite satisfied that the spirit that brings success will be by no means hard to evoke at the present juncture. In the noted Bismarckian phrase, it is abundantly clear that the founders of the Gaelic League have “seized the psychological moment.”

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The new Gaelic League is doing well. Papers in Irish have been read on Irish Music, on the necessity of a common literary dialect, and on the relative merits of Irish as spoken in different localities.

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An elementary treatise on Irish composition is now being prepared. Part I. is ready, and specimen copies will be sent gratis to teachers of Irish on application to the Editor of the *Gaelic Journal*.



## ANECDOTA FROM IRISH MSS.

X.

MS. Rawlinson, B. 512, fo. 141b, 2.

Manac cpiáibteac tánic tairpí anoiri vo compinéob cpiábairi ie Comgall bennéairi, ocup gac cpiábairi vonio Comgall, vonio in Gallmanac a leteir, go n-veáir Comgall irin riué .i. irin abairn vo gabáil a fálm, ocup voóóir in manac tánic anoiri irin riué cétna. In uairi nobíó irin leé anúar vo Comgall, ní fuilgeo in manac la méa a ter in urí. An tan no bíó a leé aníir vo Comgall, ní foóaiméob in manac la méa an ríuáca. Conro ve rin nair féc compinéob cpiábairi ie Comgall.

There was a pious monk, who came across from the East to compete in devotion with Comgall of Bangor, and whatever act of devotion Comgall would perform, the foreign monk did the same, until Comgall went into the river to chant his psalms, and the monk that had come from the East went into the same river. When he was on the side below Comgall, the monk could not endure it, because of the greatness of the heat of the water. When he was on the side above Comgall, the monk could not endure it for the greatness of the cold. So that hence he was not able to compete in devotion with Comgall.

Ib. fo. 142a, 2.

Bibliothèque Royale, Brussels, MS. 2324-40 fo. 6.

Bairín mac Bhiannáin mic Feigúra ocup Colam Cille mac Ferolíméir mic Feigúra .i. clann dá veiribíácairí íac a n-óir. Ní bíó in Bairín rin í nac áirpíri genmoéa áirpíri a éotálta namá gen paécairí vo vénam vo Dia .i. irinairéirí nó léiginn nó veiribínn nó umalóir. An tan vóirí no ínéob a lám voóúm na meirí vo éairém a ppianne,\* no bíó in lám aile veairibúar oc veairigúróe in

Comróir, ocup ío éanac eirí gac dá mír "Deur, in adiutorium meum intende" urque in "festina." Al n-áirpíri na búana vono no éinóileó a n-áirpíri von veairí lám, ocup in lám aile íntí voóúm nime. Ní cuiréob vono eurl ná corrimil vea aóaró, ocup ní léiceó inmoirpíri rípta in cléirpíri vóirí áite.\* Ní léiceó in Bairín rin rípta ná muirbúle vea feirpíri fém vo hinirpíri í m-beáirí Colam Cille áirí onoirí vo Colum ocup áirí mírle vó fém. Ceíri bíuáca vó a n-abóirne veairí Colum tapí éir Colum Cille, ocup ac Colum Cille ío foóúum ínam ó éorac a beacáó, ocup ba hecnaíróe áirpí é. Íntí.

Baithin, son of Brenann, son of Fergus, and Colum Cille, son of Feidlimid, son of Fergus, were both children of two brothers. This Baithin at no time, save the time of sleep only, was without doing some work for God, either praying, or reading, or writing, or humble service. When, however, he stretched out his hand towards the dish to eat his dinner, his other hand was aloft praying to the Lord, and between every two morsels he would sing "Deus, in adiutorium meum intende," as far as "festina."† Again, at the time of reaping, he would gather the corn with one hand, while the other hand was stretched towards heaven. He never put a fly or gnat from his face, nor would he let . . . . This Baithin would not allow any miracles or wonders of his own miracles to be told during the lifetime of Colum Cille, out of honour for Colum, and out of his own humility. He was four years in the abbacy of Derry of Colum, after Colum Cille, and with Colum Cille he had been learning ever since the beginning of his life; and he was a famous wise man.

KUNO MEYER.

## DALL MACCUARTA.

Ciarr' b'é Dall MacCuarta? Fíle óirí-  
veairí áirí-clíntea vóir' eav é veairí vóirí

\* ag caítem a éopa, Br.

\* in léigéob naomíe an cléirpíri vóirí áite, Br.  
† 1's. 69, 2.

Cuailgne i g-Contae Luíghnáiḡe. Ba éapra agus ba cómpánac é do Choirdeallbac O Cearballáin .i. an píl ba mó cáil agus clú i o-topac na h-aoirí seo éaróirí. Ní túsḡaoi Dall ari ari o-túr. Dob' ainm oilear do Séamur (MlacCuairta), agus níorí cáill ré amair a fúil no gur iméḡ ari an t-ionóirḡ ari a n-óeantari tpiáct ḡeáru ḡann anriro.

Dob' é seo ábairí fá'ri éap ré an t-án ro: Lá dá maib ré féin agus a éaproe agus a éoirḡeirí le éirle o'éirḡ imreapán com-mearḡa agus comóirḡar eapoiria agus aḡ ro é .i. cia aca in a mear do'p' f'apri léim agus lúit. Cum veiríro do cup leir, do cinneac aca fá'roirḡ ḡac aon oíob do léimnḡ tpiarḡa puill móirí móna bí in aice leo, agus maí rin de, do ban ḡac uime aca a éuro bpiḡs de, éori ḡo m-beoirí éap-riom ḡan ualac, agus iao aḡ léimnḡ tpiarḡa an puill. Cum an rḡeíl no ḡior-riḡac, an uair do éur an píl iapriac ari léim do éabairḡ ḡo o-tí an taob éall de'n poll, maí do éirí ré ari leiréap a dá bonn do ḡabáil oí, i' ead o'éirḡ oó é féin do éurim i'p'ac in a éapiríari rúo, agus 'huairí do tḡḡbac amac é, i' amílarí rúit é, agus é Dall ḡan amair ari bí aḡe i g-éacéari dá fúilí. Suo é an t-ábairí fá'ro-tuḡḡaoi Dall ari n-a óiarí rin, ionnup ḡurí beaḡ nac n-óeantari oearmao agus oíocumne anoir ari a ainm oilear. I b-óeairí na n-oaomeac an tpiáct rin do bí ḡuríeac óḡ álainn rḡaiḡac oari b'ainm Róir, agus éur rí a bpiḡa éurḡe. O éair-riḡ ro ḡo móir leir an b-piríro, agus bí ré ríori-buiréac oí, agus aoiríeapí ríor ḡo o-tuḡ r'apir agus ríori-ḡriáó oí o'n uair rin, do bpiḡ ḡo b-pacairí ré nári uime í maí éac. I' í an uair agus an oearḡ-éabairḡar do bionn ré oí an rpiáct oear-fuaimneac ro do éapac Lom-Láéapiréac 'ḡa r'apiríolac i n-oíol a cinealtari.

I' pollur ḡo leori ḡo b-puil beaḡán lín-teac m' an t-án ro, ari nac r'epoirí mórián céille do baip, de oearḡac iao a beir

tpuailḡḡe. Ní rúlarí uáinn cumne beir aḡann ari ro, ḡo b-piit an t-án ó r'ean-riḡaoi ḡan r'ḡlam ḡan r'oiríeap' do éualarí ó uime eirle é, agus maí rin do i m-bealarí oameac eirle ríor r'ari ḡo h-áim-ríri an r'ileac réin, timéiríll dá éuro bliacáin ó fom. Ní oíri uáinn, ari an ábairí rin, ionḡantari do oéanaim de beaḡán de línirí tpuailḡḡe o'fáḡail 'an t-án, maí nári b'fupur do oáomib ḡan r'ḡlam a éongbáil ḡan tpuailḡac.

Níori eiríeac i ḡ-clóó maí ríomne ro aet aon rpiéac amáin do éum Dall Mlac-Cuairta .i. an "fáirle do éapirallán," acá i leabairí haríomán (ll. 4, 6, de'n éuro imleabairí). I' ionnóa t-án do rinne ré acá ari f'áḡail i láim-rḡriḡbinní, agus oob' ríori do haríomán a r'áó ḡurí maí éuríllí r'ao a ḡ-cup i ḡ-clóó. B'féirí ḡo b-puil an ceann ro i láim-rḡriḡbinn éirí oíob rúo, aet má' ríori rin, ní éáimḡ leir an rḡriḡb-neoirí a f'áḡail i láim-rḡriḡbinn ari bí do capac leir. B'féirí ḡurí ríori éana o'n leir eirle nári rḡriḡbóac ríor maí é ríomne ro, agus má buo ceapí é ro, beirí lúit-ḡáirí móirí agus ḡáiríeap' ari an rḡriḡb-neoirí ḡo r'áimḡ leir t-án oari b'riḡoari r'ile óirí-oearí ionriáiríeac do r'aoirí o'n m-báir agus o'n m-buain-eur do beiréac i n-t-án oí, muna n-óeantari é do rḡriḡbóac ríor rúil a r'acac ré ari ceal uáinn. I' o'n r'ean-riḡaoi ééapona aḡ a maib an t-ábrián úo, állarí Níe Mupéaro (l. na ḡ. II. 44, l. 184), do r'uarí an rḡriḡb-neoirí féin an t-uan beaḡ ro.

## ROS BÂN OÉAS.

Dall MlacCuairta ro éan.

'Sí mo Róir bân oear  
An naoríe(?) i' áille,

O'a b-paca mé(?) ḡo ríill,  
'ḡ-a b-puil naoi b-páille(?)  
Oe éiríeac na páille

In a leacain maí an ríor.

Tá a píob 'i a bpiáige<sup>(4)</sup>  
 Maí fíte páipeir<sup>(e)</sup>,<sup>(5)</sup>  
 Ní maí an eala ar an móin ;  
 Amair(muna) b-piúgeas<sup>(6)</sup> fár gao  
 Le n-a caom-báin-éneap,<sup>(7)</sup>  
 ('S le) n-a maot-bán-éiob  
 Can fáda<sup>(8)</sup> beróear mé beo !

'Sé do beul blaíra,  
 Agus do éab éar<sup>(9)</sup>,  
 O'fás pian éiríra  
 Tíro láir mo éom ;  
 Súir mé an peapra  
 Ná n-éunfaó bpeug leatpa,  
 So g-cuirfeas an t-éug cheapall<sup>(10)</sup>  
 Ar éal<sup>(11)</sup> de mo éaint.  
 'Sé mo leun deapair  
 Gan mé ar éab leatpa leat,  
 Agus mo lám faoi do éionn,<sup>(12)</sup>  
 Maí n-uírl<sup>(13)</sup> a éeao-peap,  
 So b-piúgim léasra<sup>(14)</sup> fáda oir,  
 Do léigheas m' aicre,  
 Agus o'fás tú mé tinn !

Ir as mo éom-Róire  
 Tá na naoi n-óir-ball<sup>(15)</sup>  
 Ar a caoir-éoirib<sup>(16)</sup>,  
 Agus a píara go péar,  
 Agus gac élaoir ar óir ví  
 Ar lí an ómra,  
 Maí ir óion nóbta<sup>(17)</sup>  
 Ní fár gao do éeao.  
 Tá gac aon óir aic  
 De na naoi peoirib uo<sup>(18)</sup>  
 Ir peir 'na an ríem.  
 Ir í ir mó-éile  
 Píob óir-lile,  
 Cíoea cóir-éimne,  
 Ar éaob a cuipr fém !

Do do éom-dealb<sup>(19)</sup>  
 Tús mé píoir-éairneam<sup>(20)</sup>  
 Agus rípir do do éneam<sup>(21)</sup>  
 'S-a b-pírl óion ceatpáir  
 In gac élaoir élanais  
 Ar fár ('ríor) leatpa<sup>(22)</sup>  
 A píoir, ó píem go bonn.

'Sé do éioa ganna,  
 Agus do éom caile  
 Élaoir éneapall  
 Gaeoir agus Sóill,  
 Agus naó ví leatpa  
 Peap caó caite  
 Tuir i b-pém deapair,  
 A gaeas, do do gaeall ?<sup>(23)</sup>

(1) naoré properly an infant, but often used by the bards of Cuailgne in the sense of a young girl or maiden. Cf. the similar use of báb by the Munster poets.

(2) Or b-pacap. Both dictated.

(3) The word páille is not in any Gaelic dictionary, Irish or Scotch, and it may be a corruption. Perhaps it is an abstract noun in e formed from the English adjective *pale*, and so = paleness (in correct Irish báine). In the 5th line a play upon words may be intended, so that it would signify both "paleness" and "the Pale," or old English territory in Ireland. Lines 4, 5 and 6 might then be translated, "In whose rosy cheek are nine (shades of) paleness of the country of the Pale." The "struggle" or contrast between paleness and ruddiness in a female's complexion was a favourite theme with most of the Irish bards. Cf. *Sneacta gael gan aolung go géar i g-cat le uat an póir, bhí pneacta 'gus caon as cairmpe 'na ríem*, &c. The meaning assigned to páille above, is, however, entirely conjectural. The word is quite unknown in the spoken Irish of Cuailgne. [Perhaps báille = bailiwick, district.—E. O'G.]

(4) Pronounced bray-yé. The same form occurs in Scotch Gaelic. The old Irish form is similar, bráge.

(5) Like a sheet of paper. Síce, a loan word from English. páipear, sf. 2 in Cuailgne, gen. páipeir.

(6) This synthetic form is now quite obsolete as regards colloquial use in Cuailgne.

(7) Pronounced as if spelt épor.

(8) It is worthy of note that while fáda is pronounced *fodíha*, éan fáda is sounded *hah naddha*. This variation is heard in Connaught too, e.g., fáca (fottha), bámc fácaró (atthee). When f is aspirated it changes the vowel sound.

(9) Cíab éar<sup>ra</sup>, curled hair, O'R.

(10) Cheapall = corp. Cheapall, fetters, binding ; Cheapal, entangling, a retaining, withholding ; Cheap-lam, I stop, stray, entangle, O'R. The past tense occurs in 4th verse. Colloquially cheapall also = a cripple.

(11) Cál (sf.), explained at the time by *curo ví, poim ví*. This word is as common as *curo* in Cuailgne, and is used in much the same way. The following line occurs in a song in MS. in the R.L.A. *Uo leop uoib a g-cáil cnuapais* where a g-cáil cnuapais = a g-curo cnuapais = a g-cnuapac. It appears to be known in Scotland, too, though not in dict. "S ma dh'of iad *cal* gun chuir thu asd' e." Latha Inbher-Lochaidh le Ian Lom. The sense "some of, part of, a good deal of" as *cal* is used above may have developed from that of "quality, kind" given in the dict., and still in use in some localities.

(12) This old dative form has entirely supplanted *ceann* in the nom. in Cuailgne. *neoc* (old dative) is similarly used for *neac*.

(13) Maí n-uírl = maí pírl. Why does maí eclipse here? Similarly tá uírl agam is said for tá pírl agam.

(14) A lease.

(75) It is almost impossible to make any connected sense out of the first half of 3rd verse, no doubt because it is corrupted. *On-ball* may be a corruption of *on-bann*, which is given in the Scotch dict., "gold lace, a hinge or band of gold," II. Soc's dict.; "a lace of gold, a hinge of gold," Armstrong. The latter part *ball* may, however, be an abbreviation of *bacall*, a ringlet.

(76) This line is very uncertain. If it were given exactly as pronounced it would read *air a éaoi éópmu*. The final word would appear to be either as above or *éópmáó*, folking, plaiting, curling. *Éaoi* may represent either *éaoib*, decency, *éaoib*, a branch, O'R., *c'ao*, good order, condition, Sh. or perhaps *caom* (*caomh*). There is certainly a word *cóym*, a ringlet, a curl, thou t not given in dict. The following lines occur in a poem of Courtney's:—

bí a ghuas rígte 'na éuaéam péacac,  
'n-a éóymaib éóymaigíte cópac éuaéac,  
'n-a n-olaoigíte oáite capta péaplae,  
'n-a n-géagair oláite go oiméit an féim ríor.

In a MS. song this line occurs:—

Tá a cúl fannineac óp-burde as ríabao go b'óis  
'r as capao mar éóymaó' timéioil.

Curls or ringlets is the only meaning possible in both passages. Moreover, the diminutive from *cóym*, viz., *cúymn* (cf. *óyo*, gen. *úymn*), is common enough. M'Curtin gives *cúymn* as the Irish word for curl in his dict., and it occurs in O'Daly's Munster Poetry.

(77) *mar* *ir* *óion* may perhaps be emended to *mar* *óion*. *Óóéa*, as in Connaught, for *óóib*.

(78) *Or* *revo* in place of *óyo*, and *n-óyoaib* for *revoaib*.

(79) *Caomnealb*, a fine handsome form, O'R. *macaom* *ós caom-nealbáe*, a young finely-shaped youth, *éaépa* *Thomnealbáig mhic Scáin*, p. 57.

(80) *Tairneam* (thothnoo). The central *t* is not aspirated in this word in Ulster or Scotland.

(81) *Speann*, fair hair, *speannaé*, long-haired, O'R.

(82) *Siop* has been inserted, as the assonance being defective and the line too short, there was clear evidence of its having dropped out. Cf. *tá a cúymn go cúl-burde as ríor* *Siop léi*, Munster poem in MS.

(83) *Seall*, love, Coney.

The following emendations have been made:—1st verse *veacay* emended to *leacay*, *maob* *bán-époib* to *maot-bán-époib*, 3rd and 4th vs. *éaoi* to *éioéa*.

*Cpioé* (v. i.), *éaoib* (v. ii.), and *-éaoib* (v. iv.), are not grammatically correct, as the dative case should be used. *naoi* *b-páille* and *naoi* *n-óy-ball* may also be infringements of grammar. *'S-a b-puill* is pronounced as if spelt *go b-puill*, and *'ná* as if spelt *nú* (*nó*).

Further to note (3), the following line occurs in another of Courtney's songs, *Nancy Smith*:—

Táio líte na g-caoir 'r na gáire gile in euvon an  
leimb táirngéa.

Perhaps *b-páille* is a corruption of *g-caíle* or *gáíle*, shades. There appears to be only one piece of poetry, the metre and assonances of which resemble those of *Róy b'an éac*. This is the fragment (one verse), given by Hardiman, vol. i., p. 345. It is very probable that Courtney was the author of this also, as the words *reaoé*, *min-glaca*, *bláénao* (= *ppéy-bean*, *ghuan-bean*), *éaoib* *éana*, frequently occur in poetry ascribed to him without dispute.

S. H. L.

## THE INTERMEDIATE PAPERS.

We give the Papers, set in Irish, at the Intermediate Examinations in June last. Why Irish is called "Celtic" at these Examinations is more than we can tell.

### PREPARATORY GRADE.

1. Decline fully *bpmac*, a colt, and *lá*, a day.
2. State the rule for forming the comparative degree of adjectives regularly.
3. In a simple Irish sentence, consisting of subject, verb and object, what is the order of the words? Give an example.
4. Give the first five cardinal and ordinal numbers in Irish.
5. Give a list of the particles, &c., which cause eclipsis.
6. Give the Irish words which accurately translate the underlined words in the following sentences:—

- (a) John is better than James.
- (b) This stick is shorter than that.
- (c) Get the information from him.
- (d) He has gone up to the top of the hill.

#### 7. Translate into Gaelic:—

- (a) Come home. (b) The day is dry. (c) My mother is sick. (d) Is the cow in her house? (e) Where art thou going? (f) The butter is fresh.

### VOCABULARY.

Dry, <i>tyum</i> .	Butter, <i>im</i> . (')
Mother, <i>máéay</i> .	Fresh, <i>úy</i> .
Sick, <i>tyim</i> .	Home(wards), <i>a baile</i> .

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—

(a) *Tis a máéay a g-ceann pé m-bliabam iay rin*  
*v'íor a mic, óy ro h-impeao ví é beic ann an ionao*  
*úo; agur buó eagal léi mac mhóyma óó.*

Translate in the ordinary way:—

(b) *Cia tuya? ay an yús. mac aicé ve luagmib na*  
*teampac, ay re. ní h-éao, ay an yús; aicé ir tu an*  
*mac yús muipéann ro Chúmhall, agur ná bí ann ro*  
*níor ría ionnóy náé muipéao éu ay m'éineac-ra. ( )*

### TRANSLATION AT SIGHT.

#### 9. Translate:—

(a) *Cpewo ir féioy leao v'féicym ann aon áit eile*  
*naé b-peceann tu as baile? péne neam agur talaim*  
*agur na oúle go h-uile; óy ir ayoa ro cpéaoéao*  
*gaé nio eile.*

(b) *Ir ionba uime a ghádmgeann pioáac toya:*  
*aicé ir beas le ay mian ionéay na cpoye. Ir ionba*  
*uime v'ayapann poláy, aicé ir beas le ay mian*  
*amgáe. (2)*



## VOCABULARY.

féinn, possible.	Dúile, elements, substances.
feic, to see. (?)	Cruaí, to fashion, to make. (4)
neamh, heaven.	tomó, many.
talamh, earth.	Spaonú, to love. (3)
tomádh, to bear. (3)	tiogádt, kingdom.
tamh, to ask. (3)	amhá, tribulation.
Sóla, comfort.	man, desire.

(1) ím is the southern pronunciation, and is wrong. Read im.

(2) eimead-ra.

(3,4) These are not infinitives.

(4) Read cruaidh.

(5) The relative form of the verb is not used here—the sentences being in Munster Irish.

## JUNIOR GRADE.

1. Of what gender are—

(a) Derivative nouns ending in ádt?

(b) Most nouns whose last vowel is slender?

(c) Diminutive nouns ending in áh?

2. When the nominative plural of a regular noun has a different form from the genitive singular, how is the dative plural formed? Give an example.

3. Write out the cardinal numbers, from *ten* to *twenty*, inclusive.

4. Decline fully móim, a bog, and ádh, a father.

5. Inflect, through all its parts, the conditional mood, active, of the verb buail.

6. Parse o'áir a mháthra táinig a éirí fém áir.

7. Translate the following sentences into Gaelic:—

(a) Good morning, girl. (b) What o'clock is it? (c) How is your mother to-day? She is better, thank you. (d) I am hungry. Are you thirsty? He is sleepy. (e) How far is your house from this? It is only a mile hence. (f) A word in Court is better than a pound in (one's) purse. (g) The way is bad, and I am not able to go home.

## VOCABULARY.

Good morning, Dia áit.	Purse, rparán
Cluck, clog.	Way, rúge.
Mile, míle.	Pound, púnt.
Court, cúirt.	Only (but), ádt. (1)

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—

(a) Do rúg an earbhad mór oirpá an t-an rín, agus a dubhairt fionn go n-anpá ag bun an éaréamh go n-méicéad an earbhad rín; “óir acá a fíor dgam go b-fuill diarmuro a m-báir an éaréamh.”

Translate in the ordinary way:—

(b) Táinig an corc fán am rín a n-ádh na beinne anoir, agus an phianm ma dháit. Ro rúgail diarmuro mac an éuill dá h-éill ma éinne, agus ní déapna rín tairpé do, óir níor fán rí rú an corc, agus po iméig poine.

9. Give the ancient names of Meath, Leinster, Ulster.

10. Translate:—

(a) “ní h-é mo éiríle o' iméig uaim,  
'S fíor níor lúad mé le h-éan fear  
a rúg na féinne rí aoiré cáil.  
ádt fearc a' rúad do éugar o' mac!”

(b) “Ír tomó leabair rúgádh ríor,  
ádt éiríle binn, míle fadóal;  
nád léir linn a' ríor óit go ríor,  
áir éadair phinn agus áir an b-féinn.”

## TRANSLATION AT SIGHT.

11. Translate:—

(a) Do rúg rúgádt agus uairle éiréann mór-fearg ríor rín, agus do rín ríad comhairle gan an buannaídt rín o'fúlans, (2) ná cur rúar lei (3) ní ba hó: agus ann rín do éuall gádt don ríor a' d'ádt (4) fém.

(b) Dób' féarph don éoirpá calma  
Dá o-cugamair-na na ríanna  
toná tairéanna an éadad, (5)  
agus tair fém a Chléiric. (6)

A Oirín na n-éarph lann  
Chanar na b'ráir buile;  
Ír fearph Dia le h-son uair  
nád ríanna éiríonn uile.

## VOCABULARY.

úgal, a noble.	Comhac, a hand-to-hand fight.
Comhairle, a council.	Calma, heroic.
Buannaídt, a subsidy.	Crábad, piety.
Fúlans, to bear with, suffer. (?)	Can, to sing, chant. (?)
Éuall, to journey. (?)	Lann, a sword-blade.
	Dúad, land. (4)

(1) ádt. (2) o'fúlans. (3) léi. (4) dúad. (5) érad. (6) Chléiric or -puch. (7) Imperative mood.

## MIDDLE GRADE.

1. Decline bean mhóir.

2. Give the comparative forms of the adjectives géal, maí, oic, gearr, gar, beag and teit.

3. Give fully in the singular and plural, the forms compounded of the prepositions rí, do and tar with the personal pronouns.

4. What influence, as to *case*, have *compound prepositions* upon the nouns which they govern? Account for this influence. Is there any exception to the rule?

5. Give the prepositions which aspire the initial mutable consonants of the nouns which follow them, and also the prepositions which cause eclipsis.

6. What is the peculiarity in the governing influence of the infinitive mood, in Irish, which distinguishes this from other languages, according to Dr. O'Donovan.

7. Translate into Gaelic:—

Look at the flowers that cover the fields, and the plants that are trodden in the green park. The hand of man hath not planted them; the sower hath not scattered the seeds from his hand, nor hath the gardener dug a place for them with his spade. Some grow on steep rocks, where no man can climb; in shaking bogs, and deep forests, and on desert islands; they spring up everywhere, and cover the bosom of the whole earth.

Who causeth them to grow everywhere, and bloweth the seeds about in the wind, and mixeth them with the mould, and watereth them with dews?

## VOCABULARY.

Tread, <i>paltaip.</i>	Sower, <i>rioladóip.</i>
Plant, <i>cup.</i> <sup>(1)</sup>	Gardener, <i>garrigadóip.</i> <sup>(2)</sup>
Scatter, <i>rcaip.</i>	Bosom, <i>ucc.</i>
Desert, <i>fáramuil.</i>	Shaking, <i>cruiteac.</i>
Blow, <i>féio.</i>	Dew, <i>uácto.</i>

## 8. Translate:—

(a) *Ir ionann, ionomho, Irlanda aghur fearonn* *Ir.*  
*Oir ar ionann land a m-beapla, aghur fonn no fearonn*  
*a n-ghoideilg.* *Ar móite ar meapra fipinne an*  
*neiteip, mar a veip leabop aruacáa gur ab ainn*  
*oon oiléip, ipeo, eadon, uais Ir, oo bhuig gur ab ann*  
*adá fearp no uais Ir.*

(b) *Tuis a leugtóip, ná tre úearmas ná luatóim*  
*ann ro cuanta, náio catpáca, náio baile mór*  
*éiponn; adt go o-tabair Camden aghur na cponice*  
*nuatóip a o-tuapurgbail fíor go roiléip, aghur ná é*  
*ro áit a g-cuipéte<sup>(3)</sup> fíor, adt a o-túr gabáitcur gail*  
*lep h-ophuigíod íao.*

(c) *An éán rin ro cumad ann,*  
*Trí liad nóca lán-gann;*  
*Liad uactair banne bpeacáta,*  
*Ir liad mine cupiteacáta,*  
*An treap fíad, linne ba lonn,*  
*Liad ime uáipoe o' annlann.*

## 9. Translate:—

(a) *Tárlaig mé do'n uinne uapal aghur o'a hínadai.*

(b) *Ní fear uáinn cpeuo oo iméig ar.*

(c) *Oo cupir fé fíor ar an g-curo oile oo muínitip*  
*fhinn.*

(d) *Fuar éinígean báir, ná cupir buaipéad ar an*  
*maigíup.*

(e) *Má éuipim-re uoilgear opaiú-re eia h-é éuipear*  
*róláir oim féin?*

(f) *Reac a b-fuil agho aghur poimn ar na boctair.*

10. Give the ancient names of the following places:—  
 Bruere, Clonard, (the river) Erne, Lough Owel.

11. Where were Capán, Dún-na-m-baire, Máig Samh  
 and Tuag índip?

## TRANSLATION AT SIGHT.

## 12. Translate:—

(a) *Oo bí Opcup ann fan am g-céasna tap éir léip-*  
*riupioir go h-iomlán oo éabairc ar na h-tilleatg.<sup>(1)</sup>*  
*aghur oo éuait páoi na Connactáig,<sup>(1)</sup> aghur oo bí go*  
*oian ar loig Chaiupbe: óip ba óóte<sup>(2)</sup> leip oá*  
*b-peacáa áhacoe, ná béapragaoip fip éiponn uad é*  
*gan marbao.*

(b) *Aghar ní pado oo'n ló rin gur móip an cpaig*  
*búiteac<sup>(3)</sup> na laoc, aghar béicóid na míleac, aghar*  
*paobad na gíat o'a ríoláca, aghar cinn o'a m-buipéad,*  
*aghur cnead o'a paobad, aghar feoil o'a gcaprao na*  
*reúigíod,<sup>(4)</sup> aghar fuil 'na cairb o'a uopacá.<sup>(5)</sup>*

(c) *Fuapir mo thac féin iona lúig*  
*ar uileann<sup>(6)</sup> éle, 'r a ríat le na éaoib;*  
*'S a lann na úear-láim, ir é*  
*agh cupir foia tap a lúipig.*

## VOCABULARY.

Léipriupioir, utter destruction.	Míleac, a champion, hero
Go h-iomlán, completely.	Raob, to rend.
Uilleac, an Ulsterman.	Sgoilt, to split.
Connactáca, a Connaughtman.	Cnead, a wound.
Loig, the act of seeking out.	Stéig, a steak.
Áhac, sight.	Cairp, a stream.
Búiteac, roaring. <sup>(6)</sup>	Uille, an elbow.
Béicac, shouting.	Sgiat, a shield.
	Lúipéac, a coat of mail.

(<sup>1</sup>) cupir. (<sup>2</sup>) garrigadóip. (<sup>3</sup>) cupéa. (<sup>4</sup>) -tap. (<sup>5</sup>) uóig. (<sup>6</sup>) búiteac? (<sup>7</sup>) 'na roúigéacáib. (<sup>8</sup>) uóip-  
 cáo. (<sup>9</sup>) a uilinn.

## SENIOR GRADE.

1. Decline *rúil gopm* with the article.  
 2. State the rules for forming the genitive singular in the following classes of nouns, and give an example in each class:—

(a) Short monosyllabic nouns characterized by *ro* short.

(b) Personal nouns ending in *óip*.

(c) Personal nouns ending in *adé*.

3. Analyse *paab* in the expression *ní paab*, *oarb* in the expression *bean oarb* *ainm* *máire*, *mar* in the expression *már fíor rin*, and *óp* in the expression *ódam óp faramap*.

4. Give a list of the particles, compound expressions, &c., which, in modern Irish, are always followed by the subjunctive mood.

5. Give the first person singular of the present, past, and future tenses, indicative, active, of *céid*, *tap*, *raig* and *uáen*.

6. Explain fully any difference there may appear to you between—

(a) *Ir bpeac é an lá* and *Ir bpeac an lá é*.

(b) *Tar éir Théamuir* *oo bpeit óo'* and *tar éir Théamuir* *oo bpeit leip*.

7. Translate in Gaelic:—

Often on a dark stormy night, when no moon or stars can be seen, and a ship was tossing about among the waves, and the sailors are fearing every moment lest their vessel should be wrecked, that is, should strike against some rock which would break it to pieces, they catch sight of a bright light at a distance, shining like a star through the thick darkness. How glad they are when they see that shining light! for then they know which way to guide the ship; and they are sure, too, that they are near the port where they are to land, and that they can get help if they are in danger from the storm.

## 8. Translate:—

(a) *Tuis, a uinne, ná lóir buit áhain eagla nó*  
*uáinn an báir oo beit opt i n-aimip oo féanópáca*  
*nó t' arpaíbeacáta, adt go noliigeanm gac nead bit*  
*eagla an báir oo beit ar ó éopac oo veipéad a*  
*aimipie. Adá ríogair 'fan mbíobla ag teacé leip*  
*ro, áhail léatcar, Lev. i. 14-17, mar ap opuoiú*  
*oia oo na ríapapair, clúim na n-éan n-ióobapca oo cup*  
*imeagí luaité na hioobapca oo'n caoib éoip oo'n*  
*alcóip.*

(b) *Ir ar an uapra cinéal peacacó labrap Jac. i. 15,*  
*"an tan éuioipúigear an peacacó, gaimó fé an báir;"*  
*o. gco, an tan éuipéar an peacacó i ngnóim, go oisig*  
*báir na hanna óe. Aghur ir 'na ríogair po adá an nio*  
*léatcar ag lícár, vii., mar oo aitébeóuig éuioie an*  
*macaom fá mac oon bantréabáig.*

(c) *Gíbeac tuis, a uinne, ná oleagair uáinn gail*  
*ná caomead oo uéanaim áhail uógníupir na págánaig,*

map atá ár bhfuil nó ár bhionnfaid do éarainis, nó ár nuallba do rígnor lé n-ár n-mgub, (12) nó ár gcuirp do lot lé harmaib, nó nuall-gul áro do véanah aihail éona allta.

#### 9. Translate :—

(a) "Ír olc atá rin aganne," ar an uair eile, "óir ír le neac éigin do thuaca de danann na muck, agus do marbhamaoir uile iao do éanaghiab do'n muck oiaoréadta uil ar, fá theipe."

(b) agus níor faillead an púgna rin leir an g-cuac aihail buó gnaé leir; óir do féoil noime iona péim aip bárr na o-tonn o-taob úatne, a n-aitéagarna gáca h-aibéir, nó gur gab éian agus calad-íoré a g-crío-éar na h-íreirne.

(c) agus do rinne tuirneann an laoir reo ór cionn a éloime :—

"Tuirnead mo éiríde ór bur g-cionn a tuirp fionn do curp mór nglé;  
Taréir bur luit, ír bur g-clear,  
Do b'é mo lear bur m-beit beó."

10. Parse, and write short notes on, the underlined words in the following expressions :—

(a) Tus fá veana a éoáit. (b) Do gabavar aip do éloáit.

(c) Ír olc linn. (d) Do ghuairéadar an naonbar rin nómpa.

#### TRANSLATION AT SIGHT.

#### 11. Translate :—

(a) Ír iomda uime a thearann gur veacair na briaera ra do éonlónad, "Séun tu féin, tóg do épor, agus leann (3) topa;" aet ír veacair go mór na briaera veigeanaca ro do épor, "a úpong mialaróte, (4) mtióiró (5) uam do'n teine fionniróe, atá ull-niaróte (6) do'n diaabal agus v'a angiolair. Óir ní eagal damnao fionniróe, an lá úo, do'n mbuítéan (7) v'éirveann agus leannann briaera na croipe anoir.

(b) aip uairib éiréirí Dia tu aip fead tamail, (8) aip uairib eile cuirp do éonhappa buairt oir, agus fóp níó ír croime 'n'a ceacair síob, beirp go minic ag véanad buairt éuit féin. agus an foéar rin, (9) ní b-puil for nó puarad le págail agao, cum gur toil le Dia tu fuarglad. Oir ír toil le Dia rin do éeagairt cum gac aihgar v'pulang gan iméorann, agus rinne féin v'uithlao (10) go iomlán fá láim an tigeapna.

12. Two interesting examples of local names formed by the word Gall, as applied to the Danes, are given by Dr. Joyce.

13. Give the legend to which, according to ancient authorities, Lough Corrib owes its name.

14. Trace the name "Loop Head," in Clare, to its origin, as Dr. Joyce does.

15. Give the names of the various supernatural beings which dwelt in Ireland, according to old Irish tradition, and distinguish between them.

(1) Perhaps Shéamus is meant. (2) dó. (3) lean. (4) mallaighe. (5) mtióirí. (6) ullmáighe. (7) buirín. (8) tamail. (9) ní a foéar rin. (10) uithlao. (11) mg.

Although the Papers gave satisfaction to most teachers, it would appear very strange, in any other subject but Irish, that misprints and errors, to the number at least of thirty, should be found in four short papers, in the very elements of Irish.

We also give a Paper set in the Pass Examinations, Autumn, 1893, of the Royal University of Ireland.

## MATRICULATION EXAMINATION.

### CELTIC.

#### SECOND PAPER.

#### Grammar.

1. Write out fully, in the singular and plural, the forms compounded of the prepositions *le*, *ó* and *poim*, with the personal pronouns.

2. Give the meaning of the following adverbial expressions, and resolve them into their original components :—*anéimfeacht*, (1) a m-biaíona, fá g-cuairt, leat ar leit, tpe n-a ééile.

3. Decline *aill* áro with the article.

4. Write as complete a list as you can of the particles used with adjectives to intensify their meaning.

5. What is the difference, in meaning, between *vean* an rían gáar and *vean* (2) an rían gáar?

6. In what constructions is the assertive verb *í* always omitted, although always understood?

#### Composition.

#### 7. Translate into Irish :—

He telleth the number of the stars and calleth them all by their names. He filleth the hungry with good things, and sendeth the rain upon the just and the unjust. Yea, as a father pitieth his own children, even so the Lord pitieth them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

#### 8. Translate into English :—

ann rin po ghuair Diaimuro ó Ráe ghráinne amad agus ní veárrnao oirpéahí ma coimuróe ní (1) go páim go mullaé beinne gúlban, agus ro puar pionn noime ann gan aon uime ina fárrnao m'a éuiveadta. ní veárrnao Diaimuro beannacáo ar bit' do, (2) aet po fárrnao de an é po bá ag véanah na reilge (3) rin. a oubaire pionn náir b'e, aet buiréantpuga v'éirp amad tar éir meadain oróde.

9. Analyse the words *ba* and *b'é* (in question 8), and parse the word *páim*. Account for the *case* of the word *reilge*.

#### 10. Translate into English :—

#### Unprescribed Passage.

Tápla a núair (4) do éuaró an laipar púar leat pé neah ó'n aléóir, go noeacáo an t'angeal púar a laipar na haleópa. agus opéac manóah agus a bean ar (5) rin, agus ro tuiréac ar a n'igéib cum na caláhan. aet ní éámic angeal an tigeapna ní buó thó v'ionnirge manóah nó a híná. amíoin do aetín manóah gur b'angeal von tigeapna é.

Upon which we have to remark as follows:—(1) Read *in éin-feact*, at-one-time. (2) *déan*. (3) Read *nu*. (4) *óó*. (5) *reilge*. (6) *an uair*; this is very misleading. (7) *an* is simply wrong here; read *air*. We regret that we are thus obliged to draw attention to such glaring defects in a short paper.

### POPULAR PROVERBS.

The following were sent by Mr. Daniel MacCabe, Banteer, Cork:—*Léig mé cum an bhoais, aét ná léig an bhoas éugam.* *Taí éir na mionn 'reao' i' fearu na mná.* *I' fearu p'oc ioná r'ioi-bair'oeac.* *Sult-maí an puo bols lán.* *I' epom an t-uasac, uasac vo putógais folaima.* *Caó vo déan-pao mac an éuit ac lué vo maíbaó.* *Canann meirge r'ioi.* *I' minic vo b'oeann an f'iuinne fearb, ac ní fa'gann r'í náipe go voe.*

*Óá fáo a' b'oeoar tú amuis, ná beip' o'ioic-r'geul a baile o'ic féin.* *I' rona an té vo f'ni t'ioéaípe a'ina boéaib.* *I' maí an b'neíge (vinegar, appetiser) an r'iaib.* *Noo'laig b'ieag, peilig méic.* *Fál an b'oeais 'o'ieir na fo'gla.* *Ní iunn beul 'na éoit a amíleap puam.* *I' minic b'oeoar m'oeap' 7 r'migeao.* *Ei'it lé puam na h-abann a' b'oeobair' b'ieac.* *Ní éigeann pué a' abair' epac lé n-a ééile.* *An coim'gari cum b'io a' an timéall cum oibie.* *Téíoeann na focail le gaoit, ac téíoeann na buill go c'io'ioe.* *Taí éir 'reao' feicéap' gac beap'.* *Ní éigeann pué maí vo'n eac 1 gcoim'noe.* *Malair' oibie vo f'ni'oeap' r'gí.* *Mol an r'iaib a' ná taobais é, eáin an m'ín-t'ip' a' ná fág é.*

*Má' r' garta an míol-b'ioe gá'etap' r'an oeipeao a'p' [míol-b'ioe, better míol-maíge, "animal of the plain," a hare].* *Cuip'ro an gaoit leat-r-tuao an báip'oeac a'p' g-cúl.* *Gac balta maí a h-oileap', a' an laca cum an uirge.* *Ta'it oeipeao an óil agur b'io'oe oeipeao an f'ni'oea.* *Tiupall vo énuap'agap' beap'.* *Ní éis óá é'iaí'g leip' an ngobaoán (the "sand-piper," a sea-bird like a snipe, found on the S. W. coast).* *Eugcoí'p' ó'p' cionn gac eug coí'p', eugcoí'p' a'p'*

*óime maí.* *An té nac fa'gann an feoil, i' móp' an fo'g leip' an an'buir.* *Sáip'ieann gl'oeap' an leime.*

*Ia'g'iaep'acé an éuit a'p' an é'iaí'g (i. i'p' leirge leip' a é'ora o'f'luao).* *Sgoilteann an b'ieab (bribery) an éloé.*

The following are from a young Gaéil-geoi in N. W. Cork:—

*Ní fearu biaó iona ciall.* *Ní maí é an t-aé'p'illeao (= relapse) b'oeann an puéa ag capao.* *I' oeacap' an g'ip'ie-p'iao éup' a'p' an to'p' 'na mbéio r'é.* *I' fearu feucaint p'oiat ioná óá feucaint ao' óiaio.* *Ní maí a faoileap' a b'ieap'.* *B'oeann an g'iao 1 noiaio an taip'be.* *Óo óime gan náipe i'p' p'upa a f'nió a déanaim.* *Ruo na' b'oeann leirgeap' a'p', foirge i'p' fearu a'p'.* *Nioi loit Dia don puo puam nac leirgeap'ao r'é é.* *1 gco'p'ais na con b'oeann a cuio.* *I' móp' buacac, iao aóap'ca na bó taí leap'.* *Ói ag p'apie éoit'oe a' b'oeobao uap' na faille o'ic (or uap' nó faill?)* *Ní éeileann meirge puín.* *An té go (= ag a) mb'oeann leabap' aige, b'oeann leirgeann aige.* *Variants:—gac balta maí oileap', 7 an laca a'p' an uirge.* *O'ó'p'uis Dia con'gnaí fa'gáil.* *I' binn beul 'na éoim'noe.* *Cuip' vo éoim'ap'le maí gl'acap' í.* *I' fearu pué maí ioná o'ioic-fearam.* *I' minic r'io'p' o'ioic-bean-t'ige (= goes often to her own store).* *Ruo faéap' go h-ole, iméigeann go h-ole.*

### SCOTTISH GAELIC NOTES.

*Scottish Gaelic as a Specific Subject.* (Sinclair, Glasgow. One Shilling.)

This is the first fruit of the work of the new Comunn Gaidhealach. After the first meeting of the new society, it was decided to draw up a series of books suitable for Gaelic-teaching schools, and a committee was appointed for the purpose. In preparing this work they have had in view the fact that all the pupils speak Gaelic, and so the book in its earlier stages is very unlike the introductory hand-books which are drawn up for learning most other languages. The vernacular, and not any literary form of the language, is the object to be attained. Speaking of *H*, the writer gives as example *h-uile*, all. We have the same form in Irish, and we should know that the *h* is simply wrong, being a remnant of *'ch*, the final part of *gach*. Similarly *hugam*, *hugat*, *heana* are said for *chugam*, etc. An attempt is made to convey the pronun-



ciation by a phonetic alphabet, modelled on that suggested in Mr. MacFarlane's book. The plan, although intricate, is well worth study. The latter part of the book, where the grammar proper is explained and exercises given, is much more interesting. The writers have taken into account in many cases the original Gaelic forms of words, and explained the changes which reduced them to their present state. This has done something towards simplifying the grammar, but yet there is no Gaelic grammar to equal for simplicity and utility the little First and Second Irish Books, and even these need further simplification, and, in some cases, correction.

The *Oban Times* gives every week matter of interest to Gaelic readers.

*Mac Talla* appears to be prospering among the Gaels of Canada. It has been enlarged and improved very much since the commencement of vol. ii. For Scottish Gaelic just as spoken it is the most valuable paper to be had. A feature of the recent issues is the publication of many popular Gaelic proverbs.

We cordially congratulate the *Celtic Monthly* on the completion of its first volume, which is a real treasure of Gaelic prose and verse, and contains also a store of English papers on Gaelic subjects. The price of the new volume is threepence a number. The first number (October) opens up new ground with illustrated articles in Highland scenery and archeology.

*An Fhianuis* is the title of the new and enlarged series of the old quarterly Record of Eaglais Shaoir na h-Alba, whose jubilee was signaled by the appearance of the new issue. The editor is Rev. T. G. MacNeill, of Cawdor, whose name is well known in Gaelic circles. We have never seen finer Gaelic than that contributed by "Eileanach," on pp. 18, 19.

The Annual Assembly of the new Comunn Gaedhealach, held at Oban on September 12, was a thorough success. Lord Archibald Campbell presided, and many of the most prominent personages of the Highlands, gentle and simple, attended. Prizes were given for Gaelic prose, verse and song, for Gaelic music, reading, writing.

The Scottish Gaels of Hamilton, Canada, recently had a successful reunion. A fine address was delivered by the chairman, a man born and reared in Canada, but whose native tongue is Gaelic. In Canada alone, he stated, up to a quarter of a million of people spoke Gaelic every day.

Versions of *Auld Lang Syne* are numerous and of various degrees of excellence. One of the last comes from Cape Breton, and the gifted translator of this and other national songs (Murchadh MacRath), writing on St. Patrick's Day, refers, in that connection, to the curious fact that "St. Patrick's Day was always a season or weather-landmark" with the pioneer Scotch Presbyterian Highlanders of Cape Breton. Few of that old stock now remain. They always referred to the day as *Là Ille Phádraig* [our colloquial *lá 'eil pádraig* = *lá féile p.*]. A popular etymology of the saint's name was: *bha draoi aig* = *bí dhraoi aige*, he had a druid!

In reference to *An t-èir* in a last issue, a correspondent says:—"I was interested to learn in Orkney last

December that old Orcadians refer to the lark as 'Wirlady's hen.' 'Wir,' in the Orcadian dialect, signifies 'our' [cf. *Spreeog mhuirne* = redbreast]. In your notes I observe you render the word 'Ribheid' as signifying 'joy.' In the Highlands it means 'a reed.' The reed in any musical instrument, for instance, is called 'ribheid.' The expression 'ribheid-chiuil' is also often used."

There is a Highland Gaelic version of *Cogair na n-angel* printed in last number. It is written by "pionn," and is given in the new edition of his *Celtic Garland*. It will be interesting to compare the two versions.

'N a shuan bha am pàisdean,  
'S a mhàth'r bho chd gu cràidhteach  
A' caoidh cor a gràidh 's e meas ñradh a' chuain,  
'S 'n uair dh' èirich na siantan  
Bha iise fo iargain  
'S a smaointean air Diarmad 'bha triall nan tonn ua'n'.

'N uair theann i ri ùrnuigh  
Bha 'pàisdean gun dùsgadh,  
'Us gair' air a ghnais 'n uair a lùb i a glùn;  
'Do mhiog-shùilean bòidheach  
Tha 'g innseadh nis dhòmhach  
Mu ainglean na glòire bhi 'còmhraidh ri m' rùn !'

"S 'n uair tha iad a' gluasad  
Gu sàmhach mu d' chuasaad  
'S mar fheiceadain usal mu 'n cuairt ort ga d' dhion;  
Dean iarraidh le dùrachd  
Nach tèig iad an ùbhrach,  
N' am fear 'tha 'g a stiùireadh meas ùspairn nan sian !'

Aig bristeadh na fàire  
An t-iasgair thill sàbhailt',  
'S 'o mhnaoi fhuair e fàilte, le bàigh agus mùirn;  
A pàisdean ghràd-phòg i,  
'Us luaidh i le sòlas—  
"Bha ainglean na glòire a' còmhraidh ri m' rùn !"

*Laoithean Spioradail* (Oban Times Office) Under the unassuming title of *Religious Lays*, are here gathered together many graceful specimens of genuine Gaelic poetry. Some of these were collected orally in the Gaelic-speaking island of Uist—one or the Catholic is'ands—by Father Allan MacDonald, the editor of the little book. The collection is printed chiefly for devotional purposes, for which it is admirably suited, as it conveys the truths of faith in the language and manner best understood by the islanders. The old "Fisherman's Hymn," from the Island of Barra, contains a reference to the Irish patron of the island. We give a stanza of this hymn as a specimen:—

"Dia 'bheith timchioll air an sgothaidh  
Mu'n imich i gu doimhneachd mara;  
Slig' air linne dhùinn a treuntachd  
Mur 'eil freasdal Dé 'ga fàire.  
God be round about our bark,  
Ere she goes to the high sea.  
Like a shell on a pool is her strength  
If God's providence does not guard her."

There are also modern versions of well-known compositions, such as *Dies Irae*, *Ave Maris Stella*, *Salve Regina*, etc.; and some Gaelic poems by the editor himself. The book contains 150 pages, and should be procured by all who study the devotional side of Gaelic literature.

## DR. HYDE'S NEW BOOK.

Abdán Spáda Chonnaught. By Douglas Hyde, LL.D., M.R.I.A. (Dublin: Gill & Son. 2s. 6d. net.)

Besides the ordinary division of Irish literature into ancient, middle and modern, we have also the division into book literature and oral or traditional literature. The value of the latter lies in its preserving for the student of ethnology and folk-lore much that is not mentioned in the MSS., and in preserving for the student of the language many words and terse beautiful phrases which would otherwise be lost. This is especially true of the poetry traditionally preserved—it is a mine of idiomatic Irish, and as such alone is well worth publication.

In his previous books Dr. Hyde had given us specimens of the prose oral literature preserved by the people; but now, as becomes a poet, he proposes to collect, translate and annotate the whole body of the orally-preserved Gaelic poetry of Connaught. This is an undertaking of great magnitude. The present volume of over 150 pages contains only the *abdán spáda*. With each song is given as much information as the author could procure about the circumstances of its composition.

Many of the songs are old favourites, and many others are now printed for the first time. The obscure passages are annotated, so that, with very few exceptional passages, the songs can easily be read. The prose translations given will supply matter for poetic versions in English, and Dr. Hyde himself, by translating some of the songs into English verse built upon Gaelic principles, has supplied a model.

The printing and publication of such books involve great trouble and expense, especially when they are done on a large scale, as in Dr. Hyde's case. In other countries rich societies, or wealthy people of rank, finance the publication of all forms of the national literature, but in Ireland nearly all has to be done by a few people at their own expense. There is scarcely one of those who give their labour and pecuniary help to the publication of Irish books, whose time and income are not necessarily very limited. It is to be hoped, therefore, that those who really wish that Dr. Hyde should continue to publish the Gaelic poetry of Connaught—and perhaps there is no other person qualified to do it—will not pass over the request in the preface, viz., to write to him at Gill & Sons, O'Connell-street, Dublin, and state (1) whether he will subscribe to the other parts that remain unpublished; and (2) whether he will assist by a donation to render future publications less expensive. I should wish, if space permitted, to call attention to some specially beautiful passages in Dr. Hyde's collection, and also to the felicity with which he has translated many of the songs. One specimen must suffice:—

Mo bhrón ar an bparáige  
 Ir í 'cá mór,  
 A' r i 'gabail roir mé  
 A' r mo mhíle róp!  
 Fágáid 'ran nibeale mé  
 'Deumán bhrón,  
 Fan aon cruíl ear ráile liom  
 Choróide ná go deo.

My grief on the sea,  
 How the waves of it roll!  
 For they heave between me  
 And the love of my soul!  
 Abandoned, forsaken,  
 To grief and despair,  
 Will the sea ever waken  
 Relief from despair?

## TECHNICAL WORDS.

MY DEAR FATHER O'GROWNEY,

As you are collecting the modern words referring to flax-growing, &c., it occurs to me that the following curious string of fanciful names which I have just come across in an old MS. will be of interest. They occur in the tale called *Abúic menman úrúro mac Coirí*, preserved in the Bodleian MS. Rawl. B. 512, fo. 111a, and are as follows:—

Ocup it é amano na m-ban pil leó; leno ingen lánóparó, léine ingen línóparó, ceimín ingen tshnimáin, conal ingen caméltar, tapp ingen tshnema, páitgér ingen figíoe, snáéat ingen tiama, coréar ingen úmúiní, scub ingen garúanta, cip ingen scúbar, suir ingen tshénuaróne, tuag ingen tereava, oepb ingen chepme, cpaeb ingen chonguma, páit ingen ceóbanna.

Of these words I notice the following, which do not occur in your list: *rimáirt*, *spinde*; *tapp*, *tow or wool wreathed on a distaff*; *rima* seems the gen. of *rim*, with short *i*; *uam*, *sawing, seam*; *conal* is obscure to me; *páitgér* seems to contain the word *páite*, *hem*; *oepb* (*oeapb*) is explained *churn or milk pan* by O'Reilly; *cepm* I cannot explain. The other words are all, I think, quite common.

Yours very faithfully,

KUNO MEYER.

## VERBAL FORMS.

A well-known writer of and on Irish, resident at Chicago, writes as follows:—"Grammarians assign only one form to the present passive of verbs—the form in *-tar*. The real fact is that this tense has three forms; two of them include an auxiliary verb. A. 'The meadow is cut in the harvest' = *baintear an móimfeir 'a bróghiar*. B. If progressive action is intended, *atá an móimfeir 'ga baint anoir*, or (C) *atáear ag baint an móimfeir anoir*. D. Slightly different from A is *briean an m. bainte*. E. But if 'is cut' = 'has been cut,' *atá an m. bainte*. These last two do not fall exactly under the head of present passive." In the past tense C would be *bítear ag baint an móimfeir*, and in the future *béirítear ag baint*. Of course these cannot be translated into literal English.

## GAELIC NOTES.

The last two numbers of the *Gael*, of Brooklyn, give first-class matter. Mr. O'Leary, of Eyrles, contributes some prose, and Mr. O'Doherty, of Cruit Island, Donegal, gives old Gaelic songs in an admirable manner, with translations and notes. The August number contains some old Gaelic songs of merit.

All Celtic philologists are not the cynical critics who are denounced in the preface to *Silva Padelica*. There they are characterized as "the omniscient impeccable leviathans of science that sound the linguistic ocean to its most horrid depths." Many of them have a much more attractive side to their character. Not content with searching the ancient folios of the Gaelic scribes, and laboriously piecing together the knowledge thus obtained, some of them occasionally make a *cpéad* on an Irish-speaking island or village, and as the result of a few weeks' visit, carry off copious notes on the peculiarities of

the pronunciation and vocabulary of the spoken language. It was my good fortune, some years ago, to meet Dr. Kuno Meyer on such a foray; and two years ago I found M. Georges Dottin, of the *Révue Celtique*, studying the Gaelic of Galway upon the spot. What these studies resulted in is seen in a late issue of the *Révue*.

The *Tuam News* publishes a vast amount of Gaelic in its large weekly column. It has recently been producing the Book of Rights. The *Irish-American* has reprinted all Dr. Hyde's Songs of the Connaught Bards, and also many original contributions of merit. Many of the songs collected by J. J. Lyons are given in this column. *United Ireland* has opened a large Gaelic column, which is given every week. The contents are, as a rule, from MS. sources. The August issue of the Boston *Irish Echo* is well up to the high standard already attained since the commencement of the new issue. The publication, for the first time, of Keating's *Key-Shield of the Mass* is continued. In this connection I may remark that *Cochar-riagat* an *airmum*, The Key-Shield (i.e., the key to the mystic meaning, and defence of the doctrinal points at issue) is the proper name, and not *Cochar-riagáde*, which does not appear to have any particular meaning. The *Echo* has warm words of praise for this *Journal*, and also some little wholesome criticism, which latter will always be welcomed. Some of the phrases objected to are beyond doubt, e.g., *i bpoisrse*, *tharbuig*.

Whitley Stokes—Old Irish Glosses. The valuable and interesting glosses, now published by the Philological Society, were found in a tenth century MS. containing Virgil's *Bucolics*. One of these old words is *cit, da, give*. Could this be our colloquial *cí, cì*, in the phrase, *ciam, ciam*=give me? The same Society has also just published a short paper by Dr. Stokes on the disappearance of the letter *n* in many old Irish words. Among other things we learn here that *Lúvín*, not *lúgarvín*=little finger. The old word *bopp*, which he gives, is yet used in the dim. form *bobaílin*, a tassel on a child's cap, etc.

The *Irish Catholic*, *Catholic Times* and *Freeman* have occasional articles on Celtic literature.

The Cork National Society's Gaelic class presented a fine Irish address the other day to its President, Mr. William O'Brien, M.P. Mr. O'Brien remarked that, although he had been receiving addresses in various parts of Ireland for many years, he had never before heard an address in the native language. The Cork Gaelic class is doing good work, and through the county generally there is more interest taken in the old tongue than anywhere else in Ireland. The number of Cork subscribers to this *Journal* is as great as the number from all the rest of Ireland.

The new Ladies' University College in Dublin has placed Celtic on its course of studies.

## an sluag sròe.

Nìom ri taon 7 nìom ri taon ré 'ò'a faotair, ari eagla 'ò'a riupeasó ré féim go riupeasó an còbair 7 an congnam còim mar cèuna. Tìad b'isò a buille féim bainte aise, cèrèasó ré feacé mhuillròe cum cinn, cum

coimeasó amac ó n-a còimrpealasóim. Nìom cian, gan aon agó, go riab leat na páirce ari lár ag an octair. Fán am ran, bí na feacé rpealasóimròe riòe ag teacé còim atcòmar ri óó, gu ri éamie eagla ari 'ò'a amroem: 'ò fear a sruais mar rionna muce riabanta ari muillac a cinn; 'ò òein ré an baile amac, 7 'ò éuaró a còslaó 'òó réim go maroin.

Ari eirge 'ò'a mnaoi, lá ari n-a báipeac, 'ò éuaró ri amac cum oirpe-oròe a riu 'òfeicrirt; in áit an móirféim go léim 'ò beir 'na rpeac ari lár, ri amlaró bí gac aon còimac buille bainte, 7 an éuro eile in a còairpe-fearam. 'Ò éuaró ri a baile 7 'òimri ri 'ò'a feari mar a bí. "Go mbeirò an 'ò-l leir an Sluag Sròe," ari ré, "muna mbeirò ré leir iao acé leat-óiriac 'ran ló." "Iri oic é rin," ari an bean, "cá fíor ruit nac bhuilro aise éirteacé leat aonri? Agur má táro, 'ò gáabairi oiol a' éamie uata, uair éigin."

Pórtair an Sluag Sròe, 7 beirteairi cum pórtair iao. Bionn bannir aca an t-am ran, 7 fleasó móir ari bairpe leim. Uair, 'ò bí feari ag uil go Còiracis, ag oiol 'ò'a fíricin ime. Rug an beirteannaisge ari, agur, riul ari féirioiri leir aon tís 'ò fírioirtic, ius feari ari 'ran t'riuge, 7 'òfíarpuis 'òe an 'òrocrasó ré leir go fóill cum cáirioir Chríoir 'ò óéanam 'ò leant nári bairpeasó póir, 7 'ò bí le bhuac báir i mboé nac riab acé ríi nó ceatairi 'òe còirfémeannais 'ò'n mboctair. Ní feacaré ré an feari riab riomie rin, mar rin, 'ò bí eagla ari i 'òtaois uil riul impeóctairi aon feall ari, 7 'ò'a gcupeasó ré riuar 'ò'n éurpeasó riuar ri, faoil ré guir meara go móir 'ná ran 'òó é.

'Òó bí ré i gacáir riuar 'ò'a còimaripe, acé in aon nóimeac amáin 'ò òein ré riuar a aigne imteacé in éirfeacé leir, cia aca báir nó beata 'òó é. 'Òó éangail ré a éapall 'òó é, 'òó éuaró ré éair cloró, 7 ba gcuir go bhuar ri é féim i 'òtis an-bheasó álum. Tíméioll bliadna riomie rin, 'òeug an aon iníon amáin a bí aise.



Arí óul arthead 'ran tíg óó, do éannaic ré í i leabair, éarí éir a lúge 'feoil a éurí: ba léite an leabó do bí éum beit baipóce. 'D'éir an baipóce, éáinic neac, 7 'páipmúis 'de'n 'bpeuní ead é an bponntanar ba mian leir do éabairt do'n-naoibéan. "An bó ír 'feairí im' feilb," arí ré, lom láirpeac. Arí noul a baile óó, do h-innreac óó 50 'bpuarí an bó ba mó bannne 7 bleo'ganar báp, an oíóce éeuna o'pás reiréan an tíg. Acé nioibí aipéacár óó í do éalléamán, marí an égaró a éurí (éuríta) éum 'deiréó, do bí 'puit é' 'gaoé é' aite leir arí ran amacé.

Bó ba 7 caoiríis, gabairí 7 capailí aca, oiréac ó'arí nóla réim. Ír minic do éuala tréacé arí óaomib do gab tarí lior 7 an Sluag Síóe ag 'deánamí cuisimne, 7 puo ír aite, ír arí an n'Óomínac ír gnáéaige leo an obairí rin. Má 'geib bó nó eac báp le linn 'uime beit bpeoíóce í líon-tíge, foillí'ghean rin do na 'reanóaomib gup tugaó tál'm fá neac éigin aca do 'roibadó, acé gup éirp ré oipia, 7 gup éugavair leo an bó nó an t-eacé in a áic.

Ír cinnte gup mópí an eagla do bí 'fao ó ponní an Sluag Síóe; acé, marí gac don nro eile bamear le áipracé na h-éiréann, tá an eagla rin anuú ag meac leir an éeangaró in arí luadéacó 50 minic a g-éannarí 7 a g-comacé, a n-eucéa 7 a n-imíeacéa—an gaeóilge bog bpiógmarí, éonuca éeolmáir, gaeóilge glópmáir oileáin na naoim 7 na n-ollamán.

#### TRANSLATION.

He neither stopped nor ceased from work, for fear that if he would, his help and assistance would stop in like manner. When he used to have his own "blow" cut he used to go seven "blows" in advance, so as to keep clear of his fellow-mowers. It was not long, you may be sure, till the eight had half the field cut down. About that time the seven fairy-mowers were coming so near him that a fear came on him in spite of himself; his hair stood on the top of his head like the bristles of a wild pig; he made for his house, and went asleep till morning.

When his wife arose on the following morning, she went to see her husband's night-work; instead of the entire meadow being in its swath (*i.e.*, mown), it is now every eighth "blow" was mown, and the rest standing erect. She went home and told her husband how matters stood. "May the sorrow take the Sluagh Sídh," said he, "even if it did not carry them but half an inch in the day." "That is bad," says his wife; "how do you know but that they are listening to you now, and if they are they will pay you for your talk some time."

They marry and are given in marriage. They do then have a marriage feast, and a banquet at a christening. Once a man was going to the city of Cork to sell two firkins of butter. He was benighted, but ere he could possibly reach any house, a man overtook him on the way,

and asked him would he go with him for a while to act sponsor for a child that had not yet been baptized, and who lay in the throes of death, at a cottage which was only three or four paces from the road. He never before saw the man, he therefore was afraid to go with him, lest any treachery might be practised on him, and if he refused the invitation which had been given him, he thought it would be worse than that (*i.e.*, a greater evil would befall him). He was in doubt what was to be done (*lit.*, he was in a condition between two counsels, *i.e.*, in a dilemma) but in a moment he made up his mind to accompany him whatever betide (*lit.*, whether it would be death or life to him). He tied his horse to a bush, he went over the fence, and soon found himself in a very beautiful and grand house. About a year before that his only daughter died; on his going into the house he saw her in a bed after her accouchement: hers was the child that was to be baptized. After the christening had been done, a person came and asked of the man what gift he intended making the baby. "The best cow that I have," said he, all at once. When he went home, he was told that the best milch cow he had (*lit.*, the cow of most milk and largest udder) died the very night he left home. But he had no reason to be sorry for her loss, for instead of his suffering any disadvantage thereby, he was prosperous from that forward (*lit.*, stream, and wind, and tide were with him from that out).

They do have cows and sheep, goats and horses, just like ourselves. It is often I heard mention of persons who passed by a *lios*, as the Sluagh Sídh were chumín, and what is more remarkable still, it is on Sundays they (most) usually do that work. If a cow or a horse die at the time that any one in a family is sick, that shows to the old people that an attempt had been made to steal some one (in it); but that they failed, and that they brought the cow or the horse with them instead.

It is certain that there was great fear long ago before the Sluagh Sídh, but like everything else that appertains to the antique past of Éire, that fear is fast disappearing with the tongue in which their sovereign sway, and their power, their mighty deeds, and their adventures were so often told—the soft, mighty, beautiful, musical Gaelic—the glorious Gaelic of the Island of Saints and Scholars.

Just as this number is ready for the press, the *Gael and Echo* come to hand. We regret to see that they allow themselves even yet to be diverted, to some extent, from the work of cultivating the language by ridiculous personal matters. The Irish matter of this issue of the *Echo* is all poetical, and is very well brought out. Acé má éuréann an gaeóil amacé vánta éom peallacé leir an ván po arí éeacacac 316, eallíróp ré a éairéce.

The last numbers of the *Celtic Monthly* and of *Mac Talla* are up to the usual high standard.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





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All communications to be addressed to Rev. E. O'GROWNEY, Maynooth College, Ireland. Postal Orders to be made payable at Maynooth. The annual subscription, for some time past, has been 2s. 6d., entitling subscribers to the five issues published annually, but as will be seen from the following article, a change is proposed. If we secure the requisite number of new subscribers, an announcement to that effect will be made in No. 49. In the meantime our friends can best help us by sending for extra copies of this issue, price 6d. each, post free, to give to their friends.

All the back numbers of the Journal, except No. 4, can still be had, price 6d. each, post free.

### TO OUR READERS.

A very wide-spread demand on the part of that ever-increasing section of the public who take an active interest in the Irish language calls continually for the publication of this Journal under conditions that would bring it more within the reach of the many, and make it more popular with them. While we recognise gratefully this evidence of the general sense of the good work the *Gaelic Journal* has done, and is capable of doing, we confess that the prospect of meeting the demand causes us no small anxiety. As the only way possible of realizing this prospect, we propose making a covenant with our supporters. The terms we suggest are as follows:—

The supporters of the Journal, by personal canvass or otherwise, to extend the circulation of the Journal to at least 1,000 copies.

In return therefor, the Journal to be published monthly, with certain improvements which will tend to make it still more popu-

lar, and at the lowest price which cost of publication will allow.

A little effort on the part of our present supporters will achieve all that is desired. Let each one introduce the Journal to one or two others who do not at present read it, and the thing is done. Those who undertake to extend our circulation in this way, would do well to collect personally the subscriptions of their friends, and to forward them in the usual way, with the names and addresses of the subscribers. We are not at present in a position to make any reduction in the subscription, but when our increased circulation enables such a reduction to be made, we shall continue to send the Journal to subscribers at the reduced rate until their subscriptions are exhausted.

The Journal will contain the following features, new and old:—

1°. A complete series of Lessons in Irish for beginners. These lessons will be prepared with the greatest care, so as to make them as simple and as generally intelligible as possible. In short, they will form a full course of Irish Self-Taught, covering grammar, composition, idiom and pronunciation in an easily graduated system.

2°. A series of Easy Readings in Irish.

3°. Folk-lore in prose and verse. The prose specimens will present to the student examples of the Irish language in common vernacular use from all the Irish-speaking parts of Ireland.

4°. Studies in the older periods of Irish. The student who wishes to understand the structure and genius of the Irish language must necessarily fall back on its older litera-

ture. Those, too, who would become masters of the living idiom will do well to study it in the purity of its early days. They will thus be enabled to judge with certainty between the better and the worse in modern usage. They will also understand better the great and varied powers of expression with which our language is endowed.

5°. Notes and Queries on all matters of difficulty, obscurity, or curious interest in connexion with the Irish language. This department will enable many students to settle their own doubts and to bring information to others on the many knotty and uncertain points that necessarily arise in the study of a language circumstanced like ours. It will also place on permanent record many of the observations of the numerous acute scholars whose labours have hitherto been as writings on the sand. We cordially invite both classes to make the fittest use of this section of the Journal.

6°. The News of the Month, informing our readers of the most important things done, written and spoken, in regard of Irish Literature and of the movement to maintain the use of the Irish language, and also of the progress of kindred movements among our brothers of Scotland, our cousins of Wales, and other peoples.

7°. Original Contributions, especially in prose. To be candid, we have too many poets. It should be remembered that only a *master* of language can write poetry. Prose is much better material for apprentice work.

8°. Gaelic Life in general, past and present, history, archaeology, music, arts, games, and all the customs of our race, will find occasional space within our columns.

It now rests with our readers to enable us to fulfil all that we hold out. It is acknowledged on all hands that the *Gaelic Journal* has not hitherto been unworthy of its place as the representative in journalism of the cause of the Old Tongue in the Old Land. If brighter days seem now to be in store for the Old Tongue, the decade's work done by the Journal against very adverse circumstances has had no small part in bringing about that result. The issue of our present

proposals will be an excellent test of the prospects of the language and of the reality of the revival in the movement for its preservation. The figure mentioned by us as a minimum ought not to be one-third of our normal circulation in this country. We may state that already promises of widely-extended support are reaching us. One reader undertakes to get twenty new subscribers in one locality. Another promises ten. Another has brought in orders from three. There are few of our readers who are not in a position to do equal work in the cause of the national language.

### A SPECIMEN OF LITERARY IRISH OF THE SEVENTEENTH CENTURY.

Ar nTeanga Thúctair.

[Teabóir Galluib, Sagair Éireannaí,  
1639.]

FR. THEOBALD STAPLETON.—PREFACE  
TO HIS CATECHISM.

Ní fuil náisiún ar feadh an domhain naé  
onóirí leir beir ceanaíamail ar a teangaim  
féin, agus a leugaó agus a tsiúbaó.  
Tugabair na Rómánaigh an oipeas riu do  
éion agus d'uarle do 'n teangaim Larone,  
bíos go pababair go ro-eólgarac 'han tean-  
gaim nSheugais, do bí go ceanaíamail 'han  
am fan—tair a éann riu, níor b' fíú leó  
teachtairí ná leiríeaca na nSheugac do  
píeagha aét 'han teangaim Larone; agus  
fóir, tair éir na nSheugac do beir píta  
agus fa n-a rmaét, do leigtoir oíra féin  
naé tuisroir an teanga Sheugac, bíod  
go tuisroir i go ro-maí. Óir ní 'han  
Róim amán do bí ro, aét ar feadh na  
háirra go hiomlán, agus fóir i n-íomlán na  
Sheige; agus riu, éim móir-éion do beir  
ar an teangaim Larone. Fóir, dá deapbaó  
riu, (mar do tsiúob Diónóirí Cairíur), ir  
ro-seuir do rmaétung an tImpire Clauoir

penatopi Rómánac tpié gan Lavean vo  
labairt, bioó gur éatēnig leir an Impire  
fealliaróe, pean-riáóte, agur pean-focail  
Shiuegáca.

Iny na haimpeariacáib ro, map an  
gceotna, na hambapavúirí, .i. teacáirí na  
piúte, ní labhairt a ngnóite acé i stean-  
gam nádúiré a piós féin; tap a éir rin,  
ir le peair teangán vobepio me, éuigrinc a  
n-intinn. Ir pió-milleánac vo bí Cicero ar  
an oimung vo bioó taitneamíac ar an stean-  
gam Shiuegáig, agur ar éangáirib comáig-  
teacá eile, agur vo éapcailniúg a steanga  
nádúiré féin Laveane, ag pió: "Ní féoirir  
liom gan a beir i n-a iongnac pió-móir oim,  
níó com neamh-ghnáic rin agur acá i  
n-ágaró an uile peupúin .i. gan cion vo  
beir ag gac neac ar a éangam nóitéair  
nádúiré féin."

Ar an aóbari rin, ir cóir agur ir iomcu-  
baró úimn-ne, na hÉireannais, beir ceana-  
máil ghráac onóiríac ar ar steangam  
nóitéair nádúiré féin, an Shaeóealé, nóe  
acá comi polairteacá, comi múcta rin, nac  
móir ná veacáirí í ar cuimne na noaone:  
a milleán ro—ir féoirir a éur ar an aoir  
ealacóan nóe ir uóbari vo 'n teangam, vo  
éur i fá fóir-vóiríacé agur éruar focal, vó  
rghioabó i móirib agur i bfocláib vaimáir  
vóiré vo-éuigranc; agur ní fuilro  
raoir móirán v'ar ní aomib uairle, vobepir  
a steanga vóitéair nádúiré (nóe acá foir-  
cill fuirte onóiríac foglaméa geur-éuríac  
innri féin) i vtapcailne agur i neamh-éion,  
agur éatéar a n-aipirir ag ríacéirpúab agur  
ag foglam teangá comáigteacá eile.

## NOTES.

Teanga, here declined—g n. -an, dat. -ain. Better  
gen. -aó, dat. -aíó.

Ité=le: pe éuigrinc=pe a éuigrinc towards its  
understanding=to be understood.

Ná veacáirí, Old and Munster form=nac veacáirí.  
Teangá, nom. pl. form for gen. pl. ceangao. In like  
manner teacáirí na piúte for na piós. This tendency  
(to use one form throughout all plural cases) is very strong  
in modern colloquial Irish, as facáiré, potatoes;  
glanáir na bfacáiré, weeding the potatoes; bainc  
facáiré, digging potatoes; clíab facáiré, a hamper of  
potatoes, &c.

## TRANSLATION.

### OUR NATIVE LANGUAGE.

There is no nation throughout the world that does not  
think it honourable<sup>1</sup> to esteem its own language, and to  
read it and write it.<sup>2</sup> The Romans gave so much esteem  
and honour to the Latin language,<sup>3</sup> although they were  
well learned in the Greek language, which was in esteem<sup>4</sup>  
at that time—nevertheless<sup>5</sup> they did not think it fitting<sup>6</sup>  
to answer the envoys or letters of the Greeks but in the Latin  
language; and moreover, after the Greeks were [brought]  
under them and under their rule, they (the Romans) pre-  
tended<sup>8</sup> that they did not understand the Greek language,  
though they understood it very well. For it is not only  
in Rome that this [language] was [spoken], but through-  
out Asia [Minor] entirely, and also over the whole of  
Greece; and this in order that there might be great  
respect for the Latin language. Moreover, to verify this,  
as Dion Cassius has written, the Emperor Claudius  
punished very severely<sup>9</sup> a Roman senator for not speaking  
Latin,<sup>10</sup> although the Emperor delighted in<sup>11</sup> Greek  
verses, sayings and proverbs.

In these times, likewise, the ambassadors,<sup>12</sup> i.e., the  
messengers of the kings, do not speak their business but  
in the natural language of their own king; after this<sup>13</sup>  
they make their meaning understood through an inter-  
preter.<sup>14</sup> Cicero was very censorious<sup>9</sup> towards those who  
took pleasure in<sup>15</sup> the Greek language and in other foreign  
languages, and who despised their own natural language  
(of) Latin, saying:—"I cannot help wondering very  
much<sup>16</sup> at a thing so extraordinary that it is<sup>17</sup> against all  
reason, i.e., that every one should not esteem his own  
native natural language."

For this reason, it is right and fitting for us, the Irish,<sup>18</sup>  
to be full of esteem, love and honour for our own native  
natural language, the Gaelic, which<sup>19</sup> is so much in the  
background, so stamped out, that it has almost gone<sup>20</sup> out  
of the people's memory: the blame of this may be laid on  
the learned, who<sup>21</sup> are the authors of the language,<sup>21</sup> who  
have buried it under obscurity and difficulty of vocabu-  
lary,<sup>22</sup> writing it in mysterious, obscure and unintelligible  
idioms and words; and many of our gentry are not free  
[from blame] who regard<sup>23</sup> their native natural language,  
which is forcible, ready, dignified, cultured, and exact in  
itself, with contempt and with disregard, and who spend  
their time labouring and learning other foreign<sup>24</sup> tongues.

<sup>1</sup> Lit. "That it is not honourable with it;" a more  
classical form would be le nac onópac, "with whom it  
is not honourable." Dheir ceanamáil ar, lit. "to be  
esteemful on." See, also, third paragraph, line two.

<sup>2</sup> Lit. "And its reading and its writing." Note that a  
is not the "sign" of the infinitive, as some modern gram-  
marians state, a before an infinitive can only mean  
"his," "her," "its," "their," as peupáir le n-a  
véunam. "I shall look to its doing, I shall try to do it."  
When we meet such phrases as lué a riapabó, "to kill  
a mouse," the a is merely a corruption of vo. The same  
corruption is found in many other phrases, as téa peann  
a víc oim for vo víc, "there is a pen of want on me; I  
want a pen," Oul a éolabó for oúl vo éolabó, "going  
to sleep," a péir map vóipir brian for vo péir, "accord-  
ing to what B says," Oul a baile for oúl vo baile or  
vo'n baile, "going home."

<sup>3</sup> Laveane, "of Latin," pronounced Lavne, gen. of  
Lavean.

<sup>4</sup> Note the use of the adverb go ceanamáil after the  
verb acáim, where in English an adjective would be used,

8 The writer departs here from the construction that he had in his mind in beginning the sentence.

6 Lit. "It was not worthy w<sup>th</sup> them."

7 Lit. "After the Greeks to be under them." Note that that the words na n-*spéagad* are in the genitive governed by *cap éirí*, not in the accusative before the infinitive *to bheirí*. This is the usage of all good writers.

8 *Do léigim, tuigim*, the imperfect or habitual past "they used to pretend," &c.

9 Lit. "It is very severely that the Emperor C. pun-shel," &c. When a word is to be emphasized, like *po-*seup* heirí*, it is commonly brought to the front of the sentence with *is* before it. Compare below, "it is very censorious that C. was."

10 Lit. "Through without Latin to speak." It is commonly hid down that all prepositions take the dative case in modern Irish. The accusative, however, seems to be used after *San*—*clóe san Láma uppe*, a stone without hands on it." *Three Shift*.

11 Lit. they "pleased [with] the emperor."

12 The nominative here does not precede its verb in the Irish. It can never do so but in the case of a relative pronoun. *Ambaranup* is the *suspended nominative* (nominativus pendens), and the sentence would be literally rendered "the ambassadors . . . . . they do not speak."

13 "This" is often used in English, where *pin* "that" is used in Irish.

14 "It is with a man of language (cp. note 9), that they give to its understanding their mind."

15 Lit. "On the party who used to be pleasurable on," &c.

16 Lit. "It is not possible with me without its being in its very great wonder on me."

17 Lit. "As is."

18 The correct term in Irish for the Irish language is *an Ghaeilge*, genitive *na Ghaeilge* (= *eilge*, dative *u<sup>n</sup> Ghaeilge* (= *eilge*). The forms most in use are in Connacht, *Gaeilge* in all cases; in Munster, *Gaéilge*, gen. *Gaéilge*, or more commonly *Gaolunge*, or *Gaolun*, gen. *Gaolunge* or *Gaolunne*. From this corrupt form is again formed *Gaolantóir* = *Gaéiltoir*, *toir*, "a speaker of Irish."

19 *hoé* as a relative "who" does not occur once in *an buioch* *gaioir* *an bhair*, nor is it used in the spoken language, so far as I am aware. The word is simply *neó*, old dative of *neé* = *neá*, "one, anyone." The successive stages by which it attained the meaning "who" are easily traced; but in the relative sense it does not seem to have ever been anything but a book-word, and it may perhaps be regarded now as obsolete.

20 Lit. "So obscure, so quenched, that it is not much that it has not gone," &c.

21 Lit. "The reproach of this—it is possible to put it on the folk of science who are authors to the tongue;" *a éip* = "its putting."

22 Lit. "Words."

23 Lit. "Who give their native, &c., into contempt and into disregard."

24 *Comhaigéad* = *com* *a-*gair** *-eá*, face to face; a country facing or bordering on another, being regarded as "foreign." *Comhigéad* is another form of the word, or perhaps a different word with the same meaning, in which the root is *rig*, *teá*, "a house," the idea being "next door," "neighbouring," which applied to a country of course means "foreign." Another word for "foreign" is *coirgeádeá*, that is, "cotermious," countries having the same boundary (*epioic*) being "foreign" to each other. In Middle Irish, *comhaigéad* means "a neighbour."

Every word of the last paragraph of this extract, written two and a half centuries ago, may well be taken to heart at the present day.

mac Léigim.

## SPOKEN GAELIC OF DONEGAL.

J. C. WARD.

### Diopparc Dúim-Alc.

Bí pin ann mar is feara ó foin a bí feara na éomnuirí n-Dúim Alc a n-*tuagá* *riao* an Diopparc air. Ní rab clann aige, go go rab pé pórua le corpaó 7 péce bliádam. Chuir go minne mór air, mar bí pé an-*faróir* 7 minne ná rab naime muintearó air bit aige le n-a éirio maom a fágáil aca. Lá amán u<sup>n</sup>éirí pé go moé air maron, 7 u<sup>n</sup>airí pé air a minaoí lón a uéanó uó, go n-*teiréad* pé u<sup>n</sup> amairí air a éirio eallairí a bí giora fava air pinbal o<sup>n</sup> baile aige. Ríne ní pin, 7 u<sup>n</sup>éirí pé. Nuair a éomair pé an éirio buó mó uóiréa, 7 bí pé páruigéte, pin pé ríor air éiríóis le na ríóirí a uéanó. Thairmair pé amac an éiríon a bí leir mar lón 7 éiríóis pé 'ga ite. Níor b-fava go n-*ráime* feara beag pinineá puao éirí 7 u<sup>n</sup>íarríng pé ué an n-*tabair* *peao* pé uaoaró ué<sup>n</sup> bunnois uó. Uéairíng 7 céao míle fáirte, air an Diopparc, no ní<sup>n</sup> móian ocpair oimíra, 7 va m-beréadó pém ní riabar aquam náe rianníam. Shuó an feara beag pinineá puao ríor 7 u<sup>n</sup> it riav ariao go rab riav ríuac, ráeac. Leis an Diopparc oimí mór ar 7 u<sup>n</sup>íarríng an feara beag eao é aóbar a minne. U<sup>n</sup> miní an Diopparc uó, go rab pé gan clann a b-*ríngreao* pé a riabíreaf aca. "Ní beró tú mar pin" air an feara beag puao; "rí<sup>n</sup> ráiréce o<sup>n</sup> oiréce anoéce beró uá mac aig uó minaoí, uá fearmair aig uó éapall. uá coilean aig uó éú 7 uá eun aig uó fearbac. Thairm an Diopparc aóirle go luac-*ráime* 7 tápla mar h-minneao uó. Uí<sup>n</sup> uá mac aig na minaoí 7 bairpeao Donn mac An Diopparc air uúine aca 7



Dub mac An Oiofpaiz ari an t-uime eile. **D'** fár ríao ruar 'na m-buacailiúe b'réagta; méio b'réac nac o-tigead o'pua ran o'úce go o-tigead ré o'pua 'ra lá, 7 méio b'réac nac o-tigead o'pua 'ra lá go o-tigead ré o'pua ran o'úce go riab ríao bliadóan 7 ríúce de aoir.

"Mo úona 7 mo úúime o'um" a'pua Donn: "go n-meódaí mé go b-feicid mé níor mó de'n tír 'na tá le feicimint m' an éúro ro." Chuir ro buarúead móri ari a a'ari 7 ari a má'ari, 7 iúghe ríao a n-ví-éall é éongbail aét ní riab zari o'úibte ann. Nuair a éonnaic ríao nac riab cong-bail ari, éug ríao ceao a éinn oo 7 v'iméiz ré leir, a éú le n-a éoir, a feabac ari a boir 7 a eac caol donn faoi n-a éóim, go m-bamfead ré iube de'n zaoit 7 nac m-bamfead an zaoit iube úe. Shúibail ré leir mari rin go o-taimic neóin beag 7 veirpead an lae, 7 go riab eunaáa beaga na coillead c'raobaize aig uil faoi fúam 7 ríor-coólata. Mí facaíó ré teac móri a b-pao uao no teac beag 'n'oeap oó aét cairleán móri aníam. Thap'pang ré ari go ríao 7 go veirpead 7 éuarí i'p'ead. Cuirpead feapíad na fáilte i'p'ime 7 iúghead an-móir oo, mari buó leiri o'úibte zuri uime uapal a bí ann. Thaimic maiz'it'iri an cairleán é féim 7 éug leir ann a' páilim, é, 7 éait ríao ríuan na h-o'úce le ríannuigead, ríuan le r'geulaigead 7 ríuan le ríopeann ríuan 7 ríor-coólata. Lá ari na bíapac éonnaic Donn m'gean an uime uapal 7 éuit ré i ngiáó léite 7 i'p' mari a z-céaona leir. **D'** iari ré ari a h-a'ari i le pórap 7 fuair ré i. Cuirpead c'p'umnuigad ari móri-nar-láib 7 ari beag-uapalíab n-a típe a lig, 7 iúghead banair éúp'ea, éáp'ea, a mári naoi n-o'úce 7 naoi lá 7 zuri b-feap'iri an lá veirpionnac ná 'n'éuro lá.

Ari maroin an lae i noéio na bainne, nuair a bí Donn Mlac An Oiofpaiz aig eirúge, o'áimape ré amac, 7 éonnaic ré zearpíad an caob amuig de'n fúinneois buó veirp 7 buó b'réagta ari foilliriz z'uan

nó z'ealac apuam ari. Bí fleapz óri ari éúil a éinn 7 fleapz aigro i z-clápi a eudain. **D'**ari leir fein zuri óear an ríonn-tanar ro aig n-a mnaoi 7 z'leup ré ari féim le b'p'it ari an zearpíad 7 v'iméiz 'na úéio, a éú le n-a éoir, a feabac ari a boir 7 a eac caol donn faoi n-a éóim, go m-bamfead ré iube de'n zaoit 7 nac m-bamfead an zaoit an iube úe. Nuair a b'ápio oó-ran, b'íriol oo'n zearpíad 7 nuair b'íriol oó-ran b'ápio oo'n zearpíad. Bí ríao mari rin go o-taimic neóin beag 7 veirpead an lae 7 go riab eunaáa beaga na coillead c'raobaize aig uil faoi fúam 7 ríor-coólata. Fá éuitim n-a h-o'úce éuarí an zearpíad i'p'ead a m-b'p'ingín 7 lean Donn é. Chon-naic ré r'ean-éaillead 'na ríúce le caoib temead 7 z'ápi ri amac. "Cé rin a márluiz Toimroín an lúit?" Chuarí Donn ruar ann a temead 7 fúio an t'rean-éaillead ríor aig an o'p'ap.

"Cao éuge nac ríúóeann tú aníor leir an temio?" a'pua Donn.

"I' v'oiriz oam" a'p' an éaillead, "a'guri go m-buailfead an beaáac móri rin p'p'ead o'um, nó go m-bamfead an beaáac rin eile z'p'eim, no 'n an beaáac rin eile gob a'p'am."

"Da m-beiréad o'úiz a'g'am-ra le n-a z-ceangal, éeanglócamn iao" a'pua Donn.

Thap'pang an éaillead t'p' iube ríonnparó a' poll a h-eapail 7 rin ri éuge iao. Cheangail Donn na beiriz 7 fúio an éaillead aig an temio. Míoi b' fáda bí ri ann rin zuri iari ri ari Donn a uil amac 7 mari oo éuro an riúg a márlad oí 7 uubairc ri nac o-taimic an uime ann a tíge apuam nac veapin rin ví.

"Mápead" a'pua Donn "ní éiz liom-ra a beir níor meap na uime eile úuit" 7 éuarí amac 7 éug mari i'p'ead leir marib. **D'** feann ré é 7 éait ré ceapíamíad éuici. Thap'pang ri é épio an z'p'iofpaiz, épio an z'p'íáiz, épio a ríacla fáda buio 7 flúiz ri é.

"Bíad, bíad nó t'p'io" a'p' an éaillead.

"Chait ré ceapíamíad eile éuici. Thap-

paing ní é tpiot an gpiopais, tpiot an gpi-  
rais, tpiot a piacta pava buiue' 7 j'lung  
j'í é.

"Biaó, biaó nó tpiot" aip an éaillead.

Chait ré ceatpamast eile cuici 7 piúne  
j'í an iuto céatma leip.

"Biaó, biaó nó tpiot" aip j'ipe.

"Tpiot a geobap tú a éaillead, jalac"  
aip j'eipion, "tá an ceatpamast ro beas go  
leóir agam féin 7 mo cuio beitiú."

Leip j'in éoiuig piao ais tpiot 7 ais  
copaisgeact, go n-uéanpao piao bogán ve'n  
éneugán 7 pneugán ve'n bogán, coibpeaca  
piop-uipge i láir na g-cloé glar; sup éuip  
piao ciot pola o'a g-cioceann 7 ciot cailce  
o'a g-cnáma; 7 o'a u-tigeaó eun beas ó  
iaóap an uóimain go huacóap an uóimain  
sup u' amaic aip tpiot 7 aip copaisgeact  
na beipce a éioapao pé.

Pá uéipeaó 7 pa uéitpionnac bí ré ais  
eipge leip an éaillead Donn a huatá.  
"Cuioeaó, cuioeaó a eic" aip j'eipion.

"Teann, teann, a iube 7 bain an ceann  
ve'n eac" aip an éaillead.

Theann an iube, 7 bain pé an ceann ve'n  
eac.

"Cuioeaó, cuioeaó, a cú" aip'a Donn.

"Teann, teann, a iube 7 bain an ceann  
ve'n cú" aip an éaillead. Theann an iube  
7 bain pé an ceann ve'n cú.

"Cuioeaó, cuioeaó, a feabac" aip'a  
Donn. "Teann, teann, a iube 7 bain an  
ceann ve'n t-peabac" aip an éaillead.  
Theann an iube 7 bain pé an ceann ve'n  
t-peabac.

Nuair a éonnaic Donn nac pab cuioeaó  
le pafail aige, éail ré a mipeac 7 fuair  
an tpean-éaillead buair aip. Chappiang  
j'í flat opaoiueaca amac ap a bpollaé 7  
piúne j'í cappaisgeaca ve féin 7 o'a cuio  
beitiú.

Biaóam i npiéir Donn iméacé, éuip  
Duó ann a éeann go piacpao pé o'a éuap-  
cuiaó. Rigne an t-atap 7 an mátap a  
peact n-uíeall é éongbail acé ní pab gap  
uóibé ann. Duóapic pé nac g-coólócaó

pé o'a oúce m aon teacé nó nac g-caitpeaó  
pé o'a épiat bió ais aon bopio go b-págaó pé  
cuapaisg aip a uéapbipacap; 7 uimtiú pé  
leip, a cú le n-a éoip, a peabac aip a buip  
7 a eac caol Donn paon n a éóim go m-bain-  
peaó pé iube ve'n gaoit 7 nac m-bainpeaó  
an gaoit iube ve, go u-tamic neóim beas 7  
uéipeaó an lae 7 go pab eunaca beaga na  
coilleaó opaoibage ais uul paon j'oiupeann  
puam 7 piop-éoulata. Chonnaic pé cap-  
lean móir a b-pao uat 7 éappiang aip go  
oian, uéipeac 7 éuair ipreac. Cuioeaó  
peapao na pailte pome ann j'in, 7 éamic  
bean uapal ós álunn anioir 7 plúé j'í le  
pógaib é, báit j'í le uéopuib é, 7 éiopmuig  
j'í le bpat piosa 7 j'póil é. Duó i ro bean  
Donn 7 j'íl j'í sup b'é a peap féin a bí aici.  
Bí iongantap aip Duó, aip n-uóice, acé  
níop leig pé uoatá aip. Mí luaité u'éipig  
an lá lá-aip-na-máiac na u'éipig Duó 7  
aip amaic amac aip an funneois uó, eac  
é éópeaó pé acé an gcappiuao buó  
bpeagáta o'ap j'oiullig gpian nó gealac  
apiam aip. Bí fleapig oip i g-cúl a éinn 7  
fleapig aipigio i g-cláir a eubain.

### Le beic leantá.

uóipacé, a wretched person.  
pibineac, hairy.  
uoeap, neap, near.

### teanga na ngaedál.

Ap n-a acappiugaó go gaeóilig ó uéapla  
1. M. Mí Ragallais, 1. na 5.

II. 45, II. 203, 204.

A páio, a maom, aip fuo an t-paoigil an  
g-cualap a leitéio,

Sup teanga éoigpició an gaeóilig binn aip  
éuantaib éipionn féin,

Mí' cion ag óg ná ag calin uap uó éeap-  
garó gpiámne máol,

Mí' gabaó anioir le uigéib 'n-agaró tean-  
gaó buicé' na n-gaeóal.

O, carad fíle fhaéilac liom ar éiríais aona-  
maí meéim.

A' ruidhne, cá rgeul ar éangarú éiréim  
na b-fíleac 'súir na b-féimn?

Maí', bhuíre, a báir, do éiríse ad'  
éilac ná g-cloníre féim an rgeul,

Súir "éiríse" ar b-fíir 'r ar miná aísí seán-  
teanga fuaire na n-faéilac.

Oé! an bhuíle bhuíac bhuíac do la-  
bairt má' éiréim dúinn.

Ní bhuíre fé 1 n-dearman dúinn maí  
éiríse fuaire éiríse,

Ó éiríse bhuíre bhuíre, ó éiríse  
bhuíre bhuíre,

An bhuíre bhuíre éiríse fuaire Sacran ar ar  
má' bhuíre a' ar g-éiríse.

Ó, 'nuaire éiríse le éiríseac coríse éiríse le céil-  
eabair fuaire éiríse 'n-éiríse,

'S 'nuaire éiríse le éiríseac Sacranac' poét  
éiríse ar fuaire na b-faíse,

1r anhuíse do éiríseac malairt teangac  
éiríseac 1r fuaire,

Aéte go o-tí fuaire leanfuaire, le éiríseac Dé,  
ve'n fhaéilac éiríse fuaire éiríse.

Loríse na b-fíleac.

## POPULAR PROVERBS.

I. Kerry (from Mr. Deane):—1r fuaire an  
fuaire éiríse é a éiríseac, peace is worth pur-  
chasing. An té bhuíseann 'na éiríse-fuaire-  
bhuíseac do féim, bhuíseann fé 'na fuaire-bhuíseac  
maíse do'n oume eile, a bad servant to him-  
self is often a good servant to another. Ní  
fuaireann an fuaire-fuaireac aéte an fuaire-eiríseac,  
a constant beggar gets a constant refusal  
(perhaps an éiríse-fuaireac, constant beg-  
ging?) Tabairt fuaire, 7 bhuíseann féim  
ad' éiríse, give to me, and you yourself  
will be a fool. Ní h-eac 1 geimíneac  
bhuíseann éiríseac bhuíseann éiríseac, ná  
éiríseac ar. 1r fuaire fuaire éiríseac bhuíseann  
better a grip than a blow. Céilíseac fuaire  
7 bhuíseann bhuíseann, éiríseann éiríseann an éiríse

óse, a long fast and want of shoes make  
young folk sensible. Cuíir 'na éiríse é, 7  
fuaireac do fuaire éiríse, put it in the chest and  
you will find a use for it. Múiríse a fuaire  
oume, a man's business will give him an  
education. Nuaire bhuíseann an fuaire éiríse  
bhuíseann fé ar do éiríse, if you yourself are  
lucky, all your affairs will be lucky. Má' fuaire  
maíse in éiríse éiríse, 1r maíse in éiríseac  
éiríse, if they are good at all, they are good  
together.

II. Clare (from Mr. Brady, Ruan):—1r  
fuaire éiríseac ioná éiríseac, Nature is  
stronger than rearing (training). An fuaire  
ná fuaireac, fuaireac, what is not stolen is  
found. Ní bhuíseann an éiríseac-fuaireac éiríseac,  
the rolling-stone gathers no moss. (Cúnnac  
in Book of Lismore; usually éiríseac.) 1r  
fuaire leir an fuaireac-fuaire a fuaireac féim,  
the raven thinks its young one fair. Ní bhuíseann  
an fuaire fuaire an fuaire in éiríseac éiríse,  
there's no happiness without some misery  
(*lit.* misery in inches) through it.

III. Kerry (Mr. Lynch, Kilmakerin):—  
1r fuaire fuaire fuaire in éiríse na mine, it is easy  
to make bread (knead) near the meal. 1r  
leiríse ó éiríse a fuaireac, enough (=you can  
only expect) from Mor is her best. An  
fuaire fuaire 1 mbun na fuaire, the fox in  
charge of the hens. 1r éiríse éiríseac fuaireac  
fuaireac éiríseac bhuíseann 'na fuaireac éiríseac,  
often a rough colt became a powerful horse.  
Fuaireann fuaireac éiríseac a bhuíseann féim,  
every-one can understand his own "dummy."  
Fuaireann an éiríseac fuaireac a fuaireac éiríse,  
the witness (to the truth) of the lying man is  
his wife. 1r fuaire fuaire 'na éiríseac féim, a  
man is lasting (strong) in his own country.  
1r fuaireac éiríseac éiríseac ioná éiríseac-fuaireac  
ve éiríseac, a fist full of a man is better than  
a gad-full of a woman. 1r fuaireac an éiríseac  
ioná an éiríseac, better strife than soli-  
tude. Ní ualac éiríseac fuaire a fuaire, ní ualac  
éiríseac éiríseac a fuaire, ní ualac éiríseac éiríseac  
a fuaire, ní ualac éiríseac éiríseac a éiríseac,  
no load to a man is his garment, nor to the

steed his bridle, to the sheep its fleece, to the body its reason. (The Connaught version is better : ní tpuimroe fear a bpat, ní t. ead a jpuan, ní t. c. a lompa, ní t. c. ciall, not heavier is a man for his garment, etc. Sometimes the first line is, ní tpuimroe an loe an laea, not heavier is the lake for the duck (that floats in it). 1r fearpoe an teactaie mall ophuom 'na coinne, the slow messenger will be better if you go meet him. Ni féoiu an puo fagbáil ac map a mbróeann ré, you can't find a thing except in the place it is. 1r maig eugaf oioic-meaf oo'n oige, woe to him who gives bad example to youth.

IV. Some old Gaelic Hymns from Beara, S. W. Cork (Mr. P. O'Leary).

(A.) When "raking" the fire at night, the following is said :—

Coiglim an teine ro map coigleann Crioit  
cáe,

Muie ar óa éann an tige, a' bpuoe in  
a lá,

Fac a bpuil o'anglib 'r ve naoimib i  
geatai na nsiar

as coirant 'r as coimeá loet an tige ro  
so lá.

I rake (*lit.* spare) this fire as Christ spares (us) all

Mary (be) on the two gables of the house, Brigid in its  
middle

(May) all the angels and saints in the city of graces

(Be) defending and keeping the folk of this house till day.

Two other versions of the above, collected in the Arann Islands, were printed in the *Tuam News* some years ago, and Mr. O'Faherty has a fourth version.

(B.) A Muie, a geal-mátaí, mo míle  
giáo tú!

A' mo mói-cóbaí, cónganta ar linn  
gac gátaí,

Mo ban-liaig léigir, tinn a' rlan, tú,  
a' m' uipad bpeag beannuighe i

geatai na nsiar tú.

Mary, bright Mother, my thousand loves art thou; my  
great help and (of) aid from every time of distress;  
my healing physicaness, in sickness and health, art  
thou; and my (fine) blessed support in the city of  
graces.

V. Proverbs sent by Mr. Lloyd :—

1r fearu fuigeall an maoró 'ná fuigeall  
an maoró (Armagh).

This refers to the extreme sensitiveness  
of the native Irish to ridicule.

Deap moime leat ro' má (sol má) léim-  
pró tú (Louth),... sol a... (Armagh).

Amiaie sol má léimpró tú (Armagh).

Féu moiat sol a léimprí (Cork).

Amiaie sol má lubparó (labairpró) tú,  
choose before you speak (Armagh).

1r comgairaghe (no foirge) cabair Dé 'ná  
an voiar (Armagh).

'Sé veipead gac lunge (lunge) a bácaó,

'Sé veipead gac áite a loigead,

'Sé veipead gac cuime a cámeaó,

'Sé veipead gac gáipe oinaó (Armagh).

[An older version is often found on the margins of Irish  
manuscripts :—

Torac lunge clár, torac áite cloa,

Torac plaá fáilce, torac pláinte coolaó,

Veipead lunge bácaó, veipead áite loigead,

Veipead plaá cámeaó, veipead pláinte oina,

The beginning of a ship (is) a plank; of a kiln, stones;  
of a prince (*i.e.*, preparation for his coming), wel-  
come; of health, sleep. The end of a ship (is)  
drowning; of a kiln, burning; of a prince (*i.e.*, after  
his departure), fault-finding; of health, a sigh.—  
E. O'G.]

Map geall air féim gabar an cat lucóg  
(Armagh).

Fuapag sol a n-óiparó tú (Armagh).

Cpuuigeann ré so maic an té cpuuigeann  
so roibea (Galway and Mayo).

He acts well who acts quickly.

Níor oíuie vonós móran amian (vonós, a  
stingy, miserly woman, Galway).

(She never spilt much, because she never  
went near filling the glass.)

Tá na facaróe oo-bainte, oo-riueta,

Oo-mighe, oo-cupeta ríor;

Tá an móim ar an b-poitac,

Aghir an pota leigion ério (Galway).



An excuse made by an inhospitable  
bean-tiḡe.

Ir ionann le céile an baillréime 'r a  
ḡiolla, the botched job, and he that  
botched it, are well-matched (Galway).

Baillréime, any job that is badly done:  
cf. baileabair, a mess or botched job  
(Armagh); e.g. iunn ré baileabair óe, he  
made a mess of it. [In Connacht and  
parts of Ulster, baileabair = "a show,"  
iunne ré b. óiom.—E. O'G.]

A conáe rin oir, marí oubaire Seágan  
Mumíneac le n-a mácaim, 7 ní iarb  
ri lá tí(ní) b'féáim ó íom (Mayo).

Béró ḡac vream ó'a otiocparó aḡ oul i  
míne a'í i mbreugaise,

A'í ḡac am ó'a otiocparó aḡ oul i b'fíuice  
a'í i n'óéíonaíge (Béara, Co. Cork).

#### ANOTHER VERSION.

Ní'l líne ó'a otiḡ naé oul i míne 7 i  
mbreáḡaé,

Ní'l roḡmair ó'a otiḡ naé oul 7 b'fíuiceáé  
(no b'fíuiceáé) 7 i n'óéíeanaé (S.  
Galway).

There's not a race of people who are not  
deteriorating and getting falsér.

There's not a harvest that is not getting  
wetter and later (2nd version).

1 otiocac na h-aíciúe ir f'éiríu a léíḡear  
(Kerry).

This is the equivalent of the English  
proverb, "A stitch in time saves nine."

Ní'l iní an raoḡal ío aéé tíémíre mí-  
áóimair,

A'í ní'l cúntar (no íioí) aḡ éimne(aé) a'í  
ó 'noé ḡo oti 'máíac (Munster)

Tá ré aḡ boíuac 'r aḡ ac

A'í nóí na ḡac (West Cork).

Ir éarḡaíúe an neom 'ná an márom, the  
evening is "cheerier" than the morn-  
ing, &c., it is better to make prepara-  
tions for a journey the night before  
than to leave them till the morning of  
the day of setting out (Armagh).

#### THE GAELIC PAPERS.

The *Irish Echo* for October and November contains further instalments of Keating's great work, with translation and notes, and the *Elegy* of MacCotter, very well brought out. We have received the *Gael*, of Brooklyn, for January, with many interesting articles. A Bohemian journal, *Cas*, sent to us, contains an article on the Gaelic movement, *Gaelic Journal* and the Gaelic societies. Nearly all the Irish newspapers have articles on Gaelic subjects; and the Gaelic columns of the *Tuam News*, *Weekly Freeman*, *United Ireland* and *Irish American*, continue to print a great deal of Irish.

In Scottish Gaelic the *Celtic Monthly* is becoming more and more attractive. The price is threepence, and for this the reader has illustrated articles on Highland scenery, history, customs, &c., with some very good Gaelic. *MacTalla* is the only weekly Gaelic paper in the world, and we are glad to see that the proprietor has been able to enlarge it without loss. Its closely-printed columns are a treasure-house of colloquial Gaelic, and special attention is being given to Gaelic proverbs. In the issue of December 9th, Mr. O'Leary's *Sluaḡ síúe* is translated into Scottish Gaelic. The *American Scotsman* has a Gaelic column.

#### NEW BOOKS.

Bláé-fleáḡ ve mílpeáimí na ḡaéíúge—a Garland of Gaelic Selections. (Patrick O'Brien, 46 Cuffe-street, Dublin; price, Three Shillings.) In this well brought out and handsomely-bound volume of about 200 pages, Mr. O'Brien has gathered together many typical specimens of popular Irish literature. The great part of the book is, we are happy to say, in prose; and students are now given an opportunity of reading for themselves some of those wonderful romances of the last three centuries, which writers on Irish literature have hitherto almost neglected. In every Irish MS. of any consequence, written by the scribes of the last century, the *ḡaéíu* *ḡhoíúe* *albaḡ* *níe* *ḡaíu* *agur* a *ḡuúu* *mac* finds a place. The tale is here printed in full for the first time, with notes, &c. Then follows the *ḡuúíe* *an* *ḡaéíu* *big* *veíu*, another old favourite of the scribes, hitherto unpublished. A vocabulary is added. Two "Ossianic" Lays, one of them quite modern, are given towards the close of the book, and are well annotated. It is to be hoped that everyone who wishes to see the treasures of our manuscript literature made accessible, will purchase this publication of Mr. O'Brien, as well as the *ḡaíu* *an* *ḡeíu*.

*Dáin Iain Ghobha*, vol. i.—The poems of John Morrison, edited by George Henderson (Sinclair, Glasgow). This is a volume of 400 pages, beautifully brought out at the Glasgow Celtic Press. The volume contains a memoir of Iain Gobha of the greatest interest. The poet was born and lived in the remote Island of Lewis, where he died in 1852. His vernacular was Gaelic-English he learned from books, and his Gaelic hymns and songs, all of a deeply religious character, became highly popular in most of the Gaelic-speaking districts of Scotland. As specimens of pure Gaelic, these compositions are of the greatest possible value, the more so, as in most cases, the text has not been interfered with, and represents faithfully the spoken language. The present volume contains over a dozen of his longer poems, and another volume will complete the work.

## NOTES.

Quite a number of respectable farmers, in all parts of the country, have recently been prosecuted on the ground of not having their names inscribed on their carts. In reality they were prosecuted because they had their names printed in Irish letters. Now, when people are beginning to do something practical for the language and literature, the anti-Irish Irishmen are trying to do all they can to prevent this.

The great majority of the Irish readers of this Journal hail from Munster, and the most of them from Co. Cork.

A recent correspondent says:—"Where there's a will there's a way. I was 56 years of age before I ever saw a letter of Irish. I had no knowledge of the language whatever. I commenced at the alphabet, and, I might say, without any assistance I persevered, so that I can now read almost any modern Irish." The writer is an Irish workman living in Chicago.

We often hear from people who complain that it is impossible to procure Irish books through the booksellers. Only a few weeks ago one of the chief Dublin booksellers wrote that he knew nothing of *Coir na t-eineas*, or *Stampa an gearróir*, although both these were for months advertised in Gill's daily list of books. We would advise all anxious to procure second-hand books to write to Mr. O'Brien, 46 Cusle-street, Dublin.

Attention is invited to the proverbs, &c., given above. Any contributions of similar character will be gladly received—a translation should always be sent.

## LATEST GAELIC NOTES.

At Galway, on Thursday, 25th January, the Most Rev. Dr. McCormack presided at a great meeting, the object of which was to found a branch of the Gaelic League. Dr. Hyde, Mr. Cusack, Mr. Meehan, and Fr. O'Growney, attended and spoke. Several of the Galway priests, Father Dooley, Father Hayden, S.J.; Father Conway, &c., and influential citizens, also addressed the meeting. Irish classes are now in full working order, a library of Irish books is being formed, the local booksellers have promised to procure all necessary works, and the local press has taken up the cause warmly. It is the intention of the League to send speakers to any Irish-speaking district in which they will receive a welcome.

Dr. Hyde recently lectured in the Irish Literary Society of Dublin on the characteristics of the native language and literature. Dr. Sigerson presided, and there was a large audience.

Within the past few months several lectures have been delivered on Irish music. Sir R. Stewart in Dublin, and Mr. Graves in London, have tried to explain the secret of the beauty of the old Irish music. One of the features of the Galway meeting of the Gaelic League was the presence of a famous Galway piper, who played the *maidlin* *sean*, and many other pieces of similar character. At the same meeting, the audience had an opportunity of witnessing some excellent specimens of Irish dancing.

In Glasgow, on 30th January, Fr. O'Growney lectured to the Gaelic Society on the place of Scotland in the ancient Gaelic literature.

Mr. Yeats recently delivered in London a very interesting lecture on Folk-lore, and one of the subsequent speakers made a statement which has created quite a commotion in Irish circles. It is that some of the descendants of the unfortunate 20,000 Irish people deported by Cromwell to the West Indies have preserved their mother-tongue. West Indian sailors who speak Irish are now and then met with at the docks of London. It would be of the greatest interest to ascertain what is the precise form of the language they speak, and whether they have adopted the same changes as the Gaels of Scotland, who, about the same time, ceased to have any connection with Ireland.

The *Celtic Monthly* for February is a distinct advance on its predecessors. Articles of Scottish history, scenery, language and music (and its relation to Irish music), and stories of national life, make up a splendid number.

Our next issue will contain some Gaelic from the Glens of Antrim; and some notes on an Irish translation of Milton's "Paradise Lost," made by a native of Mitchelstown, County Cork.

## OUR LESSONS IN IRISH.

In another column we begin a series of simple lessons, which are intended not only to teach students the vocabulary of Irish, and the construction and idiom of the language, but also to give some idea of the pronunciation. The system upon which the lessons are constructed is explained fully in the lessons themselves. A word may be said here as to the circumstances which led to their first publication in the *Weekly Freeman*, from which they are now reprinted. Some time in October last, the Archbishop of Dublin suggested to Father O'Growney that something should be done, if possible, to assist those who are anxious to study the native language, but who lose courage when they find that, from the existing elementary books, they can learn little or nothing of the pronunciation of the language. The Archbishop's suggestion was, that after each Irish word should be given as near an approximation to the pronunciation as could be attained by the use of some simple phonetic system. A few days later, Mr. Maurice Healy, M.P., published a series of letters, in which he went so far as to say that the traditional spelling should be abolished, and a purely phonetic or hography introduced. Father O'Leary, P.P., of Castlelyons, wrote to the very opposite effect, contending that it was impossible to represent phonetically the sound of the language. This contention we shall examine at some other time.

The moment seemed favourable for giving some help to those thousands of Irish people who are only too anxious to know something of their mother-tongue, but who do not know how to set about acquiring it.

It was proposed to the *Weekly Freeman* that a course of easy lessons, based principally on the lines suggested by Dr. Walsh, should be published from week to week. The Editor of the *Weekly Freeman* welcomed the proposal cordially, and the lessons were forthwith begun, and were warmly received.

The lessons are now reprinted, so that they may, before appearing in book form, have the benefit of the suggestions and criticism of our readers. Other simple lessons

in the idiom and grammar of the language will follow, and easy texts, such as that given in another part of this number, will be prepared. Suggestions upon the lessons, and contributions towards the publication of the books, may be sent to Father O'Grownney, Maynooth, Ireland. The Archbishop of Dublin has already promised a contribution of £10, and Mr. J. J. Murphy, Cork, the same sum.

## EASY LESSONS IN MODERN IRISH

### THE IRISH ALPHABET.

§ 1. In commencing to study any language from books, we must first learn the alphabet—the characters in which the language is written and printed. A glance at an Irish manuscript or printed book will at once tell us that the letters used in writing and printing Irish are somewhat different from those we use in English. They are also fewer in number. We give the characters of the Irish alphabet, both capitals and small letters, with the English letters to which they correspond:—

IRISH LETTERS Capitals	Small	CORRESPONDING ENGLISH LETTERS
A	a	a
b	b	b
c	c	k
d	d	d
e	e	e
f	f	f
g	g	g
h	h	h
i	i	i
l	l	l
m	m	m
n	n	n
o	o	o
p	p	p
r	r	r
s	s	s
t	t	t
u	u	u

§ 2. These eighteen letters are the only characters needed in writing Irish words. It will be noticed that the Irish "c" corresponds to the English "k," as it is never soft as *c* is in the word "cell," but always hard as in "cold," or like *k* in "kill." Similarly, *g* is never soft, as *g* in gem, gaol; but hard, as in rag, get, goal.

§ 3. It will also be noticed that these letters differ but little from the ordinary Roman letters which we use in printing or writing English. The Irish forms of the letters *o*, *g*, *t*, are often used in ornamental English lettering. The only letters which present any difficulty are the small letters *p*, *r*, and *s*; the student who can distinguish these from each other has mastered the Irish

alphabet. This so-called "Irish Alphabet" is not of Irish origin; it was taught to the Irish by the early Christian missionaries who came from the Continent in the fifth and sixth centuries of the Christian era. The letters are thus of the same form as the letters then used on the Continent for writing Latin and Greek.

§ 4. The forms of the Irish letters used in writing do not differ from those used in printing. Irish copy-books can be procured of the Dublin booksellers.

### VOWELS AND CONSONANTS.

§ 5. The letters are divided, as in other languages, into vowels and consonants. The vowels are *a*, *e*, *i*, *o*, *u*. The other letters are consonants.

### THE VOWELS.

§ 6. Each vowel has two sounds—a SHORT sound and a LONG sound. When a vowel is to be pronounced with a LONG sound it has a mark over it as, *á*, *é*, *í*, *ó*, *ú*. When there is no mark, the vowel has a SHORT sound.

§ 7. Vowels are also divided into two classes—the BROAD vowels, *a*, *o*, *u*; and the SLENDER vowels, *e*, *i*. This is an important division. The student is not to confound BROAD and LONG vowels; any of the three broad vowels may be either long or short; they are long when marked, as *á*, *ó*, *ú*; they are short when unmarked, as *a*, *o*, *u*. In the same way, the slender vowels may be long, *é*, *í*; or short, *e*, *i*.

### THE CONSONANTS.

§ 8. A consonant is said to be BROAD when the vowel next it, in the same word, is BROAD; and SLENDER when the vowel next it is slender. Thus, *r* in *rona*, *ar*, *mar*, is BROAD; *r* in *rí*, *riar*, *míre*, is slender.

§ 9. Consonants, in addition to their ordinary natural sounds, have, in modern Irish, softened sounds. These will be treated in a special chapter.

### PRONUNCIATION OF IRISH.

§ 10. Although it is true that no one can learn, from books alone, the perfect pronunciation of any language like Irish, still it is possible to give a very fair approximation to every sound in the language except, perhaps, two. Of these two, one is not essential.

The plan of these lessons is the following:—We give in each exercise a number of simple sentences in Irish to be translated

into English, and other short sentences in English to be translated into Irish. At the head of these exercises are given the words which the student must know. After each word we give two things, its pronunciation and its meaning. Thus, the entry, "pál (saul), a heel," will convey to the student that the Irish word *pál* is pronounced "saul," and means a "heel."

§ 11. We may call these words in brackets KEY-WORDS, as they give a key to the pronunciation.

It is, of course, absolutely necessary that we should know what is the sound of each letter, and the combination of letters, in the key-words.

§ 12. Sounds are divided into vowel sounds and consonant sounds.

#### THE VOWEL SOUNDS.

The vowel sounds of the English language are tabulated as follows by Mr. Pitman, the great authority on phonetics:—

##### I.—THE SIX LONG VOWEL-SOUNDS.

1. The vowel-sound in the word *half* ;
2. do. do. do. *pay* ;
3. do. do. do. *he* ;
4. do. do. do. *thought* ;
5. do. do. do. *so* ;
6. do. do. do. *poor*.

##### II.—THE SIX SHORT VOWEL-SOUNDS.

7. The vowel-sound in the word *that* ;
8. do. do. do. *bell* ;
9. do. do. do. *is* ;
10. do. do. do. *not* ;
11. do. do. do. *much* ;
12. do. do. do. *good*.

The six long vowel-sounds, then, are brought to mind when we repeat the words:—

"Half-pay he thought so poor."

Similarly, the six short vowel-sounds are brought to mind when we repeat the words:—

"That bell is not much good."

These are the vowel-sounds of all languages, and in our key-words the following symbols shall be used to represent those sounds:—

#### PHONETIC KEY.

##### § 13. I.—THE VOWELS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
1. aa	a	half; calf
2. æ	æ	gaelic
3. ee	ee	feel; see
4. au	au	naught; taught
5. ō	o	note; coke
6. oo	oo (long)	tool; room
7. a	a	bat; that
8. e	e	let; bell
9. i	i	hit; fill
10. o	o	knot; clock
11. ŭ	u	up; us
12. u	oo (short)	good; took (same sound as u in full.)

It is useful to note that the sound (No. 6) of *oo* in *poor* is the same as the sound of *u* in *rule*; while the sound (No. 11) of *u* in *up*, *us*, is the same as that of *o* in *son*, *done*. It will be noticed that the same numbers are attached to the same sounds in both tables.

##### § 14. II.—THE OBSCURE VOWEL-SOUND. THE SYMBOLS *ā* and *ē*.

There is in Irish, as in English, a vowel-sound usually termed "obscure." In the word "tolerable" the *a* is pronounced so indistinctly that from the mere pronunciation one could not tell what is the vowel in the syllable. The symbols *ā* and *ē* will be used to denote this obscure vowel-sound. The use of two symbols for the obscure vowel-sound will be found to have advantages. The student should, therefore, remember that the symbols *ā* and *ē* represent one obscure vowel-sound, and are *not* to be sounded as "a" and "e" in the table of vowels above. Thus, when the Irish for "a well," *tobair* is said to be pronounced "thūbār," the last syllable is *not* to be pronounced "ar," but the word is to be sounded as any of the words, "thubbar, thubber, thubbor, thubbur," would be in English.

##### § 15. III.—THE DIPHTHONGS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
ei	ei	height
ou	ou	mouth
oi	oi	boil
ew	ew	few

##### § 16. IV.—THE CONSONANTS.

The consonants used in representing the pronunciation of Irish words will be sounded thus:—

b, f, m, p, y, as in English.



v, w, as in English. But capital V and W will be found useful in representing common Munster pronunciations, as will be explained.

h, as in English, except in dh, th, CH, sh.  
k, l, n, r, as in English. But additional signs are needed, as explained below.

g, as in English, go, give, never soft as in gin.

ng, as in English, song, sing, never soft as in sin.

dh	like	th	in	thy
d	"	d	"	duty
th	"	th	"	thigh
t	"	t	"	tune
r	"	r	"	run
r			(no sound exactly similar in English: see note).	
s	"	s	in	so, alas
sh	"	sh	"	shall, lash
l		l		look, lamb
L			thick sound not in English	
l		l		valiant
n		n		noon
N			thick sound not in English	
n		n		new
k		k		liking
K		k		looking
g		g		begin
G		g		begun
CH		gh		O'Loughlin
γ				guttural sound not in English

The above table will be explained in the course of the following lessons.

### § 17. EXERCISE I.

#### SOUNDS OF IRISH VOWELS.

The Irish Vowel	Is sounded like the phonetic sign	i.e. like the vowel sound in the word
á long	au	naught
△ short	o	knot
é long	ae	Gaelic
e short	e	let
í long	ee	feel
ι short	i	hit
ó long	ō	note
o short	ū	done, much
ú long	oo	tool
u short	u	put, put, full, took

NOTE.—Final short vowels are never silent; thus, mine, mile are pronounced min'-ē, meel'-ē. From the above

table it will be seen that a in new, like a in fate, e like e in pie, i like i in mine, o like o in not, or u like u in male. The short vowels, as will be seen, are sometimes modified by the following consonant. The Munster sounds of the short vowels are treated separately below.

#### § 18. CONSONANTS.

b, f, m, p are sounded like b, f, m, p in § 16.

o BROAD (see § 8) " dh " "

τ " " th " "

5. l, n, p, r, often like g, l, n, r, s.

#### § 19. THE ARTICLE AND THE NOUN.

There is no INDEFINITE article in Irish; thus goirt means "a field." The DEFINITE article is an "the;" as, an goirt, the field. In such phrases (compare the English "a field"), the stress is laid on the noun; there is no stress on the article, and the vowel-sound of the article is obscure, as an goirt (ān gūrth). In the spoken language the n of the article an is often omitted before nouns beginning with a consonant.

#### § 20. THE ADJECTIVE AND THE NOUN.

All adjectives, except a few, are placed AFTER the noun which they qualify; as, m úr, fresh butter; an goirt móir, the big field; goirt móir, áir, a big high field.

#### § 21. WORDS.

áir (aurdh), high, tall	mé (mae), I
bó (bō), a cow	móir (mōr), great,
boir (būs), palm of hand	big, large
coir (kūs), a foot	óg (ōg), young
cú (koo), a greyhound	rál (saul), a heel
glar (glos), adj. green	srón (srōn), nose
glún (gloon), knee	tú (thoo), thou
goirt (gūrth), a field	úr (oor), fresh, new

Proper names: áirt (orth) Art, úna (oon'-ā), Una.

The conjunction "and": agus (og'-ās).

§ 22. ACCENTS. In words of two syllables the accent is upon the first syllable, as marked in oon'-ā, og'-ās. The vowel of the last syllable, when short, is then, as a rule, obscure (see § 14, above).

§ 23. Translate into English, reading the Irish aloud: Tú agus mé. bó óg. Glún agus rál. Coir agus boir. Coir agus rál. Goirt agus glar. úna óg. bó agus im. Goirt móir áir. Cú móir. bó óg agus cú.

§ 24. Translate into Irish, reading the Irish aloud: A high heel. A foot, a heel, a nose, a palm. A green field. A high green field. A young cow. Young Art and I. Art and Una. A green field, a cow. A young greyhound. A big young greyhound.

## EXERCISE II.

§ 25. The verb TO BE. The English "am," "art," "is," "are," are all translated by the Irish word *atá* (á-thau'). This word has, it will be noted, the accent on the last syllable, and is almost the same in sound as the English words "a thaw." IN THE SPOKEN LANGUAGE IT IS SHORTENED TO 'tá (thau').

§ 26. VERB AND NOMINATIVE. In Irish the nominative case is placed immediately AFTER the verb; as, *atá tú*, thou art.

§ 27. VERB, NOMINATIVE CASE, AND ADJECTIVE. In English sentences like "the field is large," the order of words is—1, nominative case; 2, verb; 3, adjective. In translating such sentences into Irish, the words must be placed in the following order—1, verb; 2, nominative case; 3, adjective. Examples:—

1.	2.	3.	
<i>atá</i>	<i>mé</i>	<i>móir</i>	I am big.
<i>atá</i>	<i>tú</i>	<i>ós</i>	thou art young.
<i>atá</i>	<i>an gort</i>	<i>móir</i>	the field is big.

§ 28. When there is another adjective qualifying the nominative case, it is placed immediately after its noun, as:—

<i>atá</i>	<i>an gort móir</i>	<i>glár</i>	the big field is green.
<i>atá</i>	<i>an doras úr</i>	<i>áir</i>	the new door is high.

## § 29. WORDS.

<i>apal</i> (os'-ál), an ass	<i>pál</i> (faul), a hedge
<i>doras</i> (dhŭr'-ás), a door	<i>glan</i> (glon), clean
<i>úin</i> (dhoon), verb, close,	<i>tobar</i> (thŭb'-ár), a well
shut	

§ 30. The word *tú*, "thou," is used when speaking to one person. In English, the plural form, "you," is used.

§ 31. Translate into English: *atá mé móir*. *atá tú ós agus móir*. *atá mé ós agus áir*. *gort móir agus tobar*. *gort agus bó*. *tobar úr agus bó*. *bó agus im*. *im úr*. *atá an pál móir*. *atá an pál áir*. *atá an gort móir agus glár*. *atá úna móir agus ós*. *atá an doras áir*. *atá an pál glár*. *úin an doras móir*. *atá an tobar úr*. *áir ós agus gort glár*. *atá an cú móir*.

§ 32. Translate into Irish: Close the door. A high field. The field is big and

green. The hedge is green and high. A green field and a cow. Close the big well. Una is tall. Thou art young and tall. The hound is young. The well is clean.

## EXERCISE III.

## § 33. SOUNDS OF R AND S.

The Letters in Key-words	Are sounded like	In English Words
r	r	run
r	(no sound exactly similar in English: see note).	
s	s	so, alas
sh	sh	shall, lash

NOTE.—The sound of "r" is never slurred over as in the words "firm, warm, farm," etc., as correctly pronounced in English. The sign "r" represents the "r" with rolling sound heard in the beginning of English words; as run, rage, row, etc. The sign "r" represents a peculiar Irish sound, midway between the "r" of "carry" and the "z" of "fizz." The learner may pronounce it as an ordinary English "r" until he has learned the exact sound from a speaker of Irish. Note that "s" is never pronounced "z," or "zh," as in the English words "was," "occasion," etc.

## § 34. THE IRISH LETTERS r AND r.

r broad	is sounded like r in § 33, above.
r slender*	" r "
r broad	" s "
r slender	" sh "

## § 35. VOCABULARY.

<i>as</i> (og)† <i>preposition</i> , at	<i>fóir</i> (fōs), yet, still
<i>bog</i> (büg) soft	<i>fé</i> (shae) he
<i>bpos</i> (brög) a shoe	<i>í</i> (shee) she
<i>úin</i> (dhoon) noun, a fort	<i>ítol</i> (sthōl) a stool
<i>faa</i> (fodh'-ä) long	<i>te</i> (te') hot, warm
<i>fás</i> (faug) verb, leave, (thou)	<i>tír</i> (teer), country, land
	<i>tiim</i> (íir'-im) dry

§ 36. The verb *atá* often corresponds to the English "there is," "there are;" as, *atá bó as an tobar*, there is a cow at the well; *atá bó agus apal as an tobar*, there are a cow and an ass at the well.

\* At the beginning of a word r is never pronounced r.

† Before a consonant, or a slender vowel, as is usually pronounced (eg).

‡ Almost like *che* in *chess*.

§ 37. Translate into English:—*Áta tu ós pop. Áta fe ós ásur apu. Áta an ósre páda ásur glap. Áta bo as an tobair úp. Áta an tobair tium. Áta an tobair móp tium. Áta mé te. ásur áta an tobair tium. Fás an ptól as an tobair. Áta mé te. Áta an ptól apu. Áta bhois na as an tóin. Áta apt as an tóin ásur áta bo as an tobair pop. Úin an tobair.*

§ 38. Translate into Irish:—The field is soft. A soft green field. The field is green and soft. I am big and tall. Una is young. Art is big and heavy. She is at the door. There is a hedge at the well, and there is a cow at the fort. The stool is at the door. Leave the stool at the door. I am hot and the big well is dry yet. Leave a big stool at the door.

## EXERCISE IV.

## § 39. VOCABULARY.

ap (or\*), *preposition*, glap (*glos*). *noun*,  
on, upon a lock  
báo (baudh), a boat mála (maul-a),  
cota (kōth-ā), a coat a bag

§ 40. Sentences like ‘Art is wearing a new coat,’ are usually translated into Irish by ‘there is a new coat (or any other article of DRESS) on Art,’ *áta cota upi ap apt.*

§ 41. The conjunction *ásur* is usually omitted, in Irish, when two or more adjectives come together, especially when the adjectives are somewhat connected in meaning; as, *áta an tóin móp, apt*, the fort is big (and) high.

§ 42. Translate:—*Áta an báo móp. Áta an mála móp. Fás an mála as an tobair. Fás an báo ap an tiji. Áta glap ap an tobair. Áta glap móp ap an tobair apu. Fás an mála ap an ptól as an tobair. Áta bhois úp ap Una. Áta an báo páda.*

§ 43. Leave the boat on the land. The bag is long. The new boat is on the land yet. Art is wearing a new coat. The coat is warm. Leave the lock on the door. There is a high door on the fort. The land

is warm (and) dry. The lock is on the door yet

## EXERCISE V.

## § 44. SOUNDS OF L AND N.

In Irish there are three sounds of *l* and three sounds of *n*.

45. 1. As already stated, *l* and *n* are often pronounced as in English words, *eg.*, as in *look, lamb, noon*.

§ 46. 2. There are also what they call the thick sounds of *l* and *n*. If the upper part of the tongue be pressed against the roof of the mouth while the English word, ‘law,’ is being pronounced, a thick sound of ‘l’ will be heard. This sound does not exist in English. In the key-words we shall represent this sound by the symbol *L* (capital).

Similarly, if the tongue be pressed against the roof of the mouth while the word ‘noon’ is being pronounced, a thick sound of ‘n’ will be heard. This sound does not exist in English, and in the key-words it will be represented by *N* (capital).

§ 47. 3. The third sound of *l* is that given in English to the *l* in *Luke*, the *l* in *valiant*, or to the *ll* in *William, million*, as these words are usually pronounced. We shall represent this sound by italic *l*. In the same way, *n* has a third sound like that given in English to *n* in *new, Newery*, and we shall use *n*, italic, as a symbol for this sound.\*

§ 48. We can now add to our table of consonant sounds the following:—

<i>In the Key-words the Letters</i>	<i>Are to be pronounced like</i>	<i>In the English words</i>
<i>l</i>	<i>l</i>	look, lamb
<i>L</i>	thick sound not in English	
<i>l</i>	<i>l</i>	valiant
<i>n</i>	<i>n</i>	noon
<i>N</i>	thick sound not in English	
<i>n</i>	<i>n</i>	new

\* In English, in *redliff*, the *ll* in *William*, the *l* in *valiant*, &c., &c. are pronounced exactly the same as the *l* in *law*, or in *all*.

It is the *li* or *hi*, preceding a vowel, that gets the special sound. So, too, with the *n* in *union*, *Newery*, &c.

\* *ap* is usually pronounced (er).

## § 49. In many parts of Ireland

l broad	is always sounded like our symbol L.		
l slender	"	"	/
n broad	"	"	N
n slender	"	"	n

We recommend to private students this simple method of pronunciation in preference to the following more elaborate rule, which is followed in Connaught Irish.

§ 50. (A). Between vowels, single l and n are pronounced as in English; as mála (maul'-á), a bag; mílir (mil'-ish), sweet; úna (oo'-ná), Una; mimic (min'-ik), often. At the end of words, single l and n, preceded by a vowel, are also pronounced as in English; as, bán (baun), white-haired; apal (o'-ál), an ass. Single l and n, when next any of the gutturals, g, c, or the labials, b, f, p, are like English l, n; as, ólc (úlk), bad; blar (blos), taste.

(B). In the beginning of words,

l broad	is pronounced	L
l slender	"	/
n broad	"	N
n slender	"	n

(C). l broad	is always pronounced	L
l slender	"	/
n broad	"	N
n slender	"	n

(D). When next v, p, t, l, m, n, r (the consonants in "don't let me stir"), l and n, if broad, are pronounced L, N; if slender, l, n.

§ 51. The student should not be discouraged by the rich variety of sounds for two characters. It may be borne in mind (1) that words involving these letters will be perfectly understood, even if each l and n is pronounced with the ordinary English sound; (2) that in many districts the people have simplified the pronunciation, as noted above in § 49; and (3) that, by a careful reference to our table of sounds, the student will soon learn by practice the sound to be given to l and n in each particular case. We give, for practice, some words for pronunciation.

L sounds. lag (Lag), log (Lüg), plác (slóth), vlun (dhíloom), tlu (thíloo).

/ sounds. lu (leen), plu (sh'een), pille (hí-e).

N sounds. níp (Noos), pnağ (s'Nog), nopa (Nor-á), Nora.

n sounds. pinne (hín-è), binne bin-è), ní (nee).

## § 52. VOCABULARY.

balla (boL'-ä), a wall	lán (Laun), full
bán (baun), white-haired)	mílir (mil'-ish) sweet
bog (büg), soft	ná (Nau), not
capall (kop'-äl), a horse	plán (sLaun), well, healthy
Conn (küN), Con	polár (sül'-äs), light
fan (fon), wait, stay	
glan (glon), clean	
lá (Lau), a day	

§ 53. Ná is the negative particle to be used with the imperative mood; as pás an polár, leave the light; ná pás mé, do not leave me.

§ 54. Úin an vopar. Fan, ná ún an vopar fóp. Ná fan ag an vopar. Ná pás an mála lán ag an vopar. Acá ptól mói ap an tobap. Acá an tobap glan. Acá Conn bán, agur acá apt óg. Acá apt agur Conn ag an ún. Acá mé plán. Acá an capall óg. Acá polár ag an vopar.

§ 55. The day is long. The day is hot. The day is soft. There is a light on the door. Leave the light at the door. You are tall and he is white-haired. The wall is high. There are a wall and a high hedge at the well. There is a high wall on the fort. Leave the horse at the well. The well is full. He is young and healthy. Do not stay at the door.

The above lessons are being continued from week to week in the *Weekly Freeman*.

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